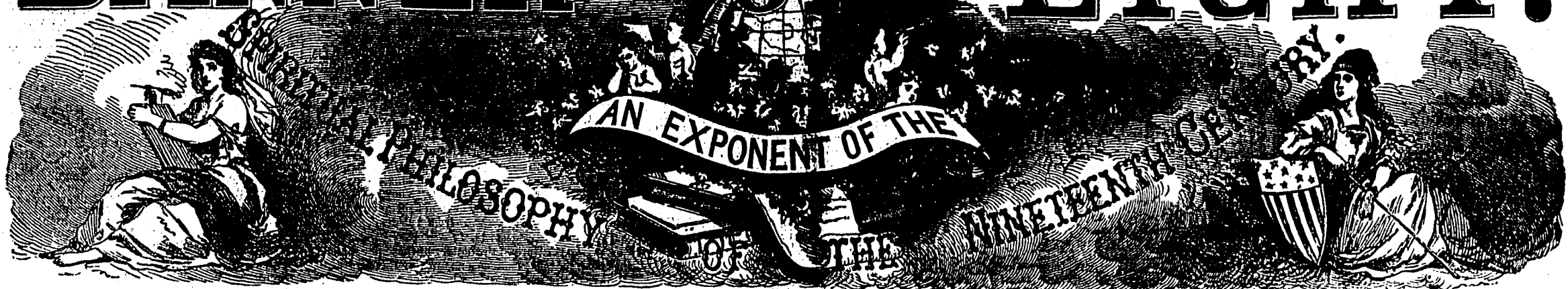


# BANNER OF LIGHT.



VOL. XLVII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 17, 1880.

{ \$3.00 Per Annum,  
Postage Free. }

NO. 4.

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## New York.

### MODERN SPIRITUALISM.

#### The New Religion Assuming Form in New York.

Mrs. Brigham at Tremor Hall—An Evangelist who Speaks from Inspiration—Parable of the Rich Man and Lazarus Explained—How to Suppress Hereditary Evil—Cut off the Sources which Feed and Foster Them—Filling up the Great Gulf—Instructive Lessons for the People.

The First Society of Spiritualists in New York holds its religious services and social gatherings in Tremor Hall, Broadway, near Thirty-third street. It is composed of intelligent and thoughtful people, and the congregation embraces persons of wealth and culture, including worthy representatives of all the learned professions. For more than three years Mrs. NELLIE J. T. BRIGHAM has been employed by the First Society in the capacity of religious teacher, during which time her public labors have given eminent satisfaction, and have been rendered the more influential by her native modesty and blameless Christian example.

It is claimed for Mrs. Brigham that she speaks from a higher plane of perception than ordinary mortals, or under an inspirational influence emanating from superior intelligences; and her friends believe that this claim is duly authenticated by the intrinsic character of her discourses. To say the least, it is a novel feature of her ministry that she is ready to accept any theme that may be proposed by others, and to speak without previous preparation. Mrs. Brigham has never had the advantage of scholastic studies, nor any systematic training in moral philosophy; and yet she proceeds at once to the exposition of profound ethical and theological questions. If she does not settle these to the entire satisfaction of skeptical minds, she at least commands respect by the freedom and breadth of her exegesis, and by the deeply-religious spirit which characterizes her ministry.

On Sunday morning Mrs. Brigham found on her desk, as usual, a number of notes from members of her congregation, each containing some question which she was expected to answer in her discourse. Some of these interrogatories were either imperfectly stated or of little general importance, while others furnished interesting topics. In her endeavor to cover the whole ground the speaker did not entirely lose sight of any one of the questions submitted; but we have only space in this brief synopsis to indicate the drift of her remarks in answer to the more important questions. The first called for her explanation of St. Luke's Parable of the Rich Man and Lazarus, which will be found in the sixteenth chapter of his record of the Gospel.

In order to justly appreciate the views expressed by this spiritual Evangelist, it seems necessary to briefly notice the two prevailing expositions of this remarkable parable. The one most generally accepted by the Christian world presumes that the description is a narrative of actual occurrence; that the rich man and Lazarus were real persons; that the death they experienced was the dissolution of the body; that the hell referred to was the dismal dwelling-places of lost souls; and that the closing scenes in the narrative, together with the conversation between the rich man and Father Abraham, occurred in the spirit-world. It is true that the most eminent biblical commentators do not generally sustain this view; yet it is everywhere inculcated from the pulpits of Evangelical churches.

The second view and exposition is most emphatically insisted on by the preachers and writers of the Universalist denomination. This affirms that the narration is a parable, and that it has no reference whatever to the invisible world and the state of departed souls. It is claimed that the rich man represented the Jews, who were said to have received special divine favors through the revelations of their ancient prophets and seers, and in the mission of Jesus whom they rejected. In respect to all spiritual blessings they had fared sumptuously. Lazarus, on the contrary, is supposed to represent the Gentile nations, who comparatively speaking were beggars, or relatively destitute of spiritual gifts, and hence were left to feed on such crumbs of divine instruction as might chance to fall from the tables of "God's chosen people." This interpretation would leave us to question the divine impartiality; at the same time it feeds the vanity of the Hebrews, and belittles the spiritual experiences of all other nations.

The intelligence that discredited from the spiritual platform presented more enlightened and comprehensive views. The evangelical account was viewed as an allegorical representa-

tion, instructive fable or pious fiction, designed to illustrate certain human relations and moral truths. The scenes were laid in both worlds, or in the mortal and spiritual states of being. Dives and Lazarus were not especially regarded as two persons, but as *ideal characters*, employed with their surroundings to represent the respective states and characteristics of different classes of men, or opposite conditions in human life, character and growth. These imaginary personages were designed to illustrate—in the suggestive and pleasing style of Oriental fable—the extremes which are everywhere revealed in human life, and in the mental development and moral aspects of society. This view of the subject commends itself to the biblical scholar. The principal ideal characters in this dramatic representation are designed to show us two states of human existence, so different in the essential elements of happiness and misery as to justify the use of the strongest figures in the evangelical description.

It is worthy of observation that *Dives* is not a proper name; it is a common name or appellative noun, and literally means a *rich man*. Lazarus is regarded as a proper name, but may not have been so used in this case, since *lazarus* is a common name for beggars. There are said to be ancient pictures of this subject, bearing the inscriptive title, *Dives et Lazarus*, and from some such source the common mind may have originally derived the impression that these names represent distinct personalities.

In discrediting the common theological view of the subject the inspired teacher did not omit to notice the fact that heaven and hell are commonly supposed to represent places and states which are too remote to admit of intercourse, or of any actual survey of the one state by the inhabitants of the other. This unmeasured distance is further recognized in the ordinary conception of the "great gulf." And yet it appears that the two opposite states were in such close proximity that, notwithstanding the infernal point of observation may have been "wrapped in drifts of lurid smoke,"

Dives could nevertheless see across the gulf, and did actually discover Abraham in heaven and Lazarus in the patriarch's bosom. Nor is this all: Dives in hell had no difficulty in carrying on an intelligent conversation with Abraham in heaven, thus demonstrating the fact of spiritual intercourse between the inhabitants of two different spheres of being supposed to be very remote from each other, and separated by the abyss of which a Christian poet says,

"Wide was the gulf, and deep as wide."

In the further illustration of the subject Mrs. Brigham commented briefly on the benevolent disposition of the rich man. He was not the miserable wretch to verify the old proverb that "misery loves company." He did not want any one to share the bitterness of his own unhappy lot. He prayed that Lazarus might be sent on a mission of mercy to his father's house to warn his "five brethren," to the end that they might keep out of "this place of torment." So far from affording an illustration of total depravity, the rich man really manifested the spirit of a true reformer.

Another significant point was made in noticing the terms employed by Abraham in his answers to the rich man. When Dives requested that Lazarus might be sent from heaven to earth to testify to his brethren, he virtually proclaimed his faith in the power of the spirit to return. At the same time Abraham never intimated that it was impossible in the nature of things for him to perform such a mission. He did not so much as hint that there were any serious obstacles in the way of his going, but assigned wholly different reasons for refusing to comply with the request.

The concluding observations of Mrs. Brigham involved another point on which her remarks were interesting and instructive. She observed that we cannot bridge over that "great gulf," and that it is equally vain to attempt to tunnel under it. But there is one thing we may do if we are resolved and will use the proper means. *That gulf may be filled up, and hence effectually removed.* It is a question of personal purification and individual development. Persons in this world may, in respect to space, be near enough to take each other by the hand, and yet far enough to recognize no mutual bond of sympathy. If we consider their moral status and spiritual state, we shall find that between them "there is a great gulf fixed." They are kept apart by the vast difference in the relative degrees of intellectual development, moral elevation and spiritual growth. They cannot come together in any sense that implies the existence of a genuine attraction and harmonious blending of forces and elements in a common unity. Those of the same blood are often thus separated, and it is even possible for the abyss to yawn between the mother and her child.

