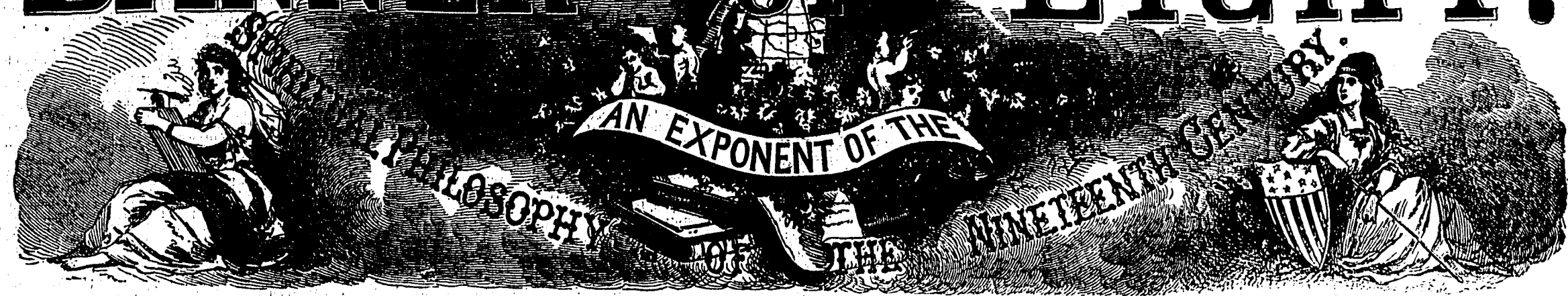


BANNER OF LIGHT.



VOL. XLVII.

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Banner of Light.

BOSTON, SATURDAY, MARCH 27, 1880.

POPULAR VIEWS OF EDUCATION.

Letter from our Special Correspondent.

To the Editor of the Banner of Light:

I find in a late issue of the *World* of your city the report of a meeting convened at the residence of Rev. Joseph Cook, on which occasion the subject of education was discussed with special reference to the relations of the sexes. The Dean of the Episcopal Divinity School at Cambridge being in the chair, President Warren, of Boston University, engaged the attention of a distinguished company by reading an original essay on the general subject. The report states that "he took ground against coeducation"; at the same time he is represented as saying that "the coeducation plan is, in this country, decidedly the better"; that it is the only "practical method" in the rural districts; and that "the disjoint system is the enemy of the home and the foe of civilization." It is probably the fault of the reporter that the President is thus represented as occupying decided ground on both sides of this controversy. Mrs. Julia Ward Howe followed Mr. Warren. She did not favor the military system, and had as little sympathy with the monastic idea of society. She insisted that the two sexes should be educated together, and that girls shall have equal opportunities with boys in all the higher departments of scholastic research and in the open fields of practical science and art.

Among the letters received from distinguished educators one was read from President Chadbourne, who opposed the admission of females to the University. Dr. John Bascom, of the University of Wisconsin, took an opposite view of the subject. He was decidedly in favor of girls being admitted to unlimited competition for university honors, and gave emphatic testimony to the fact that in his experience they proved to be better scholars, and actually carried away the larger share of prizes for superior proficiency. Prof. Hiram Mead preferred a combination of the two systems, as pursued at Oberlin, while President Seeley, of Amherst, thought the education of the sexes, in its earlier stages, might "be carried on jointly"; but that their later studies necessarily involved their practical separation.

Among those who spoke most earnestly against schools for the exclusive education of one sex was Miss Mary Eastman, who believed that girls and boys should be educated together from the infant school to the University. Regarding any arbitrary separation as unnatural, "she believed strongly in the coeducation of the sexes in Universities, and spoke from a large experience of what is going on in them. The tendency of disjoint education was toward morbidness of relation. She had little faith in the Harvard annex, which chiefly furnished work for jaded professors." Rev. Dr. Baker had no personal experience in the two methods, but approved of coeducation. "Prof. Smith of Boston University had few sentiments and some knowledge. His testimony was that his women pupils in the medical department were benefited by coeducation, and the men behaved more like gentlemen. He had never, in seven years, known an instance of scandal." Rev. Dr. W. J. Tucker, of Andover Theological Seminary, believed in equality of education, and was of the opinion that girls are happier in mixed schools.

Rev. A. D. Mayo, an intelligent and thoughtful observer, who had experience as a Trustee of Antioch College, and otherwise, expressed decided views in favor of the association of the sexes in the whole course of their education at school. A large proportion of public school work is, in his judgment, "moral and social. No schools in this country are of so high an order as those where coeducation exists. A natural policing is always going on in the mixed high schools. In social matters in these schools the relations are always excellent."

We may not apprehend all the capricious ideas which are possibly entertained on this subject by certain whimsical people. On reflection we can only conceive of two principal reasons for the opposition to the education of the sexes in the same schools, and by identical methods, except so far as these may be modified by a wise reference to prospective relations and pursuits in life. The first ground of this opposition to the equal education of the sexes appears to be the false idea that girls—owing to

the limited sphere of their ordinary activities—do not require the same opportunities as boys. It is time this mischievous falsehood should give place to broader views of human nature. The fact that society has hitherto assigned to woman only a narrow field for the exercise of her powers, and hence for the achievement of high and honorable ends, is a fundamental fact which most forcibly illustrates this gross injustice to her sex. In the first place she is restricted to a very limited sphere by the conventional usages of the time, so that her efforts and desires—as far as possible—may all begin and end in the little circle of her domestic life; and then, lest she should break away from these unnatural restraints, society limits her opportunities for education, and hence checks the aspirations which lead to noble efforts and greater usefulness.

It is not strange that these arbitrary limitations, running through the universal experience of centuries, have occasioned a partial paralysis of the noblest faculties of womanhood. How can we demonstrate the existence of our latent powers so long as we have no occasion to call them into exercise? If in the more difficult fields of human achievement woman has failed to demonstrate her equality with man, the fact may be owing to the unjust restraints imposed upon her. In the few exceptional cases where she has been favored with anything like a fair and equal opportunity for competition, she has no occasion to blush for the results of her competitive efforts with the opposite sex. If our greatest scientists, inventors, philosophers, historians, poets and musical composers, have not been women, the reason may perhaps be found in the social and other customs of all civilized nations. *Woman has not been taught the grand lesson of independent thought and action.* On the contrary she has been made to believe that self-reliance is *unwomanly*. If she has not greatly distinguished herself in the fields of scientific research and philosophical investigation, it is doubtless for the reason that her limited studies have not embraced the complete classifications of the one, nor has she the other placed the universal chain of induction in her delicate hand. If the world never had a Shakespeare among women, what of that? We can only say that our boasted manhood has produced but one, through all the ages, and he was born of a woman. If she is rarely recognized as a great inventor—possessing the highest power in the superior departments of creative art—the fact must never be forgotten that the woman is, in the most comprehensive sense, the architect of the man, on whom—perchance under some spiritual influence—she stamps the divine image of Genius.

Since the true nobility of our manhood so much depends upon the sacred relations of maternity, we may readily perceive that the race is defrauded in proportion as the equal education of woman is neglected. If unnatural restraints are imposed upon her freedom of thought and action, the evil consequences flow into and down the great stream of organic life through all generations. If the law fixes unnatural limitations, its requirements should be modified; if custom restrains the normal functions, let custom begone; if indolence fetters the faculties and sensual indulgence corrupts the fountains of life, let the chains of habit be broken by the will and the channels of feeling and thought purified. Not only a wise policy but every principle of justice requires that every impediment, whether depending on social customs or legislative enactments, should be taken out of the way. The spirit of the age demands that we let down the bars and open wide to woman the broad field of all human activities; and having in terms—in our amended constitution—invested her with an ideal citizenship, we should complete the work by placing in her hand the silent but impressive symbol of political power.

The only other important objection to the coeducation of the sexes seems to be founded on a vague apprehension that such association endangers the moral interests of society. This does not appear from the report to have been openly expressed in the Boston discussion, but it would seem to have been clearly implied. We can only regard this as a mistaken view of an important subject, and this error as the fruitful cause of extensive mischief. We oppose this view, first, because it is *unnatural*. It is by divine ordination that the sexes are born together, and sustain natural relations which are rudely violated by an arbitrary separation. In the pure life of early childhood they necessarily dwell together under the same roof; and among the strongest incentives to an honorable career are the ever sacred memories of home. The boy needs the powerful influence of motherhood and the affections which grow out of the sisterly relation, to soften the ruder features of his nature; and in the home loves he learns the sweet lessons—if he ever learns them at all—of the beauty of virtue and the sacredness of womanhood. The poor boy who is unnecessarily deprived of the gentle influences which refine, temper and exalt the manly youth, is defrauded of his natural rights and most precious inheritance.

Banishment from any of the refining influences of social life is a misfortune to the youth whose character is not completely formed. Even when the strength of manhood has succeeded the period of youthful inexperience, the character is seldom formed on so enduring a basis as to resist a certain tendency to coarseness of feeling, thought and deportment, which is generally developed in an exclusively male society. But for the rigid enforcement of military discipline, in field and camp, the common soldier would become a semi-savage in his habits. This tendency is further manifest in frontier life; in great mining districts; among men

who follow a sea-faring life, and wherever woman resigns the sceptre of her gentle sovereignty over the human heart.

On the other hand, girls need certain lessons of self-dependence which they may most effectively acquire from the examples of the other sex, and a partial infusion of a more resolute spirit into the character and life of young womanhood. While these influences are best secured by the daily association and coeducation of the sexes, it is believed that the natural results are altogether compatible with real delicacy and the strict propriety of female deportment. The most chivalric of men—natures trained to deeds of noble daring—always respect the divine spirit of gentleness and pay homage to the refinement of true womanhood; but no rational man was ever in love with weakness. The pining, sickly girl, whose nerves flutter at the sight of a small bug; in whose presence the sudden appearance of a mouse is the signal for a fit of hysteria, is an object of compassion rather than of genuine affection. If any man is willing to assume the life-long responsibility of caring for such a person, he must be credited with a good degree of courage; and, while the integrity of his judgment may be questioned, it will appear in evidence that his *charity* is beyond impeachment.

We make a grave mistake if we presume that the standard of morality can be elevated by an arbitrary separation of the sexes in any of the ordinary relations of our social life. If we expect those institutions which are designed to limit the freedom of criminals and lunatics, this is no more attempted save in our higher schools. Everywhere else the social nature and necessities of mankind are duly respected: in the family circle; in popular places of amusement; at lectures and concerts; in the temples of art; at the altars of religion; on the great lines of travel; in the streets and parks, and in all respectable assemblies of the people. Why, then, should young ladies and gentlemen seeking an education be subjected to the degrading and unnatural restraints imposed upon the convicts in the penitentiary and the inmates of bedlam?

All this is at war with human nature, and it is safe to conclude that whatever is unnatural is also demoralizing. Both sexes are always more or less impatient under the conditions of enforced separation. This pedagogical despotism, like every other form of oppression, leads to rebellion. It does not suppress passion, but it inflames desire. The normal forces and currents of human life and feeling are quiet, harmless and musical—*little* from the hill-side, so long as they are left to flow on in their natural courses. But sterner forces and gentle natures sometimes become destructive. You attempt to arrest them by artificial means; build walls and dam up the tides of natural feeling in human minds and hearts; and you will find at last that the pent-up floods will break over all barriers, and like the mountain torrent sweep the ruins over the plains of life below.

S. B. BRITTON.

80 West 11th street, New York.

THE PENN MONTHLY ON SPIRITUALISM.

To the Editor of the Banner of Light:

It is interesting and not a little amusing to note the changing attitude of prominent minds in this country toward Spiritualism since several distinguished scientists of Germany have avowed conviction of the reality of its facts. Remarkable phenomena which, when observed and described by Americans, no matter how high their character for intelligence and probability, or how thorough their qualifications for observation, have been regarded as unworthy of "scientific" notice, and fit subjects only for ridicule, now that some German physicists and philosophers have given them serious attention, begin to loom up as matters of great moment. Even that peerless exponent of "scientific theology," Rev. Joseph Cook, condescends to entertain his Boston audiences in that citadel of ancient Orthodoxy, Old South Church, with a tolerably fair recital of marvels witnessed by certain Professors in Leipzig, and in the light of these he is able to find "four places of evidence" from American sources which he "dares call fairly respectable!" And now *The Penn Monthly*—a publication that is competing for the highest honors in the field of magazine literature, said to be issued under the auspices of the Faculty of Pennsylvania University—in its issue for February, treats its readers to a respectful resumé of the recent publications by Profs. Flohr, Zöllner and Uriel, in favor of Spiritualism, together with the counterblast of Prof. Wundt, which latter is characterized as "a strong one on secondary points, but very weak in the main line of his argument."

The article referred to appears over the signature of Prof. Robert Ellis Thompson, who holds the chair of social science in the University above named, and is its Librarian; he also bears the title of Reverend, and is known as a writer of marked ability on public affairs. The Rev. Professor does not shrink from administering a sharp and deserved rebuke to materialistic scientists in general for their neglect of and aversion to investigation of the spiritual phenomena. This is his language:

"This reluctance to investigate Spiritualism is not unnatural. It is one of the many instances of what we might call the *proteus* of the human mind—its disposition to keep in beaten tracks and to shun contact with ideas which are alien to those with which it is habitually conversant. We have all felt it, more or less, in ourselves. The indisposition to read a newspaper which represents a political party or a religious body with which we are out of sympathy, is one of the simplest instances. But scientific men are impartial investigators by profession, whatever their practice may be; it is their business to get at the meaning of facts without reference to prepossessions of any kind.

However, 'there is a good deal of human nature' in even scientific men, and they are as liable to distortions of judgment, through secret preferences, as are any other class of persons."

After speaking of the embarrassments encountered by the ordinary theologian and moralist in presenting satisfactory evidence of their theories to the scientific mind, our Professor continues:

"The Spiritualist, however, seems to meet the scientific man on his own ground—to put the evidences of spiritual existence into a shape in which even the tests of the laboratory can be applied to them. He presents tangible facts, such as can be made the subject of exact observation by the senses. He challenges the world to come and look into these facts; and the scientific world turns its back upon both him and his facts! Even those who do not attach any great value to the evidential force of these facts, and who do not accept the Spiritualist's own explanation of them, cannot but feel that this shrinking from investigation is exceedingly significant. It discloses a habit of mind the reverse of impartial—a habit of mind which has united scientific men in general for withholding the evidence for any group of facts outside of the ordinary routine of scientific inquiry."