How we may fill up the great gulf that separates us from those who have reached a higher moral and spiritual altitude was most happily illustrated in the inspired answer to the question, "How shall we overcome hereditary evils?" It was observed that the first step in this work is to endeavor to comprehend their nature. Then the whole force of the will—stimulated by every moral conviction—should be brought to our aid in their modification and final expulsion. We must assume a positive relation to every immoral incentive, and in this way we may triumph over temptation. Every noble conquest over the baser passions augments our moral strength; every sacrifice we make for the common welfare lifts the soul up to higher levels. We see more clearly and become conscious of the increasing force of spiritual powers and divine attractions.

The work we may do in elevating those who are beneath us in the scale of progress was very

clearly and beautifully illustrated. The speaker said that if there are inherited evils, it is no less true that good qualities are also transmitted. The latent germs of all that is good exist in human nature. These must be nourished and cultivated until they find emphatic expression in actual life. In attempting to suppress the elements and manifestations of whatever is relatively evil, we make a grave mistake. Our usual method is to make direct war on the evil (whether real or imaginary), which, after all, may be only an abnormal expression of something good in itself. If we are careful and industrious in developing all good qualities and characteristics, their opposites will gradually decline and disappear; and thus the great gulf that separates the lower from the higher will be filled up.

When we enter a room that is dark we never begin to fight the shadows with the expectation that they will depart and leave our vision unclouded. We can never force them to retire by this method. But we have only to bring a light and the shadows fly. Whoever attempts to overcome the bad passions of men must not meet them by force; if he does he will only add fuel to the flame he would extinguish. To neutralize the force of any injurious property of matter or destructive passion of the mind, we must present opposite qualities or attributes. If your children are wanting in veracity, take every opportunity to illustrate the supreme majesty and glory of truth. When they are turbulent, preserve the serenity of your mind and make yourself a living illustration of the spirit of peace. If they give way to feelings of envy, hatred and revenge, show them by precept and example that unselfish love is the vital principle and essential spirit of all that is divinely beautiful. Thus you will cease to feed the evils which degrade humanity and make life so desolate. You have only by such means to cut them off from the sources which contribute to their growth, and, like noxious plants deprived of moisture, they will gradually wither and finally perish.

Several tones were briefly discussed which we cannot notice. A request to explain the common doctrine of the trinity was disposed of in a summary manner. The speaker thought that those who believe such a doctrine should be required to explain it to others. The trine personality of God was rejected, but the speaker found the elements of a divine trinity in the Force that gives motion to matter; the Love which is the source of all life; and the Wisdom which fashions all forms of being.

The Spiritualists who do nothing for the diffusion of light and knowledge; who make no sacrifices for the advancement of education; who do not lift a hand to ameliorate the sufferings of humanity, were brought to trial by the gentle Evangelist. If others are wandering in the outside darkness, we must go after them that they may be instructed. Those who would enter in and enjoy the spiritual feast must open the barred doors of their own selfish seclusion, that the angelic ministers of light and holiness may come in and their presence be realized.

S. B. BRITTAN.

80 West 11th street, New York.

Written for the Banner of Light.  
TO HARRY BASTIAN.

(Our Séance.)

BY WEN. G. WARNER.

One by one the glistening shades are trooping  
Through the gateway of the winter skies;  
Gray and gold in many forms are grouping,  
Tinted with the evening's crimson dyes.  
Round and round, in mazy, mystic dances,  
Circle phantoms light with wondrous power,  
While the parting daylight smiles, and glances—  
Golden fringes to twilight's thoughtful hour.

In the stillness, music, rising, sobbing,  
Falls upon my ear in liquid sprays,  
Soothing all the deep and plaintive throbbing  
Of my aching heart with mellow lays:  
And the forms of long-gone fancies, sweeping  
Through my boyhood's dim and dusky aisles,  
Wipe the tears that memory's fount is weeping,  
Bringing back the old-time, sunny smiles.

Loving arms again my neck are twining,  
Kisses, light as flakes of falling snow,  
Dew my lips, that cease their rest and repining,  
Breathing out a blessing soft and low;  
Unseen hands touch mine in soft caresses,  
Love's sweet token of their presence near;  
And I feel the sweep of golden tresses,  
And baptism of an angel's tear.

She who went when summer's golden arrows  
Quivered in the heart of sunny June,  
And the music of the flitting sparrows  
Found no answer in our sad heart's tune,  
Comes once more through evening's dusky portal;  
And the June light of the long ago  
Falls around her form with hues immortal,  
Rivalling the moonbeam's silvery glow.

He who languished in war's dreary prison,  
Till the freed soul swept beyond the bars,  
Stands again, the type of love arisen  
To a summer-land, where smiling stars  
Gem the meadows of the great eternal;  
And another from the azure deep  
Beckons with her holy love superna,  
Sweet and pure as dewy roses weep.

One who longed for home with its sweet blessing,  
Till a loving Father heard her cry,  
Lifts the veil, her tender lips confessing  
Love's sweet rapture that can never die.  
And the baby feet that swiftly pattered,  
Waken with their sound sweet thoughts again,  
And the days when baby voices peated,  
Like the autumn leaves, our hearts and pain.

Forms unknown, and sweet and smiling faces,  
Bend above and fill my soul with light;  
Lost ones all fill the olden places,  
Making summer bloom of winter night.

These, the shadows of each daily gloaming,  
Bring to strew your lonely path with flowers;  
Bring the promise that life's dreary roaming,  
Ends in summer fields and Eden bowers.  
Yorkshire, N. Y.

## THIRTY-SECOND ANNIVERSARY.

### REPORTS OF ITS OBSERVANCE IN VARIOUS PARTS OF THE COUNTRY.

#### Philadelphia—The First Association of Spiritualists.

The celebration of the Thirty-Second Anniversary of Modern Spiritualism was conducted with great success by the officials of the above Association. The festivities began on March 31st by conferences morning and afternoon in Academy Hall, corner of 8th and Spring Garden streets, which were largely attended. In the evening the Ladies' Aid Society gave a grand ball, which netted quite a large sum of money. Over four hundred people were in attendance, and the occasion was considered highly enjoyable by all.

SUNDAY, APRIL 4TH.

The more formal exercises of the Anniversary took place on Sunday. The hall was elaborately decorated, and the platform was most beautifully adorned with flowers; in fact, the speaker stood in an exquisite bower of roses and addressed the throngs which filled the capacious hall at each of the three sessions. Special musical attractions were a marked feature of the celebration.

FORENOON.

At 9 A. M. an interesting conference began, which lasted until 10:30 o'clock, at which time President Champion spoke to the congregation relative to the financial standing of the society. He asked for funds; the response was generous. The writer then had the pleasure of saying a few words.

AFTERNOON.

At 2 P. M. Mr. Wood, an efficient officer of the Association, presided over the conference meeting. Prof. E. Carpenter spoke of his experiences in Spiritualism. He was deeply interested in the movement. Mrs. Danforth spoke of the different reforms. She believed in progress for woman, and wanted the people to lift on the armor anew for the struggle of life. Mr. Ford gave reminiscences of early days in Spiritualism. Mr. Wood closed the conference with an appropriate speech, which was attentively listened to.

President Champion then proceeded to deliver the opening address. He said substantially: My friends, I am glad to greet you here to-day. Modern Spiritualism. What blessed memories of the past rise before me! Halcyon days are the thoughts of other days. Spiritualism has been victorious; but its best triumph lies in the fact that it teaches us to conquer self. [Applause.] We should pause and reflect upon the duties of the hour. The hand of time has taken away many workers. In the spirit-world these resurrected co-laborers live in close sympathy with us. The spiritual philosophy has food for our souls. We no longer live on the border-land of uncertainty. We bow to no shrine but justice and truth. The speaker discoursed at length and in a learned and elegant manner upon the metaphysical side of the spiritual philosophy.

Ed. S. Wheeler was the next speaker. This veteran worker spoke at considerable length and in an earnest manner upon the historical aspects of Spiritualism and upon the present duties of Spiritualists. He stated in the course of his address that: "Some of the allegories of the ancient mythologies are of marvelous beauty, and to certain minds more significant of truth than the abstractions of theological dogma or the incomplete statements of modern science. In the antique pantheon, Saturn, the personification of time, was fabled to habitually devour his own children; and however wildly poetic we may consider the conception, history's monuments and relics all teach us that time, in which all things are produced, is the very oxygen of the atmosphere of human life, beneath the touch of which the most perfect combinations yield their affinities and the most obdurate materials dissolve, while the fashion of this world passes away."

It is suggestive of the immortal nature of man, proof of his relation to the eternal and infinite, that he ever seeks with utmost pains to conserve the results of his own labor, to perpetuate the memory of the events in which he has been concerned. He sighs for repose, he longs for permanence, and can find satisfaction only in a sphere where stability and permanence are as supreme as change and dissolution among the scenes of earth.

It is, then, in obedience to an instinct of our everlasting spiritual being that we have gathered to-day in commemoration not of our own vainglorious deeds nor of a nation's fame; but as a band of students, as a class of investigators, as an organization of friends, a body of those who love and seek to serve humanity, we come to celebrate the advent of an angel host and commemorate the dawn of a new dispensation, the emancipation of the souls of this world alike from unbelief and from superstition.

With this good purpose of days of remembrance and the monumental undertaking kept in view, it is well to consider the possibility, the danger even, that our well-meant observance become too much a matter of course—of form only—and like many another holiday, something merely external, so that in the attempt to found an era in Spiritualism, to fix a date in the chronology of freedom and progress, the spirit of our Anniversary should be lost, and thus the actual facts of history come to be misrepresented, and the underlying principle, the essential truth involved, no more perceived or understood.

There is a misapprehension concerning the purpose of this meeting and of the meaning of those other assemblies of people in all parts of the world convened in like manner. From such error comes the danger of lapsing into the mere formal observance of a stated ceremony and the loss of spiritual perception. It would be a terrible misfortune should we add another to the obsolete rites, the meaningless formalities, the senseless performances which absorb the time, dissipate the thoughts and corrupt the morals of mankind. Sooner we should scatter from this place as from some spot cursed with malaria, stricken with pestilence, rather refuse ever again to assemble in any form of convocation.

But the spirit giveth life, and so long as they express the life of the spirit, manifest the principles of reason, or commemorate the sense of grand events, as indices of moral progress, creeds, rites, ceremonies and calendar days are legitimate institutions, and in all their multifarious variety a conservative power in society, a help to the individual, good things put to noble use.

been preserved, and whether, under present circumstances, they of themselves are worthy of perpetuation.

No longer ago than 1848 a National Convention of Spiritualists was held at Cleveland, Ohio. The now venerable James Lawrence, then as at present a citizen of Cleveland, presented to the Convention, by the hand of the since well-known speaker, Coplas B. Lynn, a memorial, signed by Mr. Lawrence to have been given through his hand as a writing-medium.

This writing was deciphered and read to the Convention by Mr. Lynn and myself. The communication suggested the general observance of the thirty-first of March each year as the Anniversary of Modern Spiritualism—that day of that month in the year 1848 having been the occasion of the first intelligent communication from spirits with the Fox family at Hydesville, New York, through the instrumentality of what has been designated the mystic or spirit rapping. This communication was received from Mr. Lawrence by the Convention, and became part of the published record of proceedings, and has since been extensively acted upon.

It is a popular notion, and many Spiritualists share the conceit, that the 31st of March is the anniversary of the first spirit rapping. This is an error, and as such fraught with mischief. It is well to correct such error, and avoid whatever of evil ignorance and thoughtlessness in this connection would entail upon us. Thirty-two years ago the seeming caprice of a child opened a channel of communication through the "Rochester knockings." Kate Fox, then nine years of age, attempted to imitate the strange and persistent rapping heard in her father's house at Hydesville, N. Y. There was in response an echo of her imitation as she snipped her fingers. "Now do as I do," said the child; "count one, two, three, four, five, six," as she clapped her hands one to the other, and once more from the realm of the unseen came the weird echo of her playfulness. At this point older heads became interested. "Count ten," said the mother of Kate, and there came ten distinct sounds. "Count fifteen," and the sounds were made. Then followed questions regarding her family by Mrs. Fox, all of which were correctly and properly answered by what it was plain to see was an intelligent personality controlling an inappreciable force, and other manifestations of a like or even more wonderful nature soon followed, and still continuing, increasing alike in variety, in power and marvelousness.

Verily unknown to the child, she had highly upon a variety of subjects, and she still continues consulting them. At the annual communications of their great colleges in different parts of the vast empire, the officials in charge make their reports to the spirit of *Kong-futsu*, or Confucius, as Europeans miscall the Chinese sage and philosopher. On such times a number of musical instruments, kettle-drums, and others, are placed in the central court of the college, and the officials standing around recite their report and request the attendant spirits to manifest the approval of Kong-futsu. If their management for the year has been wise and proper. The drums and other instruments are in plain sight upon the floor of the court, but at pauses in the address they are beaten aloud, the degree of violence in the beating being taken to express in correspondence the approval of the invisible.

Something of the same kind has been done by the Indians of North America. The origin of the custom is beyond the range of tradition, but seems to have been continued generation after generation unchanged. They came together at certain regular stated seasons and built a stout lodge of poles, bark, &c. Within this Indian house they placed a drum, and at a certain stage of the ceremony the drum would be beaten by invisible spirit-hands, and the lodge so rudely shaken as to often be thrown entirely down.

Loud rattings were a part of the manifestations which, at Salem, Massachusetts, in 1692, led to the development of the still more famous Salem witchcraft. At last a voice was heard saying, "We knock no more! we knock no more!" from which time—for good cause, as the student of the history of that atrocious time will discover—there was no more rapping.

In 1716 spirit rappings were heard in the Wesley family in the parsonage at Epworth, Lincolnshire, for two months. The raps responded to Amen at prayers, and echoed the knocks made by Mr. Wesley with a stick, and by Mrs. Wesley with her foot.

The phenomenon of spirit-rapping was common in the presence of Frederica Hauffe, the renowned Seers of Prevorst, the patient of the great, learned and good Justus Kerner, chief physician of Wernberg, Germany. The seersess was born in Prevorst in Germany in 1801, and died in 1829. Her biography, from the pen of Dr. Kerner, was published that year.

In Kentucky spirit rapping was reported as having taken place somewhere about 1840. In 1847 the famous Davenport family heard spirit raps at their house in Buffalo, New York. The rappings were heard at Hydesville, New York, at perhaps an earlier date; but it was not until the night of March 31st, 1848, that intelligent communication was established through these historical sounds.

Continuing, Mr. Wheeler spoke of the philosophical significance of the so-called "mystic rap." Spiritualism had been like an Alpine avalanche. It had electrified the world.

In a long and well-sustained peroration the eloquent lecturer appealed to the congregation in behalf of a scientific, philosophical and religious Spiritualism.

EVENING.

At an early hour the hall was crowded. Mrs. Sarah Byrnes, who has successfully ministered to the First Association of Spiritualists for several months during the present lecture season, addressed the audience. She said substantially: Mr. President, Co-Workers and Friends—It affords me great pleasure to be with you. I have listened with profound interest to the addresses which have been delivered from this platform to-day. I feel that I have reason to be proud of our cause. I am proud to represent it, even in my humble manner. I rejoice that I can walk hand-in-hand with you in the glorious work of Spiritualism. We have all been obliged to make sacrifices for Spiritualism. The public workers for the cause have made sacrifices which you little understand. But compensation comes, and to-day I have felt rewarded, in the joy which has filled my soul as I have looked into your happy faces and have listened to the lectures, for all I have suffered in the past. My thoughts instinctively turn to other days, and I am reminded of our arduous co-workers. May their sacred presence inspire us to heroic deeds. I am a student of Spiritualism. The movement has blessed me personally. It has dignified my womanhood. It has given me better ideas of justice and liberty. It has been an emancipator to thousands.

Mrs. Byrnes then answered, in detail, the question, "What good is there in Spiritualism?"



Our sister's address was attentively listened to. She never spoke to better advantage. She was calm and self-possessed, and in well modulated tones spoke in a dignified and womanly manner, so that her words possessed a peculiar charm for her hearers. Her remarks were enthusiastically applauded.

The writer then said in reference to the great annual celebration of the Thirty-Second Anniversary was brought to a close.

President Champion and the Board of Trustees have good reason to rejoice over the success of the celebration.

C.E.P.H.A.S.

Cleveland, O.