But notwithstanding the justice of this rebuke, Prof. Thompson does an evident injustice to the late distinguished Dr. Hare, formerly an honored professor in the same University, and who was an eminent exception to the class of scientific men referred to. Of him Prof. T. uses the following language:

"It is true that Dr. Hare, the eminent chemist, risked his reputation for sanity by his ardent adoption of the ordinary theories as to the nature and cause of these phenomena; but he acted in the spirit of a disciple, not of a pure investigator. The inventor of the blowpipe did nothing to give us the assurance that these spiritual manifestations had been subjected to any such tests as he would have applied in the case of a new chemical theory."

It seems scarcely possible that one who has read Dr. Hare's narrative of his "Experimental Investigation of the Spirit Manifestations," given in his elaborate work under that title, and published in 1855, which embraces descriptions of various ingenious mechanical apparatus devised to eliminate the possibility of mistake, could say that Dr. H. "did nothing to give us the assurance," etc. Can it be that his successors in the University are ignorant of this work?

It is true that Dr. Hare became an ardent "disciple," or convert to the theory of spirit agency, but not till after a stout resistance on his part, and after what he himself terms "the most precise and laborious experiments," which resulted in such proof as no intelligent and honest mind could reject. Being thus convinced, he was too sincere and courageous a man not to boldly avow his convictions. Unfortunately, perhaps, for its best reception, he coupled the narrative of his purely scientific investigations in this matter with the presentation of various somewhat crude theological and philosophical opinions, which were distasteful not only to the religious public but to many Spiritualists as well; but these should not detract, in any truth-loving mind, from the value of his careful observations and competent testimony bearing on the fact of spirit agency. He was more than twenty years in advance of the German professors in demonstrating this truth, but it still remains true that a prophet is without honor in his own country.

After giving the pith of the recent discussions in Germany on the subject of Spiritualism, Prof. Thompson proceeds to announce some rather extraordinary opinions of his own in the matter. These may form a topic of remark on a future occasion.

A. E. NEWTON.

Ancora, N. J.

Letter from E. S. Wheeler.

To the Editor of the Banner of Light:

Since I last addressed you, a number of things worthy of note have occurred in this locality, and I have remarked various matters elsewhere I intended to offer you; but it is somewhat difficult to secure such items as have not already been recorded through the industry of those who originate or compile the contents of the columns of your comprehensive journal.

After Mrs. Elizabeth L. Watson was called home by sickness in her family, as noted in my former letter, and our Association deprived of her services so pleasantly anticipated for February last, the platform of the First Association of Spiritualists of Philadelphia has been occupied, in order of time, by the writer, by J. M. Peebles, and by Sarah A. Byrnes. I have spoken in this city, and for this Association, more or less, for a decade of years, but old friends have pronounced my latest delivery upon "The High-Spiritualism" the best of my discourses. In the rearrangement of the forces of life, in which we, through circumstances, are from time to time more or less seriously involved, improvement should be in order.

J. M. Peebles spoke in the peculiar style by which he is recognized everywhere. He gets around to this city about as often as anywhere else, I fancy, and always commands attention, though often heard by the older class among us. Mrs. Sarah A. Byrnes is doing a good work here, though what one of our local papers calls "the commencement of next winter" has discouraged attendance somewhat.

To show the drift of public opinion as to Spiritualism here and now, and abroad as well, I present the following extracts from the correspondence of our newspapers and from editorial paragraphs. The first is from correspondence of the *Philadelphia Times*, a paper which has been sharply critical, even, as considered by some, abusive of Spiritualists. The extract is taken from a recent London, Eng., letter by a regular correspondent:

"SPIRITUALISM AT OXFORD AND CAMBRIDGE.

It is a source of annoyance to many fathers of families that at both our great universities there are Spiritualist societies in existence, which to a very considerable extent are popular with the undergraduates. Among a number of young men who are at a time of life when no sort of assurance is to be attractive, it is no wonder that spiritual manifestations and the rearrangement of the forces of life, in which we, through circumstances, are from time to time more or less seriously involved, improvement should be in order. J. M. Peebles spoke in the peculiar style by which he is recognized everywhere. He gets around to this city about as often as anywhere else, I fancy, and always commands attention, though often heard by the older class among us. Mrs. Sarah A. Byrnes is doing a good work here, though what one of our local papers calls "the commencement of next winter" has discouraged attendance somewhat.

at all bitten with the mania, as a rule are regarded by sensible people as having some sort of flaw in their moral character. It would not be true to say that the great majority of Spiritualists are those who incline to the stately walks of life; but as a matter of fact, I must own that the most ardent Spiritualists are not among those whom I should choose as my friends. If I had no more to urge against them I should at least say that they were nervous, excitable and eccentric individuals. At any rate I have no great desire that Spiritualism should flourish at our universities and so seriously affect the minds of a number of young men who, by their birth, wealth and education, are likely in after life to have a considerable influence on society in general. Indeed, I honestly hope that the locus-pocus of the science manifestations will be firmly put down by the university authorities."

Comment seems needless! The next is an editorial from *Taggart's Sunday Times*, and though appearing in a journal of a rather sensational order, is, as I have reason to know, a candid expression of sentiment by a competent writer, not supposed to be a Spiritualist:

"IS IT A CRIME TO BE A SPIRITUALIST?" And if not, why will the Judges allow a question of religious belief to come before the law? As evidence or even take it into consideration themselves in deciding legal questions? It is the general impression that we have no religious test in this country, but it seems as though the man's or woman's chance for justice was somewhat dependent upon their view of the propriety of their belief or of their faith. The philosophy of Spiritualism is beautiful. It embraces the practical brotherhood of mankind. It believes in the perfectibility of human nature, and acknowledges the equality of all souls. For this reason, those who profess to reject those who come to them, and their communion is made the prey of eccentric and odd people, and sometimes knaves. But the lives of Spiritualists, who are really influenced by faith, are so good, so rich in charity and love, that all who know them must admit that they live up to some higher standard of morality than that which influences the majority of mankind.

There are no less than five different congregations of Spiritualists in Philadelphia. One of these is about collecting funds to build a church. For this purpose, they have a Ladies' Aid Association, which gives entertainments once in each month. Refreshments are furnished, and the young people dance. The entertainments, one is surprised to find how many Spiritualists are belonging to the best class of citizens, people of wealth and position, who, while adopting a mode of worship in accordance with their convictions, do not make a parade of their views, believing that their religion should rest between themselves and their God. Surely it is a most indecent assault upon the liberty of conscience to attach the odium of ridicule in a public court upon a faith that, in so many cases, distinguished by so much merit in the lives of its professors.

I have informed you we have contracted for the grounds at Neslamy Falls for our camp-meeting this year? If not, such is the fact; concerning which more will appear soon in the business department of the *Banner of Light*.

The First Association of Spiritualists of Philadelphia propose to appropriately celebrate the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, 1880, in the hall 810 Spring Garden street, where various exercises will take place during the day, and a grand social convalescence in the evening under the auspices of the Ladies' Aid Society. To this last a moderate admittance fee will be charged.

On Sunday, April 4th, 1880, will be held public meetings to still further commemorate the advent of the dispensation so fraught with blessings already realized, and still to be realized to humanity. The speakers already named are Mrs. Sarah A. Byrnes, our worthy President, H. B. Champlin, Edward S. Wheeler, Cephas B. Lynn, and others. There will be decorated appropriately, and extra music provided. Meetings held morning, afternoon and evening.

All who are in sympathy with this great liberal and spiritualistic movement are cordially invited to join with us in this celebration. We hope to welcome the representatives of free thought and progressive action of all classes from our entire State, the whole Delaware Valley, and the country at large, upon the days above named.

As regards the discussion of the Medical Question, so ably debated of late in Massachusetts, I have something decidedly rich, rare and racy to communicate as soon as I get full details. The matter concerns one of our oldest and most famous colleges, and one of the unlettered mediums of this city, to the confusion of the autocrats of the pill-box! You shall have the particulars from me, unless, as is probable, you receive them from another hand.

I have spoken of late in Camden, N. J., where a staunch little band of Spiritualist friends have kept up an organization and done good work for years. They have that which we have not—Lyceum. Their patient labor can but have reward in success in due time. "Cephas" is the card for April for our platform. He will have to exceed all his past success here, to come up to the expectations he has raised by the really grand creation he gave at Neslamy Falls Camp-Meeting last summer.

Yours fraternally, EDWARD S. WHEELER.
Cor. Sec. First Assn. of S. of P.
1412 North 11th street, Philadelphia, Pa.,
March 15th, 1880.

Letter from Hon. Warren Chase.

To the Editor and Readers of the Banner of Light:

As my name, which for many years was nearly every week in the *Banner of Light* as a correspondent, has since I have taken up my residence in California, seldom appeared in its columns, and lest some of its readers who have long known me as a defender of our beautiful and truthful philosophy should think I have deserted the ranks of the faithful, I take this occasion to say to all, that although I am editing a greenback paper and filling out a term in the State Senate, I have neither lost my interest nor ceased to defend Spiritualism in public and private, and in every place where I have time and opportunity to do so. Up to the time I left my home in Santa Barbara for my seat in this Senate I lectured nearly every Sunday, and have since been wherever societies have called on me and my public duties would allow. I was sixty-seven years old the day I took my seat in this body, health and spirits good, and no man goes with more satisfaction and assurance down the few declining years left to me than I do, to meet on the other side the many dear friends and co-laborers who have already preceded me to the Summer-Land.

WARREN CHASE.

Senate Chamber, Sacramento, Cal.,
March 4th, 1880.

HEALING BY LAYING ON OF HANDS. By James Mack.

Pp. 32, 12mo. Boston: Colby & Rich.
This is a somewhat similar to that recently published by Dr. J. R. Newton on the same subject. It, however, differs, inasmuch as it gives a rather lengthy history of the "healers" in which as well as modern times, and enters into the philosophy and processes of this method of healing. Dr. Mack writes in a straightforward style, directly to the purpose, and with an earnestness which carries conviction. The book is replete with facts, and will prove invaluable to the future historian of the movement.—J. P. Journal.

New York.

LOCKPORT.—Emma Taylor writes, March 17th:—"It is with pleasure that I read the columns of the Standard, where the good work you gladly take this opportunity of adding our testimony of the growing interest in our glorious gospel in Lockport. The Spiritualists' Society engaged Mrs. Colby and Mrs. Smith (when in attendance at the December (Quarterly Convention) to spend a week in this city, and the convention was held on Sunday, March 13th and 14th, which has just closed; and the unusually large attendance during both days attests the good service that these ladies have done in the interim between the two Conventions in Lockport and adjacent places. The coming of the Spiritualists from so far, and the exertions of the good workers from a distance, who are wont to meet with us, and some new faces were visible; but noticeable among the absentees was our Chairman, Bro. George W. Taylor, of Collins; Mrs. Emma Taylor, of Johnson's Creek, was elected to fill his place.

On the following Sunday morning Mrs. Colby addressed the meeting, at both sessions the hall being filled to its entire capacity. Sunday afternoon Mrs. Cornelia Gardner, of Rochester, interested the audience by psychometric readings of letters handed her previously by the Society, which were found to be correct almost without an exception. This is a late development with Mrs. Gardner, and she bids fair to do something remarkable in this interesting branch of spiritual science.

Notwithstanding the finance committee thought it best to decline a fee at the day, which they did, the hall was densely filled Sunday evening, as were also the ante-rooms leading into the hall, and the most profound attention was manifested while Mrs. Colby, in her usually eloquent and masterly manner, spoke for nearly two hours, and the audience that aspired to be so, was closing with a sublime oration on Modern Spiritualism, 'the Saviour of the nineteenth century.' The speaking was prefaced and followed each time by beautiful and appropriate songs by Mrs. Smith.

It was closed one of the most successful conventions

The objection principally was to the use of the slates which were incased in wood, while no

George's Hall, 460 Main street, every Sunday at 2 and 7 P. M.

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SPECIAL NOTICE.
 In carrying on the BANNER OF LIGHT, we should be taken to distinguish between editorial articles and communications (submitted or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The same and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When we reject a paper, we shall be glad to return it, if desired, but the writer will confer a favor by drawing a line around the article he desires specially to recommend for return.
 Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT forms go to press on Tuesday of each week. Their insertion, therefore, to insure prompt insertion, must be forwarded in time to reach this office of the preceding Monday.

Banner of Light.

BOSTON, SATURDAY, MARCH 27, 1880.

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WITH SUPPLEMENT.

SPRITUALISM, like all enduring rock, has upon its pedestal the solid elements of Science and Justice. A rock which the surges of Time and Change never shake, whose Heavenly light penetrates the Angels' mind, and whose knowledge illumines the world.—Prof. S. B. Brittan.

A New Volume—Remarks Retrospective and Anticipatory.

With the present issue we commence VOLUME FORTY-SEVENTH of this paper. In employing the above phrase the *Banner of Light* records its age, as material things are considered, but in spiritual matters there is no age, no time; only growth and a firmer maturity all the while. It tenders a sincere welcome to its countless friends, those of the old and those of the later time, and mingles its congratulations freely with theirs at the visible results of the long-continued struggle in behalf of the higher and purer truths which have come down to us from the heavens.

No one who possesses a turn of mind that enables him to look "before and after," can survey the field of progress to-day, and carefully scan all its expressive features, without confessing that since Modern Spiritualism began its great work, so humbly and silently on earth, there has been achieved a wonderful revolution in human belief and human life. It is easy enough to see that the old and dread superstitions which so long ruled the world have been driven back into the darkness where they had their origin. The terrors of death, so immensely heightened by ecclesiastical dominion, have gradually given way, and are now rapidly disappearing before that better knowledge which, in the comfort and confidence it brings to the human soul, passes all understanding. The power of priestcraft, in whatever form it is clothed or in whatever disguise it is manifested, has relaxed its fearful grip on the human conscience and lost the whole meaning of its lurid appeals to the human imagination. Where there were only clouds and thick darkness encompassing the soul of man, now shines forth a light which is steadily increasing, more and more, unto the perfect day. The churches themselves are unconsciously receiving this new light into their midst; and the crust of formulated creeds, in which human thought has for centuries been imprisoned, is silently dissolving before its beneficent influence. The clergy are awakening to the general stir in human thought, and seeing how little able they are to hold their ground against the aggressive inroads of science and consequent materialism, are one by one, as in the case of Joseph Cook recently, openly welcoming the presence and power of Spiritualism as an ally in the defence of heavenly truth. One can see it so distinctly as to be quite ready to declare that science has entered the field to compel ecclesiasticalism to recognize and at last call upon Spiritualism to aid it in rescuing the truth from the profanation of material influences.