Shortly after ten o'clock, Wednesday morning, Halle's Hall was filled by an intelligent audience. The occasion was the Thirty-Second Anniversary of Spiritualism. Several noted spiritualists from abroad were present, among whom were Dr. Underhill, of Akron; R. P. Wilcox, of Milan, the boy editor; Samuel Smart, of Willoughby; E. D. Howe, of Painesville; W. H. Saxton, Joseph Brett and Miss Gleason, of Geneva; William Watson, Lowell, Mass.; J. E. Vinton, Wis.; Mrs. Orlando Bassett, of E. B. Mosely, of Ashland. The hall was profusely decorated with parti-colored flags, and across the front of the stage were silver letters forming the words "Thirty-Second Anniversary," and ornamenting the arch was arrayed in evergreen the word "Welcome" under an American banner shield. Mr. and Mrs. Hudson Tuttle, James Lawrence, and other prominent spiritualists, occupied the stage. After singing by the choir, Mr. Thomas Lees, the presiding officer, arose, and delivered the anniversary address.

[The following extracts from this earnest and outspoken document are all that will allow a reproduction of it at the present time and in connection with this account of the exercises. The speech was printed in full, together with a good report of the services in general, in the *Cleveland Herald* of April 1st.]

"Friends: To-day we have met to celebrate the birthday of the healthy young giant—Modern Spiritualism. Born in the year 1848, it was not until 1868 the little waif was considered of sufficient consequence to make any fuss over his birthday; but through the mediumship of Cleveland, the suggestion was first heard about keeping his birthday. It may be fresh in the recollection of many here that, at the National Convention of Spiritualists held in this city in September, 1867, a well-known Spiritualist and medium of Cleveland snatched the opportunity from that excited and busy gathering long enough to tell them that he had, in the fall of the previous year, October 12th, 1866, through his dial (a fac simile of the one used by Prof. Hare) received a spirit communication he wished to submit to them, in which the idea was first suggested that this day should be annually celebrated, a portion of which, with your permission, I will now read. 'Some acknowledgment should be made for this most glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing by the assembled multitudes of Spiritualists throughout the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious, new and holy dispensation be neglected? It is time such tribute should be paid to those who have thus presented to the world a means of emancipation from error, such as will meet the requirements of a day of the world's jubilee, to be observed through all coming time. And to use the language of the medium (who was none other than our venerable friend and brother who sits by my side on this platform, Mr. James Lawrence), who said he brought it before the convention 'under angel guidance, as coming from the higher realm to keep alive the gratitude of those who can accept and comprehend the glorious boon—the assurance of immortality—furnished by Spiritualism.' The timely resolution was as follows:

"Whereas, Spiritualism has become a power to the land, and may be deemed the great world-reformer of the century; and

"Whereas, the Spiritualists of the world are in this day, as in the days of old, the pioneers in this new era of truth; and

"Whereas, that this Convention recommend to all State conventions and local societies to make the time of the appearance of the first spirit-rappings an anniversary day, the anniversary day to be observed in each locality as may be deemed most practical.

"Since the passing of which, the 31st of March has been set apart by Spiritualists (whenever organized) all over the world as a day of rejoicing, commencing with the celebration of the Twentieth Anniversary, a memorable day for those who participated, and continuing every successive year, until to-day we meet to celebrate our Thirty-Second Anniversary, and in the fitting language of another, now on this platform, our highly esteemed friend and well-known author, Hudson Tuttle, 'Every society which claims to be based in anywise on the reception of Spiritualism should celebrate this auspicious day, and make it for the future incomparably more suggestive than Christmas has been in the past.' So, catching the inspiration of the hour, I say, all hail to the day! the glorious 31st of March, the birthday of Modern Spiritualism!

"The speaker then proceeded to bear complimentary witness to the bravery and fidelity of the Fox family, 'and the investigators who then came forward to his defense, and those who have since carried forward the work and made it possible for us to meet on this day, compelling the respect, if not the approval, of even Mother Grundy herself.' He referred to the rapid spread of the cause since its advent; the widespread influence it was exerting in every avenue of life—in society, the churches, among the scientists; and said that the entire morning would be devoted to the commemoration of the notable converts to Spiritualism made during the past few years.

"In no place of its size has the cause been more successful than in this city," he remarked; and further continued: "Spiritualism, however, has yet strong and bitter prejudices to overcome, and in no way can we better do it than by living true and practically incorporating its beautiful lessons into our daily lives. Every tree is judged by the fruit it bears, and our daily life, more than our belief, is the criterion of our moral and social state. The object, I presume, of every system of religion, whether born in the past or present, is the elevation of humanity, and is but experimental. Spiritualism will only supplant the errors of other creeds in proportion to the truths it has to work with; for one I neither wish nor do I expect to see the destruction of the churches; but I do hope for the promulgation of higher truths, and a more rational conception of God and the great future from the pulpits of edifices which have cost so much, and which we, with the rest, indirectly help to support.

"The 'cut bone' of Spiritualism is summed up in its demonstration of immortality, and the necessity of living good lives on earth if we wish to enjoy it. Spiritualism comes to the rescue of the church with its demonstrations of immortality against the prevailing skepticism, and in time will be its ally against the advancement of cold materialism. Then will both Christianity and Spiritualism unite to do honor to this day. Even now, if all were true to their faith, instead of a few hundred celebrating the 31st of March in this city, there should be thousands; instead of only one place of meeting there should be dozens; in fact, every church now in the city, in the country, ay, in the world, should be filled with zealous souls striving to outdo each other in sending up anthems of praise on this Thirty-Second Anniversary of Modern Spiritualism, if for nothing else than the demonstration it has furnished us of immortality.

"The two distinctive features of Spiritualism from Christianity are that our salvation is not wise deceptions, and that another, not on the natural unfoldment and growth of our own spirit, even after so-called death, and that spirits can and do, under certain conditions, hold intercourse with those in earth-life."

The speaker concluded by extending a warm welcome to friends gathered from a distance, and resident co-workers, to investigators, and all present, a hearty welcome.

After the address the remainder of the session was devoted to a general conference, and after James Lawrence was introduced, who spoke of his pleasure at once again being permitted to meet with his believers in his faith, and he hoped that if he could not speak to them as entertainingly as formerly, they would bear with his feebleness, consequent on his advanced age. He spoke of the duty of Spiritualists to

propagate their truths, and make their belief plain to every one. He would maintain the doctrine while he lived.

Mrs. H. Morse, of Michigan, a trance speaker, read a poem by Horace M. Richards, descriptive of the grandeur of the Spiritualist belief. She thought they were becoming a wiser and better people if they were bringing nearer to the ears of the people the sweet voices of angels.

Mrs. Emma Tuttle, of Berlin Heights, was introduced and recited Helen Hunt's poem in the *New York Independent*, entitled, "The Parson's Sabbath Breaking"; the lines were rendered in the highest order of execution, and met with the frequently expressed approval of her hearers.

Dr. Underhill, of Akron, told of the early days of Spiritualism in Cleveland, and of its progress in the past thirty years. He thought that the lead in the spiritualistic progress must be taken by women.

Professor Seymour, of Philadelphia, spoke briefly of the progress that had been made by Spiritualism, and its advance from the Church. Hudson Tuttle, Samuel Smart, of Willoughby, Mrs. James Lawrence and Mr. Nichols made brief remarks. Miss Bertha Smith, of the Lyceum, recited a poem entitled "Spiritualism on Earth." After which the meeting adjourned until 2:30 o'clock.

AFTERNOON MEETING.

During the afternoon the attendance was much increased. After singing by Grattan Smith Quintette, of Painesville, O., a whole-souled family of Spiritualists, who sing the songs of our faith in as good a style as any quartette in the country, Mr. Hudson Tuttle, of Berlin Heights, addressed the assembly. He thought that Spiritualists should be the most moral people in the world, and that they were. They did not want any church organization, or any Saviour, for they would fight life manfully in their own strength.

The quintette then sang "Gather at the River," and Mrs. Emma Tuttle followed with an address entitled "The Old Woman that Did Not Wear a Shoe." The old woman representing the supposed incredulity and bigotry of Orthodoxy, while her children and grandchildren were constantly calling her attention to knockings upon and voices outside of a certain mysterious door, which also opened, and disclosed certain spirits, typifying Modern Spiritualism.

Mrs. R. Shepard, of Minneapolis, Minn., next delivered a discourse, replete with earnest thought. She said they did not believe in a personal God; they, however, recognized a primal spiritual power that moves in harmony with nature. It is a mistake for the disciples to have made of Christ a God, when he had himself said to them, "Ye are all gods." Spiritualism has solved the problem of life; has established on a firm foundation the belief in immortality; it takes us behind the very phenomena of Nature.

The song "Good-Bye, Old World," was then sung; after which speeches were made by Prof. W. Seymour, of Philadelphia, and Mrs. H. Morse, of Port Huron, Mich. Some questions were also asked regarding death, by Mrs. J. H. Ammon, and answered by Mrs. Shepard.

EVENING SESSION.

After the business of the day, a fine programme of music, recitations, etc., was enjoyed at Halle's Hall, under the auspices of the Children's Progressive Lyceum. At its close, the floor was cleared, and the singing and merry-making was continued to a late hour.

I think it was the general impression that the speeches in the afternoon eclipsed any previous effort in Cleveland. Hudson Tuttle was in his happiest mood, and is too well known to need eulogy. The other speakers were strangers here, and made a fine impression.

Mrs. H. Morse, of Michigan, whose hair is white as the driven snow, is a woman but in the youth of old age, and is brimming over with love for humanity. Her remarks were more especially on life's practicalities. She remains with us for a Sunday or two.

Mrs. R. Shepard, who for the past year has from Philadelphia to participate in our anniversary exercises, and as she expressed it, "to get acquainted with" the Spiritualists of Cleveland and the suburban towns. She is a brilliant speaker, and completely captivated her audience, many ranking her with our most popular speakers. She will probably be kept busy in this section for some time.

Prof. Wm. Seymour, of Philadelphia, is a vigorous speaker, close reasoner, and fairly wakes the audience up and warms them by his rapid but clear articulation. The professor is a proficient phenologist, and efforts will probably be made to get him to give a course of lectures with rustling in this city.

The only drawback to the day was its shortness. The occasion is too great and grand to get full justice done to in one day; the time is too short to get a full expression of thought from the friends from so many different localities; but as no one was to blame for this, all went home happy and glad that they had helped to celebrate the Christmas-day of Spiritualism.

Lockport, N. Y.

The Spiritualists of Western New York met in Sons of Temperance Hall Wednesday, at 2 P. M., in recognition of the Thirty-Second Anniversary.

The meeting was called to order by the President, and Mrs. Gardner, of Rochester, appointed Secretary.

A committee on resolutions was chosen by the President, consisting of Mr. Gregory, Mr. Chaplin, Mrs. Emma Taylor and Mrs. Cornelia Gardner.

The afternoon session was spent in conference and the reading of an interesting spirit communication by Mrs. Colby, which was given by her hand automatically.

Returned for refreshments and social visiting in the hall.

The meeting in the evening opened at 7 o'clock by the reading of the following preamble and resolutions:

"Whereas, We, Spiritualists and Liberals of Lockport and vicinity, meeting in recognition of this, the Thirty-Second Anniversary of Modern Spiritualism, not only deplore the conditions of the world, but also the attitude of reformers outside the pale of their respective communities, in allowing no place for us as believers in immortality and spiritual communion to give an expression to our belief, therefore,

Resolved, That as spiritual and free religionists, we will not suffer our duty to be hindered by the creedal dogmas of an inflexible theology, that has outlived its usefulness, and is rapidly sinking of its own dead weight, like other forms of outworn dogma, into a hopeless oblivion.

Resolved, That as the time has come when the why, and wherefore are questioned, we ask why we are compelled to pay taxes upon millions of church property, held ostensibly for the benefit of the poor, but in reality a place where the privileged few may meet from time to time to listen to the teachings of ecclesiasticalism based upon man's creeds and superstitions, and to enjoy the music of the harp and women singers; and witness the brilliant achievement in the toils of Christian worshipers, while the true gospel of a universal religion is entirely overlooked.

Resolved, That as the great cause of the coming dispensation of the religion of humanity, we welcome our faithful co-laborers, Mrs. Colby and Mrs. Smith, to this field, and to the cause of the poorest and the most oppressed, and to them as a token of our fellowship and hearty good will.

Resolutions accepted and adopted.

By request, Mrs. Taylor spoke of the anniversary, and its lessons.

Mrs. Colby's subject was "The Age of Progress in which We Live." No nation, no time, no age, she said, but has had these spiritual manifestations. The Bible is full of them, from the "Voice of God" in the Garden to John in Patmos who was emphatically told, the angel was of his brethren the prophets, one like himself. Can you find a record of modern manifestations more startling than of Saul and the woman of Endor? What minister dare say it is not true? Not one. And God declares "that which has been shall be, and that which is to be has already been." And if these manifestations have been, they are required, and must be made manifest to-day.

I can give only a few scattered thoughts from Mrs. Colby's remarks, which were beautifully expressed, and included a fine tribute to our sister, Mrs. Penfield, who has just passed from our mortal vision into the higher life of everlasting progress.

The audience listened in silence for nearly two hours, and the meeting adjourned to meet at our next anniversary.

The entire meeting was a success, financially and spiritually. CORNELIA GARDNER, Recording Secretary.

Atlanta, Ga.

The Society of Spiritualists celebrated, on the evening of March 31st, the Thirty-Second Anni-

versary of the advent of Modern Spiritualism. The attendance upon the meeting," says the *Daily Post* of that city, to whose columns we are indebted for this account, "was good, and there were present some of our most intelligent people. Appropriate addresses and talks were made by four or five of the leading members of the society. One of the members, who is a prominent citizen, claims to have seen a beautiful vision during the evening and described it as one of the most sublime sights imaginable. There is certainly something very fascinating about the subject of Spiritualism, whether it is true or not. Be this as it is, there are more Spiritualists in this city than generally supposed. Some of our most intelligent people believe in it, and many others are earnestly investigating the subject. There are many Spiritualists in this city who are not publicly known as such."

Easton, Mass.

The resident Spiritualists celebrated the Thirty-Second Anniversary in G. A. R. Hall, South Easton, Mass., March 31st, in a very enjoyable manner. The exercises consisted of singing, introductory remarks, an eloquent and instructive address by Mrs. N. J. Willis, of Cambridgeport, dialogues, select pieces, songs, duets, tableaux, &c., by the children and young ladies and gentlemen; musical selections were also interspersed by the Brockton orchestra; a free supper was next in order, after which dancing was enjoyed by all who wished to take part in the amusement. The attendance was much larger than anticipated, the hall being packed, and the number present being estimated at five hundred. We wish every little village and community throughout the country would do as well, and thus call the attention of the otherwise careless and indifferent to this most important subject—Spiritualism.

N. W. PERRY.

Providence, R. I.

On Wednesday evening, March 31st, a meeting was held in the armory of the Slocum Light Guard to celebrate the Thirty-Second Anniversary. The *Morning Star* of that city says those who attended were well repaid for any trouble they may have had to go for the occasion was a very pleasurable one. The evening's exercises opened with a lecture by Mrs. Townsend Wood, of Newton, Mass., the subject being "The Anniversary of Modern Spiritualism." The lecture was a very able and interesting one, and was well received. The next on the programme was an original poem, entitled, "The World Moves On," recited by the authoress, Miss Scott, of Providence, following which Miss E. Brown sang, accompanying herself on the piano, in a very acceptable manner. Mrs. Wood closed the entertainment by reading a poem written by herself, the subject being "The Sea of Galilee."

After the entertainment dancing was indulged in, and later a fine collation was spread. Again dancing was in order, and was kept up until quite late. The occasion will long be remembered by all who were present.

Chicago, Ill.

A well-attended and successful entertainment, commemorating the Advent of Modern Spiritualism, was given under the auspices of the First Society of Spiritualists at the church, corner Monroe and LaSalle streets, Wednesday, March 31st, the programme being as follows: Organ, Overture, Improvisation, Mrs. Jennie Morris; Piano-forte, a Mazurka, Improvisation, Miss Ellen McAllister; Address, Mr. A. M. Griffin; Duets, "The Land of Swallows," Masini, Mrs. C. D. Carrington and her daughter Mamie; Organ Solo, Mrs. Jennie Morris; Address, "Neonora," Piano-forte, "A Storm in the Mountains," Miss Ellen McAllister; Song, "Little Bruno," Malloy, Mrs. C. D. Carrington; Address, Spirit A. A. Ballou, through the trance mediumship of Mrs. Cora L. V. Richmond; Piano-forte, Theme Selected, Miss Ellen McAllister; Trio, Selected, "Traviata," for two voices, Mrs. A. A. Ballou, and Miss E. McAllister; Address, Anniversary Poem, by "Quina."

Battle Creek, Mich.