The church, or that which, in an entire abandonment of self-complicity, chooses to style itself Orthodox, may be truly said to have come to the plain and direct conclusion, as recently summed up by its accredited representative and mouthpiece, Joseph Cook, that "psychic force," or whatever else it finds it more agreeable to call spirit-communion is something *superhuman*, although by no means *supernatural*. For the sake of retaining their creeds and authority intact, the advocates and defenders of Orthodoxy insist on holding on to what they call the supernatural, because that is their favorite, if not necessary, way of accounting for the miraculous. They thus profess to find it much easier to believe in methods outside of the divine laws of nature, than to admit that anything that is wonderful can be done according to those laws. It is going to take time, and perhaps many generations yet, to dissolve the unrelenting force of this grip which Old Theology, rooted far back in the world's ages of darkness and rudeness, has upon the human mind; yet so surely as truth is both mighty and eternal, it will work its way steadily and effectually among the ruins of crumbling creeds and prejudices and traditions and fears, and compel all men at last to admit that all things are strictly obedient to the laws of the universe, administered without the slightest mistake or fault by the same Almighty power by which they were originally ordained.

It is much to have reached the point where Orthodoxy is willing, even through necessity, to acknowledge that the manifestation of disembodied spirits, through mortal and material agencies, is entitled to be called *superhuman*. The denial and contradiction began with char-

ing collusion, mechanical ingenuity, peculiar electric conditions, and we do not know how many other, forces, fraud and falsehood and human credulity, as a means of explaining away phenomena that returned in increasing numbers the faster they were explained. It spread out into the wickedest and vilest forms of abuse of those who were selected by the invisibles to become the unconscious bearers of their messages to mortals. It did not hesitate, and does not even now, to issue the ban of social ostracism against the men and women, though hitherto of the purest life and character, who, avowing their belief in the better and larger form of heavenly truth, resolved to fashion their future obediently to its divine precepts. And now, seeing that Spiritualism is the only power that is able to save even a semblance of the old faith—saving it, however, only by incorporating it with the newer belief which comes with knowledge rather than from tradition—Orthodoxy makes haste to acknowledge that Spiritualism is not nearly so bad as it thought it was, and appeals to it to save the soul of the church by publicly pronouncing its phenomenal manifestations *superhuman*.

It is a great victory for the power of truth. Ecclesiasticalism thought itself so strong that it could even defy public opinion. But of late years public opinion has been outgrowing the control of its master. It might have swung clear over to the further extreme of outright infidelity under the delicious influence of the discoveries and inculcations of science, but Spiritualism was providentially in the field, and had obtained a hearing. That was the sole influence which was capable of arresting the inroads which science was making on the human mind; and in very despair, Orthodoxy calls out for it to come to the rescue of spiritual truth from the rapidly growing power which is the opposite extreme of ecclesiasticalism. That is the explanation of Joseph Cook's late admission that spirit-communion is something of a *superhuman* character, but not *supernatural*. It is the only admission that Spiritualism could ask or expect Orthodoxy to make. For Spiritualists hold no such dogma as the supernatural, which includes such other dogmas as a trinity of gods composing one God, the halting of the sun in the heavens at the command of one man, the safe residence of another person in a whale's belly for three days and nights, and an almost countless variety of other vagaries, any one of which is far more open to ridicule than the most faulty manifestation of spirit-power through human mediumship.

But it is needless to dwell on a point, important though it be, that is still in the act of development. So far has Orthodoxy come, but it has not yet further before it is done. This has been accomplished, too, as all of us must admit, not by antagonizing Orthodoxy with an organization like its own. We could seek no more convincing proof of the superhuman character of the work than is contained in its own results. Orthodoxy is yielding in spite of itself, because it sees how useless it is, in the face and eyes of an intelligent and intrepid public opinion, to deny the truths of Modern Spiritualism any longer. Potently its invisible and silent influences are descending like the dews to refresh the human spirit and bathe the landscape in light; welcoming visitors within the spirit-doors which have been closed against them; shedding around a new revelation of ravishing beauty and delight even in the midst of life's heaviest crosses and ruggedst hardships. Human and divine relations are found to be as closely interlocked as possible; the present and the future seen to be one; earth-life a part of spirit-life; the next world a continuation of this, and all things parts of one great and enduring whole.

Spiritualism, now a generation old, according to our modern acceptance of it has in that time done marvelous things and performed many wondrous works. From its small beginnings at the little obscure hamlet near Rochester, it has spread its irresistible truths over the American Continent and into all parts of the civilized world. Wherever there was work for it to do and the time was right, there it has raised up friends and laborers to do the service which was called for. And so it will be until every nook and corner of the populated globe is flooded with its heavenly light. It has never shown any symptoms of going backwards. Its movements have steadily been forward ones. Repelled for a long time in this country by the cultured class, in obedience to the commands of ecclesiastical power, it found warm friends and advocates among the foremost men of science in Europe, and, like an humble missionary, it entered courts and cabinets without a thought of fear or suggestion of a favor. The result is, a broadcast sowing of the seeds of truth that have already sprung up over the entire field, giving the strongest possible assurances of an abundant harvest. It is folly for the Church to seek to entrench itself any longer against the power of its teachings, or to try to escape from the inevitable result by raising a dust of ridicule in its face. Truth will certainly prevail at the last, in spite of both the fears and the antagonism of those who are not ready to receive it; and the lesson chiefly taught is, that at no time may we think ourselves in possession of all the truth there is.

Among the living agencies for the continued dissemination of the truths of Spiritualism are the mediums; a class of sensitives and impressibles who, as if they had not been sufficiently assailed with ridicule, are now under the trained artillery of legislation. It belongs to Spiritualists to shelter and protect their mediums in every effective and appropriate way. As the bridge which conducts us over into the spirit-world and brings the invisibles over to us, they are to be cherished with a reverential tenderness and care such as no constituted church on earth has ever shown for its priesthood. All depends on their efficiency as the agents of spirits in their work upon and among mortals. While we acknowledge that they are but human, they are earthly vessels of great preciousness, to be cared for with the utmost watchfulness and jealousy. And, seeing that they are so estimated by those whom they serve as the agents of the denizens of the other world, it is desirable that they should regard themselves as of too great worth to mortals to squander their powers and waste the value of their gifts. Spiritualists have but one course and one duty in this direction, in the pursuit of which they cannot afford to hesitate. Were they to rally around their chosen mediums with half the zeal with which the church protects and defends its clergy, the greater part of the jeers and sneers to which those mediums are treated by the pulpit and the press would be heard no more forever. That would be an organization of Spiritualists which would be of some practical value; and will be found to be the foundation-stone of any structure which they may be inclined to erect in the future.

Let us close our ranks firmly and resolutely

around our mediums, and then there will be no opening for any discordant element to enter. Having one central and vital point to rally around, a body of belief at once becomes collected and concentrated, which outside antagonists of every sort will feel compelled to respect. It is to this end that we have labored and prayed, in season and out of season, ever invoking the aid of the spiritual world to guide us aright.

This journal, it is unnecessary to repeat at the opening of its new volume, will continue to be devoted to this and all other aims having the emancipation of the human mind for its primal object. Its course is onward and upward without swerving; performing faithful service alike for the lofty and the lowly; proclaiming the truth as it is given from time to time; defending the weak and the right, and bearing aloft the same old Banner, on which are inscribed, in letters of living light, the messages of the angels to mortals in the language of ineffaceable truth.

Who Shall Decide When Doctors Disagree?

It appears that even the doctors themselves are very far from being of one opinion respecting the desirableness of a law such as our legislators have been called upon to enact. "Who shall decide when doctors disagree?" probably the people, since they constitute the last Court of Appeal upon earth. But that a divergence of views upon this question should exist is not strange. We have all along supposed it would show itself as soon as the facts became known, for every reasonably sensible man can see not only the fallacy but the foolishness of such a law. The great mass of the people can be coaxed and persuaded, but they cannot be forced and driven; and if an attempt is made to wrench open the mouth of the public by law, and fill it with pills and garlic in accordance with a statute in such cases made and provided, we think it quite likely that a state of feverish excitement will ensue which will be dangerous not only to the patient but to the doctor. And it is a looking at it somewhat after this fashion that has led the far-sighted of "the regular faculty" to see, that, as a matter of policy and self-interest, the doctoring of the people had better be left with the people and not placed in the hands of the State authorities.

At a recent meeting of the *Suffolk District Medical Society* an animated discussion arose upon the merits and demerits of the case, and addresses made in favor of and in opposition to the bill. An able paper was read enumerating some of the more apparent objections, and, after the matter had been pretty thoroughly dissected, a call was made for an expression of opinion from the Society by a vote for or against the bill, which was taken and declared to be *unanimous* in opposition to the proposed law. Although we can scarcely expect that sound reasoning and good common sense is sufficiently prevalent throughout the State to call out, as in this case, an unanimous vote against the law asked for, yet it is doubtless true that this vote of the Suffolk Society is generally approved of by the most intelligent physicians of our Commonwealth.

That "Medical Law" in Massachusetts.

The "regulars" have gradually shortened the drafts of the bills which they have presented to the Public Health Committee; forced by the weight of evidence against them, they have nominally abandoned position after position, being apparently willing to sacrifice almost everything at first demanded, if only the sovereign State of Massachusetts will establish the precedent (so valuable in legal eyes) that Allopathy and its dependents are really worthy of special protection by law. We presume that the lawyers employed on the side of the M. D.s have given advice to their principals much after this wise: "Once establish the precedent, and to use the language of him of old, 'all these things [demanded in the first bills] shall be added unto you,' or gained by further enactments wrung from future legislatures." But, notwithstanding their apparent concessions, the *animus* of the bill-drawers is the same from first to last, and the pitiful-looking and much reduced document which the daily press has just published as being the basis of a proposed minority report of the health committee, has the claw neatly covered, but trembling beneath the concealing fur with suppressed but "regular" anger. The Boston Herald (or its editor, rather), has read this last alleged proposed statute, and rather conservative as it has been throughout the present contest, feels that, after all, no advantage can result from its passage. We would gladly transfer to our columns the whole of the Herald's searching analysis of this rear-guard measure of the baffled medicos, but space fails, and we must content ourselves with a few of its concluding sentences:

"The science of medicine is as yet in its infancy, as the wisest M. D.s acknowledge, and experience teaches that some of the greatest medical discoveries have been made by men who, under this bill, would not be permitted to follow the bent of their genius. Why, then, oppose a barrier to the path of progress by placing an obstructive law upon our already overburdened book of statutes? Better enforce existing penalties against malpractice, and allow the people to determine who is a doctor and who is possessed of the requisite learning and skill to administer to their physical necessities. We submit that 'leave to withdraw' is the best report the public health committee can return with the petition for a law to regulate the practice of medicine."

What is Being Done in New Orleans.

Some very interesting instances of spirit agency have recently occurred in New Orleans. We learn from a communication of "M. B. F." in the *Times* of that city, that, although from various causes the organization that a few years ago was actively engaged in holding regular meetings and in securing the services of lecturers, is not as efficient as formerly, the spirit of inquiry and investigation is neither dead nor sleeping. Mrs. Eldridge, of Memphis, who has spent the last three winters in the city, is busily engaged in giving, through her mediumship, communications and tests and convincing proofs that death is not that "bourne from which no traveler returns," but the gateway to a higher life. Her phase of mediumship is independent slate-writing, the sitters furnishing slates, but no pencils; no visible pencils being used, the spirits using their own.

Mrs. Talbot, of Galveston, Texas, has for the past month lectured in "Minerva Hall," under spirit control, the subject being usually suggested by the audience. She has been engaged for another month.

Mrs. R. H. Simpson, formerly a resident of New Orleans, but now of Chicago, has, during a recent visit, given evidence of her superior medial powers in independent slate-writing, clairvoyance and "the flower test." Among her guests have been the Mayor and City Surveyor, both of whom received tests—the former a very remarkable one. A tiny point of a pen-

cil was placed beneath a goblet of water upon the slate, which was held under the table by the medium's right hand. The rooms were well lighted and no dark conditions demanded except under the table, which was covered with a shawl belonging to one of the ladies present. The slate was held so that the goblet was pressed against the under side of the table, when a message was written to the Mayor, which he proclaimed to be a very remarkable test, but, being private, its nature was not made known, and the pencil was found in the glass of water instead of under it. After this the slate and goblet were placed in the same position as before, the slate resting upon the palm of the medium's right hand, which was tightly clasped by the gentleman, who also held her left hand in a vice-like grasp. The persons nearest the table were requested to take a light, raise the cloth, and see if anything was in the goblet, the top of which was pressed against the under side of the table. Several gentlemen did as requested, and replied "there was nothing in it." In a few moments the same request was again made; the cloth was raised, the medium's hands were still held by the stranger, and a wild field-flower, freshly cut, with its rank foliage and unpretentious blossom, was found in the goblet. At first Mrs. G., the hostess, thought her garden had been despoiled of its only flower; but upon looking she found her safe upon the bush, and, on comparing the two, found them very different. Under such test conditions, surrounded by fifty persons, in a bright light, the medium's hands held by a strong man, none could think or say there was fraud.

One More Worker Gone Home.

Mrs. Hannah Buffum, widow of that staunch old Spiritualist and worker in the field of reform, Jonathan Buffum, of Lynn, passed from this life on the 17th, having dwelt within a month of eighty-three years on earth, leaving the world better for having lived in it. Mrs. Buffum was born a reformer, and lived as one when it was no enviable position in the popular estimation to do so. Her home was a house of refuge for the suffering and the oppressed; an ark of safety for those who were hounded by public opinion and ostracised by respectable society, so called. She lived to see fetters broken that once appeared to be indissolubly welded, and advances made in political, religious and social reforms that at one time appeared nigh unto vain to hope for. Farewell, but not forever, faithful servant of humanity! The blessings of those that were ready to perish when thy hand was extended to help them, follow thee on thy onward going.

The March number of the *Vaccination Inquirer* deals with Mr. Ernest Hart's Challenge to Anti-Vaccinators, and the resulting correspondence; the Calf Lymph Deputation to Government; Official Officersness at Leicester; Rev. George Litten's, Mrs. Bell's, and Joshua Jacob's Cases; the New London Anti-Vaccination Society; Jenner's Inquiry; and other important subjects. Twenty pages. Copies for distribution can be obtained, if ordered at once, at 2s. per dozen, or 12s. 6d. per hundred (annual subscription 2s. 6d., post paid) from the publisher, Mr. Allen, 11 Ave Maria Lane, London. The attention of those in Great Britain, or elsewhere, opposed to this barbarous practice is called to the London Society for the Abolition of Compulsory Vaccination, and their financial cooperation and moral support earnestly invited. Address the Secretary, 4 Kemplay Road, Hampstead, London, N. W.

A new book by Dr. James M. Peebles is in the press of Colby & Rich, and will soon be given to the world of thinkers. The volume is unique in its matter and eminently useful in its cardinal purpose, which facts are clearly to be perceived in its title: "Immortality and Our Employments Hereafter; with what a hundred spirits, good and evil, say of their dwelling-places." This will be a large book, equal in size with "Seers of the Ages," "Around the World," etc., by the same author, and cannot fail of attaining a large share of the public patronage and estimation.