The following exercises (writes a correspondent) were held in this place on Wednesday evening, March 31st, in honor of the Thirty-Second Anniversary. Song by Mr. Jordan, of Battle Creek; inspirational poems by Mrs. Hallock, of Jackson; an original song by J. Madison Allen, address through J. Madison Allen, circle for spirit messages, participated in by Mrs. Hallock, Arthur Gray, Loella Brooks, Mrs. Estelle, Mrs. Wright, of Kalamazoo, a stranger, (name unknown), Sara S. Allen, J. M. Allen; song, "Departed Days," by Sara S. Allen. Closing remarks and benediction through J. M. Allen. It was a pleasant occasion; at the close of which Mr. and Mrs. Allen took the night train for Massachusetts.

Springfield, Mass.

The Spiritualists of this city, who are informed, had a social dance on the evening of March 31st, at Gill's Hall. It was a pleasant time, and resulted in a material addition to the treasury.

Thomas Walker, the Trance Medium.

To the Editor of the Banner of Light:

On Thursday evening, March 11th, over forty of the friends of Mr. Thomas Walker held a tea-meeting at Blackburn, Lancashire, England, for the purpose of bidding Mr. Walker farewell, previous to his departure to South Africa. After tea, Mr. Atkinson was unanimously voted into the chair, and in a very feeling manner expressed the sympathy of the meeting at the departure of Mr. Walker. Several other speakers followed, who all told of the geniality and kindness of their guest and his earnestness in spreading the cause of Spiritualism, regretting, also, that he should so early, after his return home, be called to labor in a distant part of the world.

During the evening it was announced that an enlarged photograph of Mr. Walker would have been presented to him had there been sufficient time to prepare it. However, in the course of two or three weeks the portrait would be ready, and then be presented to his mother.

At the close of the evening, Mr. Walker uttered a few words, expressing his regret at leaving so many who had in so short a time become very warm and dear friends to him. He hoped, after his engagements in Africa were ended, he should meet them all again, and once more labor among them, helping to spread the glorious truths of spirit-communion.

R. WOLSTENHOLM,

4 Preston New Road, Blackburn, Eng.

Mr. Perry, who is the literary editor of the *Cincinnati Gazette*, is one of the most learned and able critics, and one of the best of historical scholars of the age in the Orthodox ranks. His work is a review of Kersey Graves' "Sixteen Crucified Saviors." He claims not only to have refuted that work, but to have shown that the legends of the Christ are of the Hindu world of ancient Christianity, and that Mr. Graves claims to have met, and answered, and thoroughly demolished all of Mr. Perry's arguments and positions against infidelity and in support of himself. Mr. Perry's work is a masterpiece of this new work, "The Bible is the Key to the Past," in which he examines all of Mr. Perry's witnesses and authorities, one by one, and arranges them against each other, and sometimes against Mr. Perry himself. He shows that the evidence is not only contradicted each other, and sometimes even themselves, but condemn each other, showing some of them are not qualified as witnesses in this case. This feature of the work is really laughable. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses seem to turn "State's Evidence" against him, and testify for Mr. Graves. And in addition to all this Mr. Graves has cited from many of the ablest authorities of the world an amount of historical testimony against Mr. Perry that is absolutely overwhelming.

"Sixteen Saviors or None," or the Explosion of a Great Theological Giant, by Kersey Graves. Boston, 1876. One hundred and twenty-four errors are pointed out and thoroughly exposed. By Kersey Graves.

He who knows that this body is like froth, and has learned that it is as unsubstantial as a mirage, will break the lower-pointed arrow of Mera, and never see the King of Death.—Dharmapada.

Spiritual Phenomena.

MATERIALIZATIONS WITHOUT OABINETTES.

Ever since the advent of Modern Spiritualism each manifestation of the presence and power of spirits has been met with the remark of skeptics, especially that particular class that obstinately refuse to admit a truth, even though it be made as plain as the sun at noonday: "This is all just as you state; the phenomena occur, but I object to the conditions. Have them done under conditions that I will state; or, do this thing instead of that, and I will believe." After due time all that they asked for was granted; and yet they were as obstinate as ever and would not be convinced. There has always been this class of minds on earth, from the time when it was said, "They have Moses and the prophets; if they believe not them neither will they believe though one rose from the dead," and we suppose there always will be.

A marked feature in the history of these phenomena has been that, as soon as one form of them was said to have been "exposed," another and more remarkable form would appear. Of late, materialization has been put to the front. Small apartments or closets, termed "cabinets," have been requisite for the production of materialized spirit forms, and a very limited degree of light was all that could be allowed. Here was a fine opportunity for our skeptical friends to throw in their *ifs* and *buts*, and they did so with all the vigor of youth and the persistency of an I-know-I'm-right. They said, let these things be done without a cabinet; let us have light enough to see the medium and the spirit at the same moment. Now their last request is granted; but we do not flatter ourselves that they will admit the truth of materialization, or move one hair's breadth from the walls of their "Doubting Castle."

The London *Spiritualist* contains accounts given by Hensleigh Wedgwood of a sitting held with Miss Katie Cook, a sister of Mrs. Corner, Jan. 20th. He says:

"Miss Cook lay down on the sofa, with her left to the wall, and the light behind her, without any sort of screen or partition around her. 'I sat in front of the sofa, four or five feet distant, and when the light was turned down could just see the white woollen she wore round her neck. Lily seemed to grow up beside the sofa, appearing at first as a short, stout, middle-aged woman, but as she grew taller, she became more like Miss Cook's height. The light was not enough to distinguish her features. My main object was to have hold of Miss Cook and of Lily at the same moment, and of this I obtained one clear experience. I placed my left hand on Miss Cook's right hand, and my right hand on Lily's right hand, and gave me complete conviction that she was distinct from the person on whose shoulder my hand was placed. Miss Cook then stood up by the sofa, and by bringing her hands near the light, she showed her face and figure, and at the same time saw Lily standing beside her, a little more to my right, as an indistinct white figure of about the same size. In this attitude they remained for some time, so as to give me a good opportunity of observing them."

Florence Mary-Lean reports as follows respecting a séance with the same medium on the 27th. After naming those who were present, she says:

"We sat around a small uncovered table, with the gas burning, and I sat next to Miss Cook. She sat between Gen. Allen and myself, and we made sure of her proximity to us during the whole séance. We had sat viewing the usual manifestations for perhaps twenty minutes, when the materialized form of Lily appeared in the corner of the table, and spoke to us and kissed us all in turn. Her face was very small, and she was only formed to the waist, but her flesh was quite firm and warm. Whilst Lily was on the table in full light of the sitters, and I had my hand upon her arm, she passed my hand over her face, and down from her face to her knees to make sure it was not only a hand I held, some one grasped my chair with both hands, and shook it from behind, and when I turned and spoke, in a moment one arm was laid across my chest, and the other hand was laid on my shoulder. The voice of my daughter spoke to us both, and her long hair and soft white dress swept over our faces and hands. I asked my daughter for a piece of her hair and dress, and Lily came round from her side of the table, and handed me the dress here and there, and my husband's knife, but said she could not give me the hair until next time. The two spirits remained with us for perhaps half-an-hour or more, and then, as Lily said, 'I have to go, and miss Cook and I will not regularly entered during this sitting.' We spoke to her several times, and she answered us, although she complained of feeling sick and faint. I am ready on my oath to swear that there were two presences, and that at the end of the séance, the table and the spirits never entered with us by the door. I was the only woman there beside Miss Cook, and she never left my side. Yet the other women bent over us and kissed us, spoke to us, and placed their bare arms around our necks at all times, and we never felt any marked difference, too, between the medium and the materializations. She is a slight, small girl, and with no great abundance of hair, and both of these spirits had long, wavy hair, and the latter's hair was especially long and firm, and her loose hair nearly down to her knees.

[From the Providence Journal of March 13th, 1880.]

WHAT IS DEATH?

"Lo! from the tomb a doleful sound;  
Mine ears attend—  
Ye living men, come view the ground  
Where you must shortly lie."

Mr. and Mrs. A. L. Hatch, who own and occupy a fine house and grounds in Astoria, beautifully situated on the water directly opposite the spot in which the late Mrs. Hatch was buried, and in the same cemetery, (which, with those that followed, shattered and damaged to the amount of thousands of dollars several of the frescoed ceilings in their house, were the parents of one living child only, a young lady upon whose shoulders the family name and fame were to be placed, and who was named after her mother, and who was called Florence (or by that name was the daughter christened) grew to early womanhood, adorned with every accomplishment that the most elaborate education could bestow, added to a surpassing beauty and grace which attracted the gaze of all who saw her, and who were friends and admirers. Some time in the year 1875 "Lizzie" sickened, and on the 27th of November, 1877, died of consumption, being then in her twenty-second year. Her remains were interred in the family burying-ground in Astoria, and with them went to the ground every hope of earthly happiness of her agonized parents.