The attention of every reader of this number of the *Banner of Light* is called to the SUPPLEMENT which we send out in connection with it. Particular and practical notice is requested concerning the articles therein contained, and severally entitled: "Voices of the People," "Fragments from the Univercadum," and "Editor-at-Large Circular."

A prominent magnetic healer in London writes us as follows in the course of a private letter:

"I do not as a rule take special notice of anything that transpires outside of my own immediate sphere of action, but I feel that I owe it to Mr. William Fletcher to say to you that he is really doing a good work here, and deserves great credit for his industry in behalf of the cause."

C. W. Kellogg writes from Brooklyn: "I wish to give emphatic expression to my appreciation of the manner in which the *Banner of Light* has been conducted, of the added interest afforded by the articles of Prof. S. B. Brittan, also by the mediumship of Mr. W. J. Colville at your Free Circles in answering important questions."

Read the notices published in another column, under the heading, "Thirty-Second Anniversary," etc. It will be seen that "The Dawn of the New Dispensation" is to be remembered this year in many localities, and with interesting and appropriate services.

J. J. Morse not long since gave up his home in Derby and moved into the metropolis, his present address being 22 Palatine Road, Stoke Newington, London, N. Eng. We understand that he is doing well in his new locality, which is as it should be.

Greater interest than ever exists at present in our Free Circle-Room Meetings. Seats are occupied long in advance of the time of commencing, and frequently the hall and stairways are crowded with visitors seeking admission.

The work of Spiritualism is as broad as the universe; it extends from the highest spheres of angelic life to the lowest conditions of human ignorance or sin; it is as broad as Wisdom, as comprehensive as Love. Its mission is to bless mankind.

Extracts from a letter by Agnes L. Slade (sent from Salt Lake) will be found on our third page. As late as March 14th Dr. Slade was located at Denver, Col.

We understand that Mrs. Hollis-Billing is attracting much attention in Washington at present, and is much liked there.

Story's "Substantialism, or Philosophy of Knowledge."

This new interpretation of scientific facts viewed from a standpoint unobstructed by any preexisting theory, is truly a new system of philosophy. In proving their interchangeability as essence and form, the author clearly proves that spirit and matter are one in substance, but relatively dynamic and static from difference in spacial condition; and that substance is purely empirical, whether condensed as form or essentially active as the spirit or life of form; objective forms being simply the pabula of the spirit germs on the physical or ovum plane. The author's illustrations—showing that evolution is purely the outgrowth of parental fruitage in forms that repeat the parental functions; that parentage and offspring are co-existing planes of plus and minus maturation in every department of nature; and that man's mind and body, or metaphysical and physical organisms, are constituted of like essences, whose modes of motion within the organs of sense by which they are abstracted, represent the essential qualities of the forms to which they are respectively fruitful, but comparatively plus and minus mature, thereby conditioning their endless reëxistence on consecutively more complex planes of sentience—are unquestionably original, ingenious and provocative of critical examination. Cloth, 12mo., 784 pages, \$1.50. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Foreign Notes.

Count de Bullet's former medium in Paris, Mr. Alfred Firman, is about to leave England for St. Petersburg, to give sances to investigators.

Thomas Walker was to address a meeting in London on the 15th, and leave for South Africa on the following day.

The Yorkshire medium, Mr. E. Wood, was in February subjected to a fine because he refused to have his children vaccinated. On the Sunday following, under control of his guides, he addressed a large audience, the subject being, "Vaccination a Crime and a Curse."

"ANTI-VACCINATION in the United States—Notes of a Recent Tour, by William Tebb," is the name of an article reprinted from the "*Vaccination Inquirer and Health Review*" (London, Eng.) for February, and issued in circular form. It embodies an account of a meeting held last October in New York, for the organization of an Anti-Vaccination League, the names of the officers chosen, comments of the American press upon the movement, and the testimonies of distinguished men to the evil effects of the practice the new society seeks to abolish.

Vol. 2, No. 3, of THE TEXAS SPIRITUALIST, a lively and "news-full" journal published monthly, at Hempstead, by Charles W. Newnam, has the following table of contents: "Show Your Colors;" "Evidences of Christianity Examined," by Tom. J. Russell; "Divinity of Christ;" "Stand by the Ship," by Sarah J. Painter; "Bible Lessons in Spiritualism," by Charles T. Booth; "A Clairvoyant in Atlanta," by Mary A. White; "The Fish Hook," by F. B. Dowd; "Editorial Department."

Colby & Rich have in press, and will shortly issue, a new work by Giles B. Stebbins, Esq., of Detroit, Mich., whose name is well and favorably known to our readers, in connection with other works from his pen which are now before the people. The forthcoming volume will be entitled, "After Dogmatic Theology—What? Materialism, or a Spiritual Philosophy and Natural Religion."

Late advices from England inform us that Mrs. Susie W. Fletcher has arrived in London, from Rome, and was to commence her sittings for the British National Association of Spiritualists March 17th. Mr. J. William Fletcher is also spoken of as being actively employed both as a medium and lecturer—his efforts in the latter direction calling together large audiences regularly at Steinway Hall.

The present issue of the *Banner of Light*—No. 1 of Vol. XLVII—is the vehicle of much matter of importance and interest: as witness the names of PROF. S. B. BRITAN, HON. THOMAS R. HAZARD, A. E. NEWTON, Esq., ALLEN PUTNAM, Esq., MRS. EMMA TUTTLE, Ed. S. WHEELER, and others, in its table of contents.

Mrs. E. K. Huntington writes, under date of Denver, Col., March 14th: "Dr. Slade is here on a brief visit. He is looking very well, but says he is longing for his New York home and friends, whither he is wending his way slowly. He advertises very little, and still gets all the calls he can attend to every day. Truly he is a wonderful medium."

The current number of Dr. G. L. Ditson's review of our foreign spiritualistic exchanges is received, and has been placed on file for immediate publication.

We shall print next week an able and interesting article from the pen of A. E. Newton, Esq., entitled "The World's Great Festivals."

God's Poor Fund.

Received since our last acknowledgment: From a Friend, \$1.00; J. O. R., \$5.00; Friend, \$1.00; W. L. West, Sparrow Bush, N. Y., 50 cents; Miss Tennie, Derry, N. H., 20 cents; H. S., \$5.00; Ira W. Russell, Keene, N. H., 40 cents; S. Bates, St. Ansarg, Ia., 50 cents; Miss N. B. Batchelder, Mt. Vernon, N. H., \$4.00; L. A. Lincoln, Byron, Tex., \$1.00; Mrs. Gufford, 40 cents; W. A. Millard, Smoock, N. H., 40 cents.

The above donations received during the past three months have been judiciously distributed by us to destitute sufferers, and the good thus done will bless the generous donors. The daily calls to aid the destitute are more than we can respond to for want of funds. Those generous souls who have the means and are disposed to help such, can reach them through this channel.

NEW MUSIC—"He Giveth His Beloved Sleep," song and chorus; words by Miss Lizzie Doten, music by George W. Harris. E. A. Sanfield & Co., 839 Broadway, New York City, publishers. This piece was finely executed by the Parker Memorial Quartette at a recent meeting of the Spiritualist Society there, and was at the time much admired.

We have just received from Colby & Rich a beautiful picture in cabinet size of that talented and remarkable medium for spirits to speak through, who is getting to be—and rightly, too—widely known and celebrated for her spirit-administrations, Miss M. T. Shelhamer, who is now extending the field of her usefulness by giving weekly sittings at the *Banner of Light* Circle Room, in addition to her weekly contributions to the *Voice of Angels*. Thanks, gentlemen.—*Voice of Angels*.

In eulogizing a deceased statesman not long ago, Gen. Hawley enunciated a great and universally-applying truth when he said of the subject of his remarks: "He had lived through enough of rude conflict in private and public to know that we may judge opinions and principles by the light they have, but should estimate men by the light they have."

BRIEF PARAGRAPHS.

Rev. Dr. Pentecost having said in a Detroit pulpit: "Show me an atheist, and I will show you a corrupt man," one of that ilk offers to go with the Reverend Doctor through jails, prisons and disreputable places, and for every one that finds who is an "atheist" according to Webster's definition, he will pay the Doctor ten dollars, and for every one who admits a belief in the existence of a God and in evangelical religion the Doctor is to pay him one dollar.

Victor Hugo has an exalted opinion of the general press. He says that portion of it extant in his own country: "The French press is one of the masters of the human mind. Its task is daily; its work colossal. It acts at one and the same time and every minute on all parts of the civilized world."

Good doctors are liable to be rapped up in their business.

There is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

The object of the changes in the weather is not always clear, but we can generally see the drift of a snowstorm.

The Boston Journal office was visited by fire on Sunday night last, resulting in a loss estimated at \$27,000. It was confined principally to the editorial and composing-rooms, the occupants of which found Monday morning more of a job on their tables than they required for immediate use.

Herbert Spencer has publicly stated that he is strongly opposed to compulsory vaccination.

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

A gentleman, meeting John Savage one day looking very dolorous, said: "Why, Jack, what ails you? Is not your fiddle in tune?" "No, sir," replied Jack, "it's in pawn."

Can it be? Above the nobler, shall less noble rise? Shall man alone, for whom all else survives, No resurrection know? Shall man alone, Imperial man be known in barren ground, Less privileged than grain on which it feeds? —[Young.]

In Lemaitre's Travels we read that over the gate of a church of La Chartreuse, near Milan, is the following inscription: "Marie Virgin, matris, filio, spouse Dei," which in English is, "To the Virgin Mary, the Mother, the Daughter, the Wife of God." This adds another to "the mysteries of Godliness," for, according to this, Jesus was his own father and the son of his own daughter.

Joseph Cook is already being assailed for admitting that some of the phenomena attributed to the agency of spirits do actually occur, especially that a bit of pencil enclosed between two slates is moved and writing produced by it.

When a man has so far corrupted and prostituted the faculty of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. —Thomas Paine.

The Ponca Indian Committee of this city have endorsed the action of Mr. T. H. Tibbles, and declared their disbelief of the charges made against him. Justice takes little more on its score.

"RATHER TO BE CHOSEN THAN GREAT RICHES." Think not what men will say, But walk from day to day As one whose daily pathway lies Close by heaven's wall, 'neath angel's eyes.

What matter, smile or frown, If angels looking down Shall catch to other talk of these In tones of love continually, Until the name on earth but seldom heard Shall get to be in heaven a household word? —[W. E. Y., in Boston Transcript.]

James Cole, of New Jersey, left \$50,000 to the cause of the heathen, in his will, and his own sister, living a mile away, was sick and suffering for a nurse. James has gone where coal is not needed, and yet they'll take him in.

However much bold assertion and quaint expression may move the mind or tickle the fancy, men of to-day listen closely for the true ring of practical knowledge, and are sick unto death of empirical vagaries and topsooty sentimentalities.

A gay rooster came tripping light fantastic toes up to the occupant of a quiet nest and said: "Will you dance, biddy?" "Excuse me," said the hen, "I am engaged for this set." —Picaresque.

Like the shell of the Arabian maid in Gebril, is the telephone. —G. G.

"Apply thy polished lips to your attentive ear, And it remembers its august abodes, And murmurs, as the ocean murmured there."

A New Bedford woman reports a new, and it is claimed, successful cure for diphtheria. A little nephew of hers was sick with diphtheria, and the child's mother was told to give him a tea made from the bark of the root of white birch. She did so, and the white coating on the throat and mouth began rapidly to loosen and come off, an entire recovery following. The tea may be used as a drink or a gargle, or may be held in the mouth.

The value of the estate of the late Eben B. Phillips of Swampscott, as returned by Messrs. Nathaniel J. Bradley of Boston and William Howland and William Basset of Lynn, appraisers, is \$2,250,910.27. The valuation of the property is as follows: Real estate, \$88,777.60; railroad shares, \$71,413.33; railroad bonds, \$243,723.00; notes and mortgages, \$11,617.33; employed in business, \$216,824.24; cash on hand, \$73,108.75; bank and insurance and other stocks, \$62,608; United States and other bonds, \$32,000; shipping and other accounts, \$39,949.14; and other property, \$11,127.31.

The New York World advises people talking through the telephone to do it in an ordinary tone of voice: "The telephone is not deaf [says the editor]. Don't cry 'Hello' in bill-board type; rather whisper it in minion."

The women who are forming societies to help the heathen, the negro and the Indian, might find a large field of Christian love and service unoccupied among the sorely tempted shop-girls and sewing-women here in this city. —Golden Rule, Boston.

W. J. Colville's Meetings.

On Sunday last, March 21st, a large and intelligent congregation gathered in Berkeley Hall, Boston, to listen to an inspirational discourse on "Vicarious Suffering." After the usual morning service, consisting of solos, hymns, reading, and invocation, Mr. Colville's guides spoke for an hour on the subject under consideration. They stated that the idea of atonement had originated in two opposite ways: one origin was to be found in the religious ideas of ancient polytheistic nations, who thought that there were many deities, some merciful, others vindictive. To the merciful deities they offered praise and flowers; to the vindictive deities the life-blood of birds, beasts, and men. The Jewish God was a being made up of all the varied attributes of antagonistic deities, and the sacrifices offered under that system were to appease the wrath of vindictive powers, and give greater strength to the beneficent.

When sacrifices were offered to kind deities, these offerings were intended to purify the atmosphere and strengthen the gods, as they were supposed to come down and eat up the flesh and drink the blood. The idea prevalent in Christendom to-day—that God punished his son to satisfy his own vengeance—is a corrupt and degenerate remnant of Pagan belief and doctrine. Jesus never taught the doctrine, the Gospels do not give it the slightest countenance, and in the Pauline epistles references are made to old customs which have been frequently confounded with the apostles' doctrinal teaching. The early Christians did not favor the idea, but in the days of some of the fathers who lived later than the fourth century, the doctrine of vicarious suffering appears in this form: That Jesus died to appease the devil. The speaker stated that the

doctrine of atonement, as understood in Orthodox churches, was one against which justice revolted. The Unitarian idea that Jesus saves by example and the influence of a holy life was, however, stated to be a truth. The only sense in which we can suffer to save others is by enduring trial patiently so that others may reap advantages. The discourse was one of the most radical ever delivered through Mr. Colville. Winona's poem was on the legend "How the robin won its red breast," and was an earnest plea for help for the suffering.

At 7:30 P. M., a large audience listened to Mr. Colville's discourse on "Zoroaster, and the Religion of Persia." He was influenced by an Oriental spirit, who was quite at home with his subject. The lecture was a good continuation of the one given in the morning. The poem was on "The Persian Heaven," and "All Souls are God's."

A very pleasant feature in the morning service was the singing of two very pretty songs by a young lady about twelve years of age, a pupil of Mrs. H. A. Marshall.

On Sunday next, March 28th, an Easter service will be held at 10:30 A. M. Mrs. F. E. Crane, the eminent soprano, will sing, "With Verdure Clad," from the oratorio "Cretion," "I Know that my Redeemer Liveth," from the "Messiah," and "The Chorister," by Arthur Sullivan. W. J. Colville's inspirational discourse will be on "Resurrection—The Letter and the Spirit." In the evening at 7:30 a vesper service will be held, during which Mr. Colville's guides will review the position taken by the Rev. Joseph Cook with reference to spiritual phenomena. Mr. Colville will exhibit slates containing direct spirit-writing produced through Mr. Watkins's mediumship, and his controls will prove, by appeals to fact and reason, that the spirit manifestations of to-day are in direct harmony with nature's laws, and that Mr. Cook's distinction between Biblical and Modern Phenomena is groundless. No effort will be spared to render next Sunday's services peculiarly interesting. Flowers are solicited by Mr. Colville for the occasion.

KENNEDY HALL, WARREN STREET. Mr. Colville will deliver a lecture, under influence of his spirit-guides, in this hall, on Friday, March 26th, subject, "The Christ of to-day crucified between two thieves in Modern Society." All seats free. Voluntary collection. Doors open at 7, proceedings commence at 7:45 P. M.

A Free Spiritual Meeting is held here every Friday, at the same hour, when written or verbal questions may be addressed to the controlling intelligences. Every one is heartily welcome.

PARKER MEMORIAL HALL. The meeting at Parker Memorial Hall was held as usual. Mr. Colville continued his review of Dr. Crowell's late work. The remarks were critical, explanatory and comprehensive. Mr. Cooper presided at the organ. Mr. Bacon announced that next Sunday would close the series of meetings for the season.

Special services will take place next Sunday, commemorative of the Anniversary of Modern Spiritualism, consisting of discourses from Mr. Colville and others, with recitations by Miss Isabel Bacon. Extra music will also be an attractive feature.

The Thirty-Second Anniversary.

Boston.

AMORY HALL. The Thirty-Second Anniversary of Modern Spiritualism will be celebrated with appropriate exercises at Amory Hall (corner West and Washington streets), on Wednesday, March 31st, under the auspices of the Spiritualists' Ladies' Aid Society. In the morning, at 10:30 o'clock, there will be a conference meeting, in which the following eminent speakers have kindly consented to take part: Dr. A. H. Richardson, Dr. H. B. Storer, W. J. Colville, Dr. J. P. Greenleaf, Dr. J. H. Currier, Henry C. Lull, Dr. Grover, John Wetherbee, Mrs. Laura Kendrick, Mrs. N. J. Willis.

In the afternoon, at 2:30 o'clock, J. Frank Baxter will deliver an address appropriate to the exercises of the day we celebrate. The world-renowned tests of this celebrated speaker and medium, combined as his lectures are with singing, will move more than repay all who may favor us with their attendance on that day.

The evening will be devoted to conference, in which the well-known inspirational speaker, W. J. Colville, will deliver a short address, assisted by Mrs. Laura Kendrick and several other prominent speakers.

During the day and evening séances will be held in the ante-rooms of the hall, consisting of physical manifestations by Mrs. Maud E. Lord, musical séances by Mrs. Cushman, and test circles by Miss Nickerson, White, Mrs. C. W. Willis, Mrs. Nelson, Arthur Hodges, and several other mediums of note.

The ladies of the Society have made arrangements to furnish refreshments at a moderate charge to all who may wish to patronize them, and thus assist them in their good work.

In order to defray the expenses incident to the celebration, the small fee of ten cents admission will be charged at the door. The ladies would most cordially invite all to favor them with their presence on that day, and assure their friends that nothing shall be wanting on their part to make the exercises of the occasion worthy of their united efforts.

Per Order of the Committee.

CHILDREN'S PROGRESSIVE LYCEUM NO. 2, Will acknowledge the coming of the anniversary by a special service at Amory Hall, on Sunday morning next, on which occasion the school will be addressed by Miss M. T. Shullman, and others; and by a benefit ball at the same place on Tuesday evening, March 30th.

PAINE HALL.

In another column will be found the announcement made by Children's Progressive Lyceum No. 1 of Boston, as to the anniversary services contemplated by its Board of Management.

ANNIVERSARY CELEBRATION.

The congregation assembling in Berkeley Hall have decided on celebrating the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, by holding a meeting commencing at 3 P. M., at which the services will consist of vocal and instrumental music, recitations, readings and anniversary orations delivered by Mrs. Laura Kendrick and W. J. Colville. Strangers to Boston are respectfully informed that this hall is centrally located, and is accessible from all parts of the city. It is in the well-known Odd Fellows' Building, corner Berkeley and Tremont streets, facing Dover street.

PARKER MEMORIAL HALL.

Special services will be held in this hall next Sunday afternoon in commemoration of the Anniversary.

CHARLESTOWN DISTRICT.

Services will also be held in honor of the Anniversary at Evening Star Hall, next Sunday afternoon, under direction of C. B. Marsh.

LYNN, MASS.

Exercises under the management of Mr. and Mrs. George Dillingham, comprising a concert, a lecture and a ball, will be held in Odd Fellows' Hall, this city, Wednesday evening, March 31st, 1880, in commemoration of the Anniversary of Modern Spiritualism, and the well-known Barker Family Old Folks' Concert Troupe, (dressed in ancient costumes of one hundred years ago), Mrs. G. L. Tyler and daughter, Miss Annie L. Orr, J. H. Darling and Cora L. Willis will appear in the concert; original poem will be given by Mrs. Dr. Chase, of Swampscott; Prof. William Denton will deliver his interesting lecture on Shakespeare's view of the world to conclude with a grand ball, including a free collation to all participants. Music by Hovey & Allen's quadrille band. The services will commence at 8 o'clock P. M.

On Sunday next, March 28th, a meeting will also be held at Mechanic's Hall, under management of Dr. Dillingham, at which Mrs. Cutting and Mr. Weymouth, of Boston, will be present; several of the young folks will participate, with songs and recitations, in the exercises. Mediums and the public invited.

Philadelphia, Pa.

Ed. S. Wheeler, in his letter on our first page, sets forth that the First Association of Spiritualists of Philadelphia will celebrate the Thirty-Second Anniversary of the Advent of Modern Spiritualism on Wednesday, March 31st, in the hall 810 Spring Garden street, where various exercises will take place during the day, and a grand social convence in the evening, under the auspices of the Ladies' Aid Society.

Brooklyn, N. Y. REPUBLICAN HALL.

The Brooklyn Spiritualist Fraternity will celebrate the Thirty-Second Anniversary of Modern Spiritualism at Republican Hall, corner Jay and Fulton streets, (the upper hall over the Vineyard), Saturday evening, March 27, 7:30 P. M. Honorable Leslie Superintendent of Public Instruction in New York City, will give the opening address. Subject, "The Rise and Progress of Modern Spiritualism." Mrs. Julia Hindley of New York City, who was developed as a medium in a Catholic convent, will be present on the platform, and if conditions are favorable, spirit raps similar to those heard by the Fox children at Hydesville, N. Y., March 31st, 1848, may be heard.

Dr. J. V. Mansfield, the well-known test medium, will be present and give tests from the platform. Dr. William Fishbough, Dr. Eugene Crowell, Charles Partridge, Mrs. A. E. Cooley, M. D., Mrs. Saxon, Prof. J. R. Buchanan, Mrs. F. O. Hyzer, Dr. J. M. Peabody, among many others, have been invited to be present and unite with us in making the exercises a grand success. Seats free, and everybody welcome.

EVERETT HALL.

As will be seen by Mr. Miller's favor on our eighth page, the Brooklyn Spiritualist Society propose to honor the Anniversary with a programme of exercises of unusual interest.

Rochester, N. Y.

The Spiritualists of Rochester, N. Y., will celebrate the Thirty-Second Anniversary of the advent of Modern Spiritualism on Wednesday, March 31st, services commencing at 10 A. M., continuing through the day and evening until 9 o'clock, then closing with a Social Festival. Possibly the meeting may be protracted another day. Committees on order of business, resolutions, correspondence, and decoration of the Academy of Music, have been appointed, and we believe the arrangements will be such as to ensure a pleasant and profitable time. We should be glad to have Spiritualists and Liberalists from towns adjacent and elsewhere unite with us in this city, recognized the world over for the Bethlehem of the New Dispensation. Invited speakers will be entertained free of expense, and arrangements will be made with houses of entertainment for others who attend at reduced rates.

C. W. AUSTIN, AMY POST, D. M. FOX, Mrs. DR. BUTTERFIELD, Mrs. E. J. TURNER, Mrs. E. H. GALT, SCHUYLER MOSES, THOMAS LUTHERFORD, and others.

Lockport, N. Y.

Mrs. Love, Mr. Gregory, and Mr. Call, as Committee of Arrangements, send us the following notice: The Spiritualists of Lockport, N. Y., and vicinity will celebrate the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, at Temperance Hall, commencing at 10 A. M., continuing through the day and evening, closing with a social festival. Mrs. H. Colby and Olive K. Smith have consented to remain with us. Speakers and mediums from adjacent towns and vicinity invited. Everything will be done by the committee to insure a pleasant and profitable time. The hand of fellowship is extended to all classes of Liberalists on this occasion.

Norwich, N. Y.

F. L. Wilcox informs us that the anniversary will be remembered in this place by two lectures by Dr. J. P. Greenleaf, on Sunday, March 28th, and on Wednesday evening, 31st, by a conference and a social dance.

Belfast, Me.

By reference to the "Banner Correspondence" column—third page—Mr. Waite's announcement of the exercises to be held in this city on Anniversary Day will be found.

Cleveland, O.

The Spiritualists in and around Cleveland, and all who may choose to participate, are invited to unite with us in celebrating the forthcoming glorious 31st of March (the birthday of Modern Spiritualism) at Halle's Hall, 333 Superior street, commencing at 10 A. M. Prominent speakers and mediums will be present, among them being Hudson and Emma Tuttle, Mrs. H. Morse, Mrs. R. Shepard, and Dr. G. G. Newcomer. The anniversary address will be delivered by Hudson Tuttle; singing by the Grattan Smith Quintette, of Cinchville, O.; reciting by the disinterested eloquentists, Emma Tuttle; tableaux, etc. For programmes apply to Thillie H. Lees, Secretary, 105 Cross st.

In the evening the Lyceum Exhibition and Anniversary Ball will take place.

T. L. Lees, President First Society.

N. B. Dixon, Conductor C. P. L.

Dayton, Ohio.

Information reaches us that an Anniversary Celebration will take place in this town, among the exercises being an address by Frank T. Ripley, on the evening of the 31st.

Joplin, Mo.

A correspondent writes that "The Spiritualists here will celebrate the Thirty-Second Anniversary in an appropriate manner. E. G. Granville has accepted an invitation to speak; quite a number of friends from Kansas City will also attend, and a grand time generally is expected."

Spiritualist Meetings in Boston.

BERKELEY HALL.—Services every Sunday at 10:30 A. M. and 7:30 P. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday morning, "Resurrection—The Letter and the Spirit." Evening service, "The Letter and the Spirit." Vespers service.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10:30 A. M. J. B. Hatch, Conductor.

KENNEDY HALL.—Spiritualist meetings every Friday evening at this hall, Warren street, at 7:30. Regular speaker, W. J. Colville. The public are cordially invited.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known mediums are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10:30 A. M. and 7:30 P. M. Excellent quartette singing provided.

LYNN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 178 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, 75 City Square, Charlestown District, every Sunday at 3 P. M.

AMORY HALL.—The Spiritualists' Ladies' Aid Society meets every Thursday afternoon evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Flora V. Barrett, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall on Sunday afternoon of each week, at 2:30 o'clock. Good speakers and mediums will be provided.

PAINE HALL.—I desire to call special attention to the anniversary exercises to be held on next Sunday at this place, as per notice in the Banner of Light. Forenoon, afternoon and evening, there will be present some of our best speakers and mediums, of which I may mention Mrs. Maud E. Lord, Mrs. Abby Burnham, Mrs. Margaret Tolson, Dr. Currier, Richard Storer, Henry C. Lull, and others. I also desire thus publicly to acknowledge the courtesy extended to the association by our kind friends of the Banner of Light for the public notices we have received at their hands, assuring them of our full appreciation of the favor, and of our endeavor to always merit such kindness.

Our hall was well filled to-day by an appreciative audience. The exercises were very pleasing, consisting of the usual large collection of members, discourses very fine music, also singing, responses and Banner March by the school; piano solo, Nellie Thomas; songs by little Blanche Smith and Helen M. Dill; callisthenics; recitations by Jennie Lohrhop, Lillian Smith, and others; and a grand ball, including a free collation to all participants. Music by Hovey & Allen's quadrille band. The services will commence at 8 o'clock P. M.

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which all can come in love and harmony, and with the spirits who will meet us in a glad and happy throng, clear land and sea.

The Committee having the matter in charge will spare no pains to make it a season of profit as well as pleasure to all who may choose to attend. On Sunday, the 29th of March, the Lyceum will, at its morning session, have exercises appropriate to the occasion. In the afternoon, at 2 o'clock, the Lyceum will be in charge of a separate committee, thereby insuring a greater variety. This evening entertainment will be given in Investigator Hall, the usual hall of the Lyceum, and will be in charge of a small fee will be charged at the door afternoons and evening to defray expenses.

To satisfy the demand which is always made, circles will be held in the drawing rooms of the building, for which stand be, Lord, Dr. Arthur Hodges and others have kindly offered their services; and the evening will be in charge of a separate committee, thereby insuring a greater variety. This evening entertainment will be given in Investigator Hall, the usual hall of the Lyceum, and will be in charge of a small fee will be charged at the door afternoons and evening to defray expenses.

On the night of the 31st of March, (Wednesday) a grand ball will be given in Paine Hall. Dancing from 8 to 11:30. Tickets for the same are now ready. Tickets for ladies, only 25 cents. Those for the evening will be furnished by Cardé, Quadrille Hall, 20, 21, Carter, prompter. The building, with its ample accommodations, will be open to visitors all day Sunday, and those coming from a distance can make themselves comfortable at this sociable gathering, worthy of Spiritualists and the event which will call us together.

Rememth the Lyceum which we have loved, and all may prepare themselves, and allow no previous engagement to prevent their conveying with us at that time.