Mrs. Hatch had become acquainted with some spiritual phenomena previous to the decease of her child, which she had attributed to the witching of the will of her daughter and sterner opposition of her husband, who regarded all that pertained to the movement with disfavor, amounting almost to detestation, nor could he patiently abide the presence of a spirit medium in his house. As a specimen of the manner of her husband's opposition to the movement, we will give a few particulars. After this afflictive bereavement Mr. H.'s views regarding the spiritual phenomena became so modified that last June, and again in September, he was induced to visit Terre Haute, Ind., expressly to see Mrs. Stewart and Mr. Morgan, where he met and conversed with her (now joyful) parents about many familiar things that occurred in the family during her earth-life. "Upon our asking her (says Mr. H.) if she felt strong enough at that time to play on the piano, she said she felt strong enough, and she played the keys of the instrument, as if testing her powers to perform, she sat down, and commenced playing a most beautiful and touching air, which neither of us had ever heard before." "Why, Lizzie, we do not recall ever having heard that air played at home." "No," she replied, "that is a piece I have composed since I came to the spirit-world, which I have named 'Peace.'"

"That seemed most marvelous to us in this connection," says Mr. H., "that when our spirit daughter first sat down to the piano her full form was of its natural earth proportions and height, but as she gradually concentrated her powers on the air she desired to play for us, her form commenced to de-materialize, and vanished from our sight until the head and shoulders of her shoulders and hands only remained visible, and mortal eyes. The head and face were then brought into close proximity with the piano, and were moved to and fro as the finger touched the different keys or struck the corresponding chords of the instrument."

I may just remark here that on Mrs. Hatch's return home after the burial of her daughter in Vermont, she gave away all her light-colored dresses, feeling certain that she should never again wear aught but garments of a dark color, and that she should never be laid in the ground beside her idolized daughter's remains. In compliance with the expressed wish of her angel-daughter (now entirely in harmony with her own changed sentiments), Mrs. H. has since worn dresses of a dark color, and has renewed those of the brighter hues more in consequence with the unalloyed happiness that has ever since then attended her and her husband's life.

Last September, 1879, Mr. and Mrs. Hatch extended a social invitation to a few friends, and on the 27th of the month, a few weeks with them, which was accepted. Of all the materializing mediums I have known personally, Mrs. H. possesses in the most eminent degree the peculiar organization and qualities that enable our departed friends to appear in the most favorable conditions, to present themselves in exact form as they were in earth-life, that there seems, in a majority of instances, scarce a possibility of mistaking their identity.

During the fortnight that Mrs. H. remained at

Astoria last September, several evening séances were held, at which, among many other spirits, the daughter of the host and hostess materialized her form so life-like that when she came out into the old familiar room, and after lavishing her love and affection upon her mother, and after embracing and kissing them, and again, proceeded to inspect the pictures on the walls and handle the well-remembered souvenirs and small works of art that lay about the room, it was hard for the unprepared parents to realize that it was not their own daughter, but their own dear "Lizzie," risen from the tomb and come back to stay with them again.

For more than a week past this same lady medium (Mrs. H.) has been for a second time a guest of Mr. and Mrs. Hatch, during which time she has been present at several of her séances, (attended by the family and a very few invited congenial friends only) all of which have been conducted under the same hospitable roof, where not a discordant element is permitted to enter to disturb the peace of the medium's mind, and thus or otherwise repel the approach and unrestrained movements and affectionate intercourse of the many beautiful (beyond description) spirit-forms of both sexes, that have on every occasion presented themselves to themselves to the advantage of the circle, so exactly like themselves in form and feature in most instances, that it would seem impossible to be mistaken in their identity. It would require quite a large volume to give the details of the many wonderful and beautiful exhibitions of spirit-forms, and I will therefore confine my remarks to a part of what occurred on the evening of the 25th of February, when Mr. and Mrs. Hatch gave an elaborate anniversary festival in commemoration of the daughter's "birthday." In which the spirit friends of the family took as joyful a part as did those who still remain on earth, as was evinced by them on several occasions, both during the evening and on previous days, in divers ways, and in a most commendable manner, in the following manner:—The first of the evening, the family took as joyful a part as did those who still remain on earth, as was evinced by them on several occasions, both during the evening and on previous days, in divers ways, and in a most commendable manner, in the following manner:—The first of the evening, the family took as joyful a part as did those who still remain on earth, as was evinced by them on several occasions, both during the evening and on previous days, in divers ways, and in a most commendable manner, in the following manner:—The first of the evening, the family took as joyful a part as did those who still remain on earth, as was evinced by them on several occasions, both during the evening and on previous days, in divers 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some few weeks since, a notice of the death of Mrs. O. Whitney, of Brooklyn, New York, who was buried on the 31st day of last month (January), on which occasion it was said that Mrs. Whitney, who was a Spiritualist, had been for several years a firm believer in the spiritual phenomena of the day, was the mother of the children, several of whom had passed to the spirit-world, leaving at the time of Mrs. W.'s death only a stripling son and grown-up daughter in earth-life.

It was just three weeks to a day after Mrs. Whitney's remains were buried that I met these two highly interesting young people at Mr. H. W. Whitney's, where they came by invitation to attend one of Mrs. H.'s materializing séances. The young lady sat beside me, and her brother by her side. A beautiful spirit purporting to be a sister came to where she sat, and placed her hand significantly on one of the many rings that decorated her fingers. I had observed the motion, and after the spirit retired, I asked Miss W. to tell me why her sister touched that particular ring. In answer, Miss W. told me that the ring had been her sister's, and that she had always worn it when she was in earth-life. This spirit sister also raised her right foot, and drew her brother and sister's attention to it, in order to show them, as they said, that it was more perfect in form than the one which she was wearing. Whilst she was in earth-life, she was a disfigured member of the family, and she was always being teased and ridiculed by the two, came next, with every feature as distinctly marked (both her children said) and recognizable as when she was in earth-life. After many kisses and caresses of her mother, I saw the mother put her hand into the bosom of the young lady, and drew therefrom a concealed locket, which the young lady told me her mother had always worn up to the day of her death. The interview between Mrs. W. and her two children was far more touching and beautiful than the most gifted pen could describe. The materializing powers had been highly developed and assiduously cultivated whilst she was in earth-life, which seemed to conduce greatly to her ability to manifest her presence to her children after her death.

THOMAS H. HAZARD.

(From the Boston Herald of April 5th.)

## SPIRIT-WRITING.

EXPERIENCE OF AN OLD SPIRITUALIST IN PSYCHOGRAPHY.

To the Editor of the Herald:

Public attention has lately been directed by Rev. Joseph Cook to the subject of spirit-writing, one of the various phases of what are claimed to be spiritual phenomena, and some of the most prominent of the most part discredited, by the multitude at large. I propose, with your permission, to afford some information respecting it. If it is a fact that intelligible communications are made by some unseen force in the way indicated—that is, that the pen writes itself apart from the body—a new revelation is made to science, and the main doctrine of the materialistic school of thought, that intelligence can only proceed from an organized physical brain, is at once and forever exploded.

In the Bible we have accounts of two kinds of writing by spirit-agency, both of which have their counterparts in the spiritual phenomena of the present day. David is said to have obtained the designs for building the temple in this way, for in the first book of Chronicles, xxvii: 1, "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." This mode of writing is termed automatic, as the intelligence manifested does not proceed from the brain of the writer, but from the spirit, and all outside intelligent power. The proof of this is that the communications transcend the capabilities of the writer in the normal condition, and facts are stated unknown to the medium; the writing frequently being in a language unknown to the medium, and the handwriting varies materially, and sometimes it is written backward. I have just been shown a lengthy communication, written by a private lady, every alternate line of which is written backward, from right to left, and when reversed in a mirror, the words are the same as the original. Let any one try this feat, and they will at once find the difficulty involved in this writing. One of the earliest evidences I had of the truth in question was the fact that my grand-mother's autograph by my little daughter, the said relative having died many years before the young lady was born. This phase of mediumship is one of the most prevalent, and whole volumes have been written by it.

It is difficult for persons who are skeptical with regard to the existence of disembodied spirits to accept the proposition that writing can have its origin outside the brain of the writer, but the other kind of writing, to which I have referred, is the fact, and all but the most obtuse skeptics are compelled to admit it.

The most notable example of direct spirit-writing recorded in the Bible is that at Beth-shalem, where the bones of the prophets were buried. The words "Mene, mene, tekel, u-parsin," which account is a staggering to most people in this materialistic age, and even religiousists aver that such things only occurred in former times—the age of miracles is past. But the spiritual phenomena disprove this assertion, for I have seen

A HAND BELONGING TO NO HUMAN BEING take up a pencil, in full daylight, and within a foot of my face, and write on a card, which card I have now in my possession.