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and you will be told that God made an indefinite number of males and females of the human species, in his own image, and that he told them to be fruitful, to multiply and replenish the earth. After he had made them and told them to replenish the earth, you are informed that the Garden of Eden was located in a certain part of Asia Minor, and was watered by four rivers, the Tigris, the Euphrates, and two others; that there was not a man found to till the soil; then God caused Adam to appear, and Eve to be born from his side. Now this unquestionably refers to the ancient Egyptian thought of Deity, the Egyptians believing that about six thousand years from the present time, Osiris, the Sun-God, manifested himself upon earth, his coming incarnated, living as a man, while Isis, the female spirit who was forever in conjunction with Osiris, manifested herself also. You may be aware that the very same idea, in a somewhat altered form, has permeated the Grecian and Roman philosophies. Minerva is represented as having been born from the brow of Jove, coming forth from his intellect, whereas the more ancient idea was that the female came forth from the side, or from the affections of man, and was therefore to be his equal. Eve being produced from the left side of Adam, merely refers to a belief of the ancient civilized nations, that man and woman are both, in their origin, one angel; that they descend downward from the Paradise in which they lived prior to their earthly incarnation, express themselves on earth for a purpose, and are then received up again into spiritual life. Undoubtedly there is truth in the statement that the Garden of Eden refers to the human body; but it refers to the human body, may it be referred to the concrete human body, which is not any one body, but only the body of humanity, and thus Adam and Eve merely represent human beings in a peculiarly exalted spiritual condition. So far as historic reference is concerned, specially inspired tribes have proceeded downward from a sphere of exaltation into the ordinary conditions of life, and thus the spirit, instead of being exclusively manifested in connection with certain individuals, manifests itself throughout the entire world. Undoubtedly the interpretation which is applicable to every human life is this: that the story of Adam and Eve is an Oriental tale, representing the purity of man when he knows not the difference between right and wrong. The fall of Adam and Eve is the time when the intellect, represented by Adam, and the affections, represented by Eve, yield to the seductions of external nature; and this is unquestionably true of the majority of man, also of women. They are first led astray through the emotions, and more fully through the intellect. Eve personifies the emotions, Adam personifies the reason, the serpent personifies the flesh, which, making an appeal to the emotions, succeeds in vanquishing them; the emotions then get the better of the reason, and man is degraded and goes forth from Paradise.

Q.—What did Christ mean, if there is no hell-fire, when he said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" and that they would be told to depart into outer darkness, where there would be weeping and gnashing of teeth?

A.—We have never said that there is no hell-fire; we have only said that no spirit remains in hell-fire for eternity. The references which you have quoted refer to the pit of Gehenna, which was located outside of Jerusalem. That pit was perpetually burning, in order to consume the refuse of the city. Fire and worms, connected with the pit of Gehenna, to the Jewish mind conveyed the most terrible idea conceivable when depicting the condition of those in the future life who had lived erroneously in the present life. Jesus, in order to give point to his statements, drew an illustration from that pit of Gehenna, which to the Jewish mind was the most fearful place conceivable. But why was the pit of Gehenna kept burning outside of Jerusalem? In order to consume the rubbish of the city, to keep all things clean and pure, and thus came the Jewish idea of purgatory. The idea of Dante concerning purgatory was undoubtedly borrowed from a correct understanding of the gospel statements, whereas, the idea of eternal punishment for any one human spirit was the result of certain minds not discovering the difference between the everlasting endurance of the fire and the everlasting continuation in the fire of any one special spirit. You may understand that the fire was always kept burning in order to separate the precious metal from the alloy, but when the alloy is separated from one particular piece of metal you take that metal out of the furnace, and it remains no more in the fire; then some other metal is put into the crucible to be purified, and then the process is repeated. Some metal takes its place in the refining process in one way on hand, though the same pieces of metal are not always within the furnace. So in spiritual life there may always be means at command for the purification of spirits that need purifying, but no spirit remains in that condition for eternity.

Q.—What is the fate of liars in the hereafter?

A.—There are different kinds of liars upon earth, also in the spirit-world. Some liars are told from cowardly motives; these liars are contemned, but they are not severely punished as those liars that are told from malicious motives. The liar who tells a lie merely to save himself from inconvenience, passes into the spirit-world as a coward and cannot enjoy himself in the spirit-spheres, because he is continually apprehensive of some danger which is near at hand; the cowardly feeling still abides with him until outgrown through strenuous effort; whereas, the liar who is such from pure malice, who lies in order to injure others, and would sooner injure himself a little if he could injure another a great deal, than escape the enjoyment of inflicting a injury, passes into the spirit-world out of the material body to the region of outer darkness, to which reference was made in the previous question. In that region of outer darkness the spirit is blind and deaf, void of all sensations except the sensations which accompany mere existence; the spirit knows that he exists, but life is one dreary monotony; all is darkness, all is void, until through suffering he has overcome the feeling which leads him to wish evil to others; but at the moment that the better nature within the spirit asserts itself and he desires the good of other spirits, he is kept in the region of outer darkness, and he is kept there until he has expiated his crime and prepared himself for brighter spheres, by laboring upon earth again to benefit humanity, whereas he formerly lived to injure them.

Q.—In Stephen's vision he looked steadfastly into heaven and saw Jesus standing at the right hand of God. If no man has seen God at any time, who was it that Stephen saw when he called God? And if it was not God, why was he thus deceived?

A.—The angel that Stephen saw whom he called God, was the most exalted angel that Stephen could perceive, and consequently represented as much of Deity as Stephen was capable of gazing upon; Stephen saw the familiar face of Jesus, because Jesus was the dearest to him of the great teachers who had ever lived upon earth; he was working in direct sympathy with Jesus, thus Jesus would appear to him. The exalted angel who was seen with Jesus was undoubtedly that Messianic angel who was connected with the Nazarene, who expressed his life upon earth through the instrumentality of Jesus of Nazareth, and was therefore the guiding angel of the planet for the dispensation which Jesus opened.

Q.—Is the Sabbath (or Sunday) more holy than any other day? And did God really rest from his labors on that day?

A.—One day is no more sacred than another, though one day may be sacred to one kind of work and another day may be sacred to some other kind of work. When you are striving to do your duty you are always engaged in sacred work. The only reason why you ought to observe one day in sacredness is because your physical system will not bear the strain of performing work regularly in any given direction unless you omit each seventh day. The Sabbath was undoubtedly instituted by the angels who were the inspiring guides of the prophets of old, and they directed them to insure its observance by reason of their acquaintance with physiological facts and with the real necessities of humanity. When you are told that God rested on the seventh day, you are only to infer that there were six periods of development in the earth's grand period which antedated the advent of man. These periods were not periods of twenty-four hours, but vast and mighty epochs, such as the carboniferous epoch, the

upper and lower sandstone and the silurian period of the earth's development. The seventh period which is referred to is merely a period in which those forms of life which had already been expressed were allowed to continue to unfold, no superior form of life making its advent upon the earth after the advent of man. "God resting from his work" simply means that those spiritual forces which occasioned the appearance of the successive types of life, rested from giving to the world new expressions, but that these expressions were final, and were left to perfect themselves without alteration of type.

Q.—Can the spirits of our departed friends come to us, give us advice and help us, whilst we totally disbelieve, and would rather prove it a humbug than have it otherwise?

A.—Certainly, many of your spirit-friends do give you advice; they do assist you; they are sorry that you consider spiritual manifestations are merely the result of trickery or collusion; but if you sincerely believe that they are, the spirits respect you for not pretending to believe that which you do not sincerely believe. You may believe that your mother's advice is a wise one, yet if your mother is interested in your welfare, she will give you good advice whenever she has an opportunity. You may tell your physician you do not believe a certain drug is going to benefit you, and yet the physician, when he prepares your medicine, may put that very drug in the composition, and you may take it into your system and be benefited by it. You may tell your cook that if she puts a certain spice in your food it will not agree with you; yet you may be mistaken, and she may put it in, to knowledge than you in the matter, may put it in, and you may be benefited instead of injured by it. Undoubtedly many things are continually influencing you for good, whereas you yourself know nothing of their existence. Spirits are able to assist you more when you invite their presence, and are willing to cooperate with them intelligently; but in measure they can and do bless you even when you deny their existence.

Q.—Is there any cure for polydips in the nose?

A.—There may be and there may not be a cure for the particular degree of polydips to which you refer, because in certain stages of the malady there will be a possibility of cure; but, like every other malady, this malady may develop itself so far that it will be impossible for it to be removed upon earth, and it will therefore remove you to the spirit-life. The only true cure will be the impartation of vital magnetism. We know of no system of medical treatment apart from that which is employed by the magnetic physicians who are under spirit-guidance. We know of no surgical instruments which we could recommend, but we consider that persons who are subjected to this disease may receive a cure by strengthening their systems and by an effort of will directing the surplus vitality which they generate to the afflicted part. It would be well for you, if afflicted with this disease, to take magnetized paper or magnetized flannel, or any other fabric which would be adapted to the purpose, and keep the afflicted part encased within it, and you would be well, and you have any affliction in this direction at all, bathe your whole body in salt and water, into which you may add a limited quantity of vinegar, and further than this, warm vinegar and water placed about one inch from the nose, and so inclined as to allow the steam to go up the nostrils, will be found very useful, and an easy means to recovery. This will certainly be of some benefit.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed) strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life:

From Manchester, N. H., March 24, of Bright's disease of the kidneys, Mrs. Etta E. Pittman, widow of the late Harry J. Pittman, of Boston, Mass., and the grand-daughter of Ira Coffin, (deceased) formerly of Plymouth, N. H., aged 24 years and 6 months.

Mrs. Pittman possessed an organization for the finest manifestation of spirit-power; yet owing to declining health she was obliged to retire from public notice, and the last years of her earthly life were spent in quietude with a dear son, who had been her companion mostly since childhood, and the earth-like patience with which she endured her long and most distressing illness is proof of the spirit-power which sustained her to the end. A number of her poems, published in the report of the late New York friends of the Liberal Hall, some of which at the time appeared in the "Spiritualist," and one was delivered by her at the meeting of the Spiritualists' Association, held at the residence of the late Mr. Pittman, were published in the report of the late New York friends of the Liberal Hall, some of which at the time appeared in the "Spiritualist," and one was delivered by her at the meeting of the Spiritualists' Association, held at the residence of the late Mr. Pittman, were published in the report of the late New York friends of the Liberal Hall, some of which at the time appeared in the "Spiritualist," and one was delivered by her at the meeting of the Spiritualists' Association, held at the residence of the late Mr. Pittman, were published in the report of the late New York friends of the Liberal Hall, some of which at the time appeared in the "Spiritualist," and one was delivered by her at the meeting of the 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Banner of Light.

BOSTON, SATURDAY, MARCH 27, 1880.

A Gala Week for Spiritualism: Children's Progressive Lyceum No. 2, of Boston, Entertains as its Guests the Lyceums of New York and Brooklyn: Address to the Visitors by W. J. Colville in Parker Memorial Hall; Public Reception by Adult Spiritualists in Amory Hall; etc., etc.

(Continued from last week.)

AFTERNOON—PARKER MEMORIAL HALL.
The collection (which proved to be a sensible and toothsome repast) was soon despatched, and at the hour appointed the three schools presented themselves at Parker Memorial (corner Berkeley and Appleton streets), where a good audience joined them in devoting the afternoon hours to listening to an address by a poetic improvisation, etc., by W. J. Colville.
After a vocal selection by Mr. Colville, George A. Bacon, Chairman, announced that the Committee of Management of the Parker Memorial Society of Spiritualists had made arrangements whereby this celebrated trance speaker would occupy the platform at Parker Memorial Hall for the remaining Sunday afternoons of March. Mr. Bacon then invited the congregation to unite in singing three stanzas of the well-known hymn "America."
An invocation by Mr. Colville's guides followed, and the congregation sang "Nearer, my God, to Thee." The medium then requested that each Lyceum present give a theme, the treatment of the three to be woven into the subject matter of the address about to be delivered. In answer to this call, the New York school suggested "The Trinity," the Brooklyn "Spiritual Culture," and the Boston "True Friendship."

Before proceeding with our discourse, [said the Controlling Intelligence] permit me to extend to you, in behalf of the spirit-world and the Spiritualists of the city of Boston, a most cordial welcome. The work of educating the child, who is the future man or woman, is the most important work in which any adult man or woman can possibly engage. We desire at this time to bear testimony to the practical worth of the Lyceum movement, and to state our conviction that the peculiar service for the good of humanity, which these organizations render to the children, can be performed with equal success in no other way. The Children's Progressive Lyceum system is far in advance of the church, Sunday school, because in the Lyceum the pupils are led to think for themselves—through the mental discipline evoked by the exercises of singing, recitations, marches, the answers to questions, and the various services incident to this novel organization—and are not called upon merely to render unquestioning and unreflecting obedience to any formulated table of credal enunciations.

The speaker proceeded to consider the social element of friendship, which was expected to make the present hour so bright and enjoyable; man, he said, was essentially a social being, and loneliness was not the true state of humanity. The smiling countenances before him were full of divine lessons of human brother and sisterhood. Love was generally considered as a something different from friendship, but the speaker considered that essentially they were not different things; to his mind the truest love was the truest friendship, because the truest friendship as well as the truest love was that which was like the sentiment which ruled the present occasion, willing to spend and be spent in the service of others without asking or seeking anything in return. The love-principle might take upon itself a thousand varying forms, and still be interiorly the same entity seeking expression: justice, mercy, temperance, or any grace whose outcome elevated nations or individuals in the scale of being, was but a type and part of the great love-principle. Truly said one of old (in effect): Without love all things are vain! The true test of love was not, however, to be found in the actions purporting to put forth its name, but in the *real motives* alone which prompted such actions.

The doing of good deeds, for the sake of them, and not through fear of punishment or hope of reward, was the truest exhibition of the love-principle, and the real soul of all religion. This statement the speaker substantiated by reference to the teachings not only of Jesus and Paul, but of Thomas Paine, who had enunciated it in the widely-known and pithy sentence: "The world is my country, and to do good my religion." True religion and friendship were, to the speaker, extensions of the same sentiment of real religious sentiment, a practical denial of human brotherhood and a clinging to the substance of olden traditions (letting their soul go by unheeded), that made so many in the willfully-isolated church organizations of the day ready to join in the gloomy strains of Dr. Watts, when he said:

"Lord, what a wretched land is this,
Which yields us no supply."

The really loving heart, even though at present bound in the evils of adverse circumstance, would perceive everywhere around it prophecies at least of a coming Eden whose fulfillment rested with a continually-developing and forward-reaching, not backward-looking humanity. He urged his hearers to regard the Lyceum work to exhibit the benefit derivable from these useful institutions in their lives and hearts—so that their examples should be guiding lights for others to follow. He would have officers, pupils and scholars strive for excellence with a friendly rivalry—not that one or another might be thought more proficient or gifted in any particular branch of duty or achievement, but in loving desire that the organizations to which they were attached might derive immediate benefit from their labors, and that the Lyceum cause generally might be also approximately benefited by the harmonious development of its constituent parts.

The speaker did not deny that a certain principle of "natural selection" existed among humanity as to the individuals most pleasant or agreeable for other individuals to associate with; this was exemplified in the case of Jesus, who chose unto himself twelve disciples, but also from that twelve selected three to be his more immediate confidants and companions. But Jesus had also yet other disciples than the twelve, and was friendly to humanity in general, as well as to those outside of and at enmity with the movement he personified while among men. This lesson was one to be reduced to practice among Spiritualists and reformers. Organizations might profitably—to a certain extent—exist, and inside those organizations we might find a smaller number of congenial friends, but our esteem should outbroaden the scope of its compassionate regard till it embraced not only all the members of our particular society, but the members of all societies engaged in our cause, and wider still, even the great family of mankind, who might not fellowship with our aims and objects. We need not feel friendly toward their errors, we could hardly be expected to love their angarieties, but we could love them. We were not obliged, either, in this connection, to extend welcome to the evil in man's nature. Since evil was an abnormal growth, a resultant from inharmonious development, we must draw a line of demarcation between the soul and the evil that has accreted around it: the latter we should strive to overcome by love, not bitterness, the former we should acknowledge as an individual member of the great family of universal being. All things looking toward human progress were good and noble, while all things which worked in a counter direction were reprehensible; hence the advocates of advance movements were brethren in a certain sense, and should exercise charity toward one another in agreeing to disagree on minor topics, if union could be but attained in more important directions.

Real friendship the speaker regarded as best shown to an individual by a desire to correct his (or her) faults in a loving spirit, by telling him (or her) the plain facts regarding him and his rather than by the exercise of the poor habit of indiscriminate flattery. It is most important (he remarked in closing this portion of his discourse) for children to understand that the true friend is the

one who speaks to them the truth at all times, not the one who renders them the greatest measure of unthinking and unreasoning approval and adulation.

Mr. Colville's address then considered the theme suggested by the New York Lyceum, viz., "The Trinity."

Man had ever been prone to speculate and dogmatize concerning the deity, his person and attributes; but definition, if it could be achieved, would involve limitation; if we could comprehensively state the where and what-abouts of God, then there would really be nothing left beyond us for us to grasp or fathom. The speaker preferred to avoid all mere metaphysical speculations, and to lay down as a primal proposition that all that he could discover of God he found in the works of creative power and skill, which demonstrate the presence and activity of the divine life on this earth; the best and the most perfect man or woman whom he chanced to meet—wherever he found noble-hearted men and women there he also found incarnations of deity; the approximate truth and beauty of the present state of conscious being argued the perfect truth and beauty which was yet to come. He referred to the ancient origin of the idea of a triune God, which idea was embodied also in the Christian trinity, tracing its existence among the Egyptians, the Brahmins and Buddhists of India, the Greeks, etc., and said that if it were possible to attach to the deity some prominent and definite significance, neither he, nor it, the true theological idea of the trinity would be expressed. We were told that God made man in his own image, hence the elevation of the body, soul and spirit in man into a symbol of the trinity could not be far from correct—an idea somewhat differently embodied by Swedenborg in the terms "soul, mind, and proceeding influence." If we spoke of man in a spiritual sense while yet in the physical body, we could yet trace a trinity composed of the soul—the divine Father which gives the truth; the reason—the divine mother which receives and appropriates it; and the intuitive perceptions which quicken the product brought forth by reason, and infill it with the Holy Ghost—a transcendent power from on high!

"Spiritual Culture," the subject proposed by the Brooklyn school, received the attention of the speaker in closing. Spiritual culture must necessarily relate to the elevation and outbroadening of the spiritual nature of man. How shall we get at the spiritual nature? Only by endeavoring to work for the needs of the body as well as for the needs of the mind and soul. In the Children's Progressive Lyceum system, this cardinal point of spiritual culture was firmly embedded as a central fact. We try in it, said the speaker, to build up and strengthen and beautify the outer man in order to do like service for the inner; to cultivate and perfect the body that it may become a fit and willing instrument of the soul—since however good may be the performer (in music, for instance), he would fail of doing himself due credit through an imperfect instrument. If the body was bowed by sickness, resulting from ignorance concerning and the consequent breaking of hygienic laws, that soul would be always in a state of travail, endeavoring to attain healthful conditions for the physical structure, we should by so doing be washing the windows, and letting in the clear, eternal sunlight into our interior being. A great deal of the vice of to-day the speaker pronounced to be the direct result of disease, and much of the bigotry extant had its seat in a poor digestion, while large-hearted liberality was an almost inseparable concomitant to healthful bodily conditions.

The speaker thought that a valuable adjunct in the Lyceum work might be found in the practice of taking of the children out of the hall on summer Sundays, and making a tour to the woods and fields, the officers being expected to give their pupils "object lessons" meanwhile, by explaining to them the various forms and products of nature which might at interim pass under their notice; this healthful recreation and practical knowledge could be happily blended, and in a manner scarcely possible to be lost upon the plastic minds of the young pilgrims.

The schools gathered before him had much to be grateful for to the spirit-world; he had met in Chicago, Cleveland, etc., with earnest, whole-souled workers, and children filled with love for their Lyceum organizations, he had seen no Lyceums which could compare with the New York, Brooklyn and Boston schools, and he wished them, and all other workers throughout the world, in this and every other department of effort toward true spiritual culture, the fullest degree of success.

The services then terminated with the singing (in congregation) of "The Sweet By-and-By"—Charles W. Sullivan leading—and the improvisation by Winona of a poem on "Fraternal Love," which theme was selected by the audience.

PUBLIC RECEPTION AT AMORY HALL.

On the evening of Sunday, March 7th, Amory Hall was again packed with eager listeners, seemed to profit by the exercises announced as about to take place, and which were to assume the form of a service of welcome to the part of the adult Spiritualists of Boston to the guests of Lyceum No. 2. Mr. J. B. Hatch, Conductor, called the meeting to order and introduced George A. Bacon as the regular Chairman for the session.

Charles W. Sullivan and J. B. Hatch, jr., sang, after which Mr. Bacon addressed the meeting as follows:

In a few words as possibly befits this pleasant and inspiring occasion (in order that others may have more time to entertain you), let me say, with all proper modesty, that Conductor Hatch has requested me to act as a sort of mouthpiece for the meeting this evening. I am only sorry that you have no bigger and better bit of amber and meerschaum through which you may smoke the pipe of general peace and congratulation; but this is not my fault, though it is your misfortune. Yes, ladies and gentlemen, the pleasing task has been assigned me of extending, on behalf of the Children's Lyceum and of other friends in this vicinity, a most cordial welcome and hearty greeting to our visiting friends from abroad. Verily this is as it should be. One good turn deserves another in return. We are made glad by your presence among us. We appreciate the effort you have made to honor us with this visit, and only regret, in this connection, that our hall, our Lyceum and our means generally are not more abundant and more worthy of the blessed work in which we are mutually engaged and which lies so near to our hearts; but such as we have give us unto you most freely. Engaged in some noble undertaking, and in company with you, we welcome you to our exercises. Bound together by ties of spiritual relationship, one in purpose, in reciprocal interest, in fraternal sympathy, in noble endeavor, let us move forward in unity of action and in harmony of spirit, to the end that the world may be the better for our individual and collective labors in it. Let the outcome of this visit be a Sabbath day's journey toward cementing those elements which stand for eternity, and evermore dignify spiritual growth and harmony.

Measure not our appreciation of the pleasure which your presence gives us by the scantiness of this verbal courtesy, nor by what, in fact, is really said or done, but rather by the underlying spirit—by what we wish we really could do to make your visit a pleasant and profitable one to all concerned.

Again and with open arms bidding you thrice welcome to our city, to our homes and hearts, we will proceed with the evening's programme. Mr. Charles Dawbarn, Conductor of the New York City Lyceum, was introduced by Mr. J. B. Hatch as the first speaker. In connecting him, he desired, in behalf of the members of the delegation over which he presided, to extend hearty thanks to the Spiritualists of Boston for the noble and kindly greeting which had been extended to them; for the warm hearts and hospitable homes which had been open to receive them since their arrival in Massachusetts. The visitors here present from New York State were working in common with Children's Progressive Lyceums everywhere, to develop among the children that sentiment of true malice which the early founders of the Commonwealth in Massachusetts had shown themselves to so great an extent possessed of. He thought the cultivation of that principle of manly independence was the great desideratum of this age; adults

(and children no less) were too widely taught by the church systems to blindly reverence the written traditions of the past, rather than to inquire for themselves into the living realities of the present; and the Children's Lyceum movement aimed to correct this tendency in as far as its power lay, and as its work was directed among those who were to be the future men and women—the future Spiritualists too—how important was its claim on the support and friendly appreciation of parents everywhere. True manhood was the need of the time; mere success in trade, preferment in professional pursuits, were sought after with all-absorbing earnestness, while the sad spectacle was presented ever and anon of men who could not spare (without complaint), from their hurrying pursuit of their worldly bubble, the time necessary for them to do the polls and express their will as to the welfare of their country. There was a contest against bigotry to be fought which was the duty of the hour, and pressed with its full weight on the adherents of the cause of Spiritualism; bigotry which, not content with endeavoring to trammel the spiritual nature of man with worn-out creeds, was now besieging the State House in Boston in the persons of the Allopathic M. D.s of Massachusetts for the unrestricted right to usher people into the world, drug them through life, and *post mortem* them, and no longer used for work any thing to these "reactionaries" who looked all friends of freedom in the State would oppose by every lawful means this high-handed attack upon the liberties of the people, and that the manhood of the Massachusetts law-makers would rise to the height of the occasion and place upon the iniquitous statute, should one reach the legislative chamber from the committee, the broad seal of their emphatic disapproval! Mr. Dawbarn said he represented—as he had previously stated—the oldest Lyceum in the world; it was founded by Andrew Jackson Davis, and though its founder had apparently lost heart, and looked upon the question of how to utilize the Lyceum movement as a puzzle he could not solve, yet he himself felt that a solution would surely be arrived at. One man might give up some specific problem in despair, while some one among the others working at it simultaneously in divers parts of the country might reach a definite solution at last; so the true lesson and ultimate of the Lyceum movement (a puzzle to its introducer on the mundane plane) would yet be reached in full degree by some of the various laborers in its interests. The speaker paid a slight tribute to the efforts of J. B. Hatch and the officers and members of Lyceum No. 2, and said if such a school as that could be organized and built up in less than one year in Boston, there was a progressive life in the Lyceum movement in Massachusetts, and that no one elsewhere residing ought to be discouraged in its practical advocacy.

Miss Mamie Hunt, of the New York school, then recited a poem written for the occasion by Mr. Robinson, of that city, who was stated to be much interested in the Lyceum cause. It treated of "The New Trinity"—New York, Brooklyn and Boston.

I've been selected to address this meeting. And give our Boston friends a loving greeting. And while we're one and all here at our post, "The Holy Trinity" shall be my toast. Not "Father, Son and Holy Ghost," that three, But our three Lyceums, New York, Brooklyn, and Boston. That is the Trinity which I talk of. "Tis in Boston, Brooklyn, and our own New York, Many in one" we are, and "one in many," A trinity as good and pure as any. Though separated we've worked since we begun For the general good—we're really "Three in one." It is not my original idea, But Mrs. Newton's, our own Guardian dear. "T was at the visit paid to us by you, She gave the toast, 'Three in one,' and said, 'The spirit of the toast I've heard to make; So said your good Conductor, Mr. Hatch, And as he's always "hatching" something new, We hope he'll "hatch" one for us, just as true. Our little Lyceum, we will try to make, For make both pleasing to the ear and eye. There are some things we know we shall do well, But Boston we cannot expect 't excel. For everybody knows—ay, 'there's the rub," That Boston is the best of all the best. And now (in confidence I say to you, In all things spiritual 'tis surely true, But still you must acknowledge—great and small—New York is quite a "village" after all! And as for the rest of us, we'll give grace, I'll make my bow, and give the toast a chance.

The Brooklyn Lyceum then joined in rendering the following:

SONG OF GREETING.
The bells of time ring out the chime
Of a new, bright annual greeting!
The year is past in work and play,
And our hearts with love are beating;
Our friends and all to give us joy,
The sunlit smile of all its age
And once again "Good will to all!"
Floats from the children's chorus.
The bells of time ring out the chime
Of another year—as fleeting;
Yet may we all fresh courage take,
And hope for a pleasant meeting.
The race we run the hour we won,
A new year's now before us,
And once again "Good will to all!"
Floats from the children's chorus.

Mr. Bacon then called on Mr. A. G. Kipp, acting Conductor of the Brooklyn school, to address the meeting, who, after briefly expressing his pleasure at the enthusiastic reception now in progress, said he preferred to be heard on the present occasion through the lips of the children, for which purpose he introduced the Howard Sisters (Misses Rosa and Daisy), of Brooklyn, who favored the people with a vocal selection.

Dr. Samuel Grover, of Boston, next occupied the rostrum. He was always ready, as a Spiritualist, to speak in defence of the Children's Lyceum cause; the memories were indeed pleasant which he retained of kindnesses he received at the hands of the New York and Brooklyn friends while visiting them some two years since in company with the Boston Lyceum delegation; and he was glad to see such a spontaneous outpouring of kindly sentiments on the occasion of the presence of these friends (or their representatives) in Boston. The service which the Lyceums were engaged in was the most important which could claim our attention, for what was more important than to teach the young how best to tread the way of life, and hence how best to prepare themselves for the future? In no churchly sense, but on the ground of solid reasoning from cause to effect, the speaker believed that as we conducted our course in the mundane world, so would be our reception and our after-condition on reaching the world of souls; and he therefore wished the Lyceums gathered before him, and every other similar institution throughout the world, success in their grand and noble work.

His plan so far Miss Belle Robinson (of Boston) an excellently rendered reading "The Little Letter-Carrier," by Miss Belle Bacon; and a song, "Gathering Flowers in Heaven," by Charles W. Sullivan, followed, after which Mrs. Nellie Bronson Palmer, of Portland, Me., was called upon by the Chairman.

Mrs. Palmer (who is known to our readers as one among the honored veterans of the spiritual platform) proceeded to address the people in a manner which stirred to their deepest recesses the reason and my an angel in heaven that can whether in New York, Brooklyn, Boston, or elsewhere, she said, were her friends; she was most deeply interested in the movement. While sitting in this hall during the morning session her thoughts turned back along the path of time, and she recalled the fact that to-day was an anniversary in her experience, one tender and dear to her heart. Eighteen years ago the windows of heaven were opened to her interior vision. Eighteen years ago she gave her beloved, resisting her hands of the depths of her despair she said, "There is no angel in heaven that can love him as I do," and as she mourned, she held the vernal plains of the "Better Land" were made clear to her view, and she saw her child, free, happy and healthful, marching to and fro with joyous step in the heavenly Lyceum, where bright garlands of immortal flowers took the place of earthly banners! Since that moment her inmost heart had been warm toward the Children's Lyceums, and toward every child, whether a member of these organizations or not, who walks the earth.

Mr. Davis then addressed the meeting. The Lyceum cause, he said, was not a mere ebb and flow; but its success in the night and day, each new awakening brought us a something which led human hearts nearer to heaven, nearer to our loved ones, and the world in gen-

eral was more and more clearly recognizing the fact that Spiritualism was neither going backward nor dying out, but going onward—was losing nothing it had gained, but was unostentatiously enlarging its borders everywhere. When Spiritualists read a reading sense that the instruction imparted to the youthful mind before the age of ten would be almost incapable of eradication in all the years that were to come (a fact recognized and acted upon by the Catholic Church wherever its sway extended), they would have a more decided interest than ever before in the upbuilding of Progressive Lyceums for the children everywhere, and strive to impress on the receptive little ones lessons of truth, harmony and progress which, once taught, the powers of error could never efface. For years past she had been an ardent student of the necessities attending on depleted health, her heart was, however, alive for the cause, and would continue so to be, whether her future line of life lay on earth or in the heavens.

After a duet by Messrs. Ring and Prescott, Mr. Hatch gave some notices concerning the services arranged for the week, and spoke feelingly of the decease, since the visit of the Boston Lyceum to New York (two years ago), of two of the members of that delegation, viz., Mrs. Verne Allen and Miss Florence Danforth. He alluded to the fine poem recited during the morning session by Miss Lizzie J. Thompson, and said that its author, Mrs. C. Fannie Allyn, had given him substantial proof of her interest in the present occasion. A letter had been, further, received from her, in which she spoke touchingly of her loved son, who had gone on before, and of the feelings that filled her heart as this occasion brought up to her mental view the memory of his willow labors in the Boston school. In that letter this worthy toiler for Spiritualism—this faithful "mother in our Israel"—had made use of these words: "I cannot pause to make for eloquent sentences; the work is too grand and high to seek for pathos or polish; only in view of your reunion about taking place, remembering my own arisen darling, I try to turn from my own earthly desolation to bid you all God speed, and pledge myself anew to the children's 'cause that needs assistance, and the good that I can do."*

Following in order of mention, Miss Fay Waterman, of the New York school, then gave a finely enunciated recitation; Miss Nellie Thomas, of the Boston Lyceum, sang; Masters Willie and Edith Robinson, New York, "Three in one," the attention of the audience upon themselves by direct and appropriate rendition of an amusing dialogue; Maudie Batchelder (who was introduced as "from Rowley, N. C., via New York") gave a recitation, and John Wetherbee, Esq., responded to the Chairman's call for remarks.

Mr. Wetherbee said he was happy to be present on this occasion; he was fond of these interchanges of thought. He agreed with the previous speakers in what they had said concerning the importance of the Lyceum movement; specially did he consider the remarks of Mrs. Robinson, of the early training of the child, and the continuity of its efforts to convey an important truth. At ten years was a good time wherein to plant in the child's recollection the sublime revelations of that glorious Philosophy which some of us had only found in our old age. How much we regretted that the light which now illuminated the present had not come when he was a little boy! It seemed to him that the adults among Spiritualists did not fully appreciate the important work which the Lyceums were doing. Referring to the lateness of the hour, he requested to be excused from further remarks, saying that as in the old nursery tale of Cinderella, a wonderful transformation scene took place at a certain time of night, and coachmen, horses and fairy-robes changed to rodents and rags, so after 9 o'clock P. M. a change also came over his mental condition, and what might have been at one time bright to the eye or pleasant to the ear took upon itself the unlovely form which was its usual wont. Nevertheless he would say in closing: Success to the "three in one" Lyceum, and may its shadow never be less!

Miss Hattie L. Rice then sang, "Tapping at the Garden," [To be concluded in next issue.]

*The following lines, written by Master Loveston A. Allyn as a toast for the graduating class of 7th, Stoneham High School, which was a member, came to hand and were destined to be used during the service. Omitted here because of the extreme length of the exercises, and the necessity of a single exercise, it is here presented as an evidence of the thoughtful nature and interior aspirations of this young soul, who was so early called from this world of care to a single exercise, to do service in the land of causes. Its appearance here is also appropriate as a clear-cut embodiment of the feeling which pervaded the reception to the visiting friends in its entirety.

"Neath the summer sunshine, beaming
On the roses, full of grace,
Do I call forth to me, O youth,
Calms of earth and heaven,
Onward from the haunts of childhood,
Forward to each joy or strife,
Upward from the plain to the woodland,
To the mountain-tops of life,
Though our paths on earth may sever,
Memory will uplift a shrine
Sacred to the past, and show
In the Class of Seventy-Nine,
Truthful, true, to home and nation,
And us labor on to the end,
Till death gives us graduation
To love's glory evermore."

Anniversary Week in Brooklyn—Thirty-Second Anniversary Celebration.

To the Editor of the Banner of Light:
The Executive Committee of the Brooklyn Spiritual Society, 308 Fulton street, preceding Mrs. Hyzer's Sunday evening lecture, announce the following programme, or order of exercises, for Anniversary Week.

Next Saturday evening, Conference meeting, March 27th, and next Sunday, public exercises—afternoon and evening—will be commemorative of the Thirty-Second Anniversary of the advent of Modern Spiritualism.

Saturday Evening Conference.—Major Hopkins will deliver the opening address, and will be followed by Mrs. Hyzer, Dr. Peebles and others, on topics relating to the Anniversary—this commemoration of the most important event in human history.

Public Services on Sunday, March 28th.—Sunday afternoon services will be commenced at 2 30 o'clock: Dr. J. M. Peebles will lecture, Subject, "The Materialization of Christ." Preceding Dr. Peebles's lecture, the President of the Society will deliver a brief address, or rather introductory remarks as to the present status of the spiritual cause in Brooklyn.

Sunday Evening Exercises. commencing at 7 30 o'clock; Mrs. F. O. Hyzer will deliver an anniversary address. Her lecture will be preceded by consecration services. This exercise is exceedingly beautiful, Mrs. Hyzer—the inspired channel—consecrating the young lives with potent desecrations, and song, and with floral offerings. We expect that Miss Nellie Silsira will be present and share in the consecration services. This young lady is a living evidence of the efficacy of spirit-power in healing the sick, having never walked or talked until she was twenty-four years of age. Through healing mediumship—Nellie herself being a medium in an advanced stage of development—she has been so far restored that she can now walk and talk, and is rapidly recovering the full use of her voice and limbs.

As Spiritualism is based on mediumship, we have invited and shall undoubtedly have the attendance of prominent mediums, some of whom will take part in our Anniversary exercises. For them we shall reserve the place of honor.

In arranging the order of exercises, the Executive Committee have decided that the full time usually allowed to our regular speakers—our great orator, Mrs. Hyzer, and the gifted and scholarly Peebles—shall not be restricted. Hence we request that the audiences at the Saturday evening conference and during both the Sunday services shall be in their seats promptly at the time designated.

Every effort will be handsomely decorated on the occasion of the Anniversary celebration. Miss Belle Rives, our musical directress, will be supported by several of Brooklyn's best musical artists and performers.

The Executive Committee desire to make the most explicit public announcement that nothing on their part shall be wanting to make the public exercises worthy of the glorious occasion which we celebrate and commemorate.

The Eastern District Spiritualists will have their Anniversary celebration the following week, beginning at the Friday evening Conference and embracing Sunday services, afternoon and evening, in Phoenix Hall, South Eighth, near

Fourth street. Programme or order of exercises for the celebration will be sent, so that the official notice can appear in next week's *Banner of Light*. C. R. M.
Brooklyn, N. Y., 308 Fulton street.

Notes of Travel.

To the Editor of the Banner of Light:
The writer enjoyed a brief sojourn with the Spiritualists of Worcester during January and February. Meetings have been held in Horticultural Hall. There are many Spiritualists in the city. A powerful organization ought to be built up. Mr. Baxter, Mrs. Yeaw, Mrs. Shepard, Mrs. Byrnes, and other lecturers, have spoken here during the present season. A. A. Wheelock occupies the platform during March. There are several liberal Christian clergymen in the city. Rev. Mr. Mears (Congregational) is an able preacher. He is an original thinker, a magnetic orator, and a living example of the progressive tendencies of American Christianity. Rev. Mr. Harris (Universalist) addresses crowded congregations every Sunday. Messrs. Hall, Blanchard and Lamson are spoken of as cultivated and liberal Christian preachers.

Though the above-named gentlemen are doing good work, there is room in Worcester for a thoroughly independent congregation, where the truths of the Spiritual Philosophy can be presented without any theological admixture. Next fall an effort may be made in this direction.

SUDDEN DEATH.

Mrs. Maloney died suddenly of heart disease, Feb. 24th, while spending the evening with a party of friends at the hospitable residence of Dr. E. Schofield. She was an intelligent Spiritualist, and was regarded with affectionate esteem by all who knew her. Her sudden death was a great shock to all of us. Every thing was done to resuscitate her, but of no avail. Ten minutes before her death she was the gayest of the gay in a lively company. An attack of coughing was the first symptom which manifested itself; she was removed into an adjacent room, and almost immediately passed away. After all, how frail is our hold on life. The consolations of Spiritualism were made available on the occasion of the funeral.

HENRY WILKIE.

Of Hatfield, aged ninety-one years, passed to the spirit-world Feb. 23d. The funeral service took place Feb. 25th. A large concourse of people assembled to show their respect for this aged man. His children are avowed Spiritualists, and all things considered, they could not mourn over the death of their aged father, for death they considered as an emancipation. We all felt that the funeral service was a celebration of the birth into the spirit-world of this venerable and revered man. Mr. Wilkie's wife, Sybil, aged seventy-six, preceded him to the other life in 1876.

NOTES.

A. A. Wheelock has been meeting with excellent success in Springfield, Mass. The engravings which Colby & Rich give as premiums are greatly admired. The hotel at Lake Pleasant is in process of construction. C. F. Taylor, of Schroom Lake, N. Y., intends to open his camp-meeting in June, this year. Address the writer at Vineland, N. J., during March.

CEPHEUS.

Second Society of Spiritualists, New York.

To the Editor of the Banner of Light:
At a regular meeting of the Second Society of Spiritualists of New York City, it was decided to continue our meetings through the spiritual year commencing March 31st, 1880, and the following gentlemen were elected as officers of the Society during that term: Alfred Weldon, President, A. S. Davis, Secretary, and E. P. Cooley, Treasurer. A. S. Davis, Sec'y.
339 West 43d street, New York City,
March 22d, 1880.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

William Denton spoke in Falmouth, Boston, last Sunday evening, on "Fables of the Bible." The next lecture of his course in this hall will be delivered on the evening of March 28th, and will have for its subject: "God, Scientifically and Rationally Considered."

J. Madison Allen is lecturing this month in Plerson, Rockford, Sparta and Grand Rapids, Michigan. Will return to Battle Creek in time for the State Convention. Address Battle Creek.

Bishop A. Beals has finished his engagement in Chatsworth, Ill. He spoke in Schoolcraft, Mich., Sunday, March 21st, and will be present at the Battle Creek, Michigan, Convention, March 24-28th.

Mrs. R. Shepard's address for the last Sunday of March will be Cleveland, Ohio. Letters will reach her at any time at her permanent address, 1601 North 15th street, Philadelphia.

N. C. Mills spoke in the Town-house, Conway Centre, N. H., Friday, March 19th; he speaks in Shapleigh, Me., March 25th; in Wells, Monday, March 29th. Will make engagements to speak anywhere in New England, Sundays or week evenings. Address P. O. box 606, Peabody, Mass.

March 16th, 17th, 18th, 19th, 20th, 22d, 23d and 24th, Elder T. J. Newcomb and Prof. W. F. Jamieson were to hold a debate in Buckeye Hall, Garrettville, O., on the divine origin of the Bible and kindred topics.

Mrs. Boothby, we are informed, will sometime in May leave Boston for a season of rest in the country. She returns in the fall.

Mrs. Shepard lectured in Springfield, Mass., March 21st. She speaks there again the 28th. Ex-Superintendent Henry Kiddle, of New York, is expected to address the people of Springfield the first Sunday in April.

Dr. H. P. Fairfield, the trance speaking medium, has just returned home from a successful lecturing tour in Vermont, and would like to make other engagements to lecture wherever his services may be required. Address Greenfield Village, Mass.

J. Frank Baxter will lecture in Washington Hall, Natick, Mass., Sunday, March 28th, at 2 and 7 30 P. M. Subject: Afternoon—"Spiritualism a Reality," (embodying somewhat of the speaker's experience.) Evening—"Our Past Thirty-Two Years, or the Advent and Growth of Modern Spiritualism." Tests, if possible, at close of evening lecture. He will speak in South Hingham on Friday evening, March 26th; in West Setaune, Tuesday, March 30th (probably); and Boston, Mass., on Wednesday, March 31st.

C. B. Lynn will lecture in Philadelphia during April (address No. 119 North Eleventh street); in Stafford, Conn., during May and June—up to the time of the Sturges (Mich.) meeting. Permanent address, *Banner of Light* office.

Allen Shadle writes: "There will be a spiritual meeting in the Methodist Episcopal Church in Ottok, Fulton Co., Ohio, Sunday, April 11th; speakers, Hudson and Emma Tuttle. Speaking at half-past 10 A. M. and 2 o'clock P. M. All are cordially invited."

E. I. Kimball writes from Peabody, Mass.: "Mrs. Abby N. Burnham has lectured for us here four Sundays, giving good satisfaction. Her sances were well attended, and tests every one recognized."

Capt. H. H. Brown spoke at Willimantic, March 14th, at Springfield, Mass., the 21st. Will be at Willimantic the 28th, at Meriden, Conn., April 4th, and (probably) at Willimantic the 11th and 25th, and at Hartford, Conn., the 18th. Can arrange for week-days in April and May, and also two Sundays in May. Address, Willimantic, Conn.

Mrs. Clara A. Field spoke for the Haverhill, Mass., Society of Spiritualists on Sunday, March 21st, afternoon and evening. She will make engagements to lecture wherever her services may be required. Address her at No. 19 Essex street, Boston, Mass.

A correspondent writes that Frank T. Ripley is still having abundant success in Dayton, O., and has decided to make that place his permanent headquarters. He will answer calls to speak and give tests anywhere in Ohio. Address him Dayton, O., care W. H. Best.

Kidney-Wort has proved the most effective cure for Piles and Constipation—be sure to try it.