The phenomenon of direct spirit-writing took place a few years ago, in very marked manner, in the presence of a Swedish nobleman, Baron Guldenstubb, resident in Paris, in which city I made his acquaintance, and subsequently resided in London. The Baron was the author of a book entitled "The Reality of the World of Spirits, and the Possibility of Their Communication with the World." It is written in French, and embellished with about sixty facsimiles of writing, most of which he obtained by placing paper on tombs or in churches, and sitting quietly by. The Baron showed me the original documents, and had a great many heads, those published being only a small selection from several hundred specimens.

The commonest form of direct spirit-writing is obtained on slates. Two slates are placed together, the fragments of the upper slate being held by the writing, taken place on the inner surface, while the slates are held in the hand or rest upon the table with the hands upon them. As a proof that no physical intervention is used, persons frequently take their slates, and, after sealing, and sealing, and sealing, and sealing, and then the slates, not going out of sight for a single moment, will be written upon inside, the sound of the writing being distinctly heard therein, and the grating of the pencil felt. The communication will generally be in the name of a deceased friend. Rev. Joseph Cook was surprised to find the name of his grandfather, "Warner Cook," written on a slate he held in his hand, the year of his death being also communicated.

Dr. Slade is one of the best-known mediums for this form of manifestation. I had a sitting with him when I first came to this country. After obtaining several specimens of writing on slates I had a further manifestation—one that is not frequently witnessed. After witnessing the playing of an accordion by an unseen power, I felt the touch of a hand upon my knees; my coat was then unbuttoned, and looking down to see what was doing it, a detached hand came up from underneath the table and appeared in front of my face. It was broad daylight, and Dr. Slade sat at a distance, in full view, and there was no other person present. I consider the writing powers of Watkins quite equal to those of Slade. With either the manifestations seldom fail, and the conditions, observed, are such as to generally bring conviction to all competent investigators, of the operation of an unseen, intelligent power. At Lake Pleasant, writing was produced through Watkins in the presence of two thousand people, Gen. Wiley of the general assembly as one of the committee.

Direct spirit-writing is obtained under a variety of circumstances which it is unnecessary to enumerate. I have known a sheet of foolscap covered with writing by placing it with a lead pencil under a sofa on which the medium was lying. I once accompanied Rev. Monseigneur D. Conway to a medium. The medium placed a marked sheet of paper on the floor as we sat round a table, and on taking it up found the name of his brother written thereon. A remarkable instance of the phenomenon occurred in London with parties well known to myself, when a communication consisting of about six hundred and fifty words, written in a small, distinct hand, was obtained in an incredibly short space of time. The medium in this case was the wife of a tailor, and knew nothing of Latin.

This spirit-writing is unquestionably a wonderful fact, and it is a wonder almost as great, seeing its prevalence, that it should be but comparatively little known; but, now that public attention has been directed to the subject by Rev. Joseph Cook, who, with his friends, unanimously asserts it to be a fact; and as the facilities for witnessing it are becoming more accessible, and the conditions under which it is observed more satisfactory, it must necessarily soon be recognized by scientists, and ultimately accepted by the public generally.

The writing on a slate is a simple affair, but it demonstrates a great fact. It is one of the readiest means of convincing the scientific materialist of the error of his ways, and of the fallacy of his philosophy. The writer in the last number of the Boston Investigator calls it "ridiculous," and no doubt thousands of others of his class join in the cry. But this is not the first time that foolish things have been employed to confound the wise, and the words of the apostle are applicable to such. "How foolish they are!" he exclaims. "Exactly so; it is most ridiculous that the finest philosophies and the proudest assumptions of the materialists should not be able to stand against a few scraps of their own communications. To Joseph Cook, who has written these facts, whatever be their origin, they hang materialism on the horns of Jupiter's moons, or in other words, 'send it home to a kite.'"

ROBERT COOPER.

Boston, March 28th, 1880.

## SEANCES BY HARRY BASTIAN.

To the Editor of the Banner of Light:

Mr. Harry Bastian has made us a short visit, giving four séances, commencing March 15th. The dark circles were, as usual, good—instruments being played upon while floating in the air; spirit voices distinctly heard giving their names and conversing with friends;

beautiful spirit-lights illuminating the room, so that the wall paper was plainly seen. The controlling spirit of the séances and other unseen workers had kind words for all, and ready replies to the many questions asked him—often confounding by his answers those who thought themselves very wise.

In the light séances not as many forms as heretofore appeared, but those seen were so fully materialized as to be instantly recognized by their friends; some were strong enough to step outside the cabinet door, others remaining at the aperture and speaking in whispers or aloud, so as to be heard by those present. Fathers, mothers, brothers and sisters, husbands and children were seen and identified. At one time the door opened and a lady and gentleman stood side by side in full form, the lady in white, the gentleman in dark clothes. At another, two little children came, the door opening so wide that the medium was seen sitting in his chair, and the little ones by his side. The children were recognized by the father, Mr. Bailey. The séances were attended by our best citizens, men of education and influence, many of whom were impressed that this philosophy is worth the time and trouble necessary for honest investigation.

WILLIAM CULL.

Lockport, N. Y.

## Banner Correspondence.

## Massachusetts.

BALLARD VALE—C. H. G. writes: "Copper is death—in forty ways. Copper causes cancer, rheumatism, neuralgia, paralysis, and death. Dr. J. C. R. Nichols says, 'the one-thousandth of a grain taken daily will have its deadly effect.' How about the mineral poisons so freely used by the regulars? Mercury, arsenic, and others, produce in different persons all the symptoms named above, and others also. The allopaths claim that they use them less than formerly. That is true in only one sense, and for one reason—they have less patients!"

If the regulars use these poisons less, why does the United States Dispensary, by which all allopathic prescriptions are compounded, contain several hundred pages describing the preparation, but not the effects of several hundred forms and diseases of these poisons, designed to be given without the knowledge of the patient? Why were over thirteen millions of calomel pills, 13,662,622 of calomel pills, and tons of other mercurials and arsenicals, purchased for the use of our army if these same allopaths use less than formerly?

The truth is, these poisons are used as freely as ever and in larger doses, but in more hidden forms. The old-fashioned calomel powder became too palpable and familiar to the people, and had to be dissolved or disguised out of sight.

The Legislature recently made before the Massachusetts Legislature to perpetuate a reprehensible and deceptive system of medical practice by compelling the people, by law, to rely upon poisons that have each their thousand hidden forms, and to be deceived by the selfish and conscienceless cupidity of its authors."

PEABODY—P. C. Mills (P. O. address Box 506) writes from this place, gives an account of his cure by Dr. Greenwood, which we condense as follows: "I am a regular patient of Dr. Greenwood, and have been for several years. I was afflicted with a disease of the stomach, which was diagnosed by the regulars as 'cancer in the stomach.' I was with the old Fifth regiment, in the first Bull Run battle, and after that regiment returned, I joined the Thirty-third regiment, went with them through every campaign, and was in the battle of Gettysburg, including the Battle of Gettysburg. In August I received a sunstroke, and immediately this disease was developed in my stomach. I could keep nothing on my stomach, and I was in a constant state of suffering, and dying by slow degrees. The doctors of Seminary Hospital, Georgetown, (the officer's hospital, for I was then a commissioned officer) after treating me two months pronounced my disease a 'cancer in the stomach.' I was then sent to the Seminary Hospital, and I was there for three months. I was discharged against my own inclination, and came home to Massachusetts. I went to three regular M. D.s after I came home, and they all told me the same story, 'cancer in the stomach.' I was then sent to the Seminary Hospital, and I was there for three months. I was discharged against my own inclination, and came home to Massachusetts. I went to three regular M. D.s after I came home, and they all told me the same story, 'cancer in the stomach.' I was then sent to the Seminary Hospital, and I was there for three months. I was discharged against my own inclination, and came home to Massachusetts. I went to three regular M. D.s after I came home, and they all told me the same story, 'cancer in the stomach.' I was then sent to the Seminary Hospital, and I was there for three months. I was discharged against my own inclination, and came home to Massachusetts. I went to three regular M. 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## Banner of Light.

BOSTON, SATURDAY, APRIL 17, 1880.

**PUBLICATION OFFICE AND BOOKSTORE,**  
**No. 9 Montgomery Place, corner of Province Street (Lower Floor.)**

**WHOLESALE AND RETAIL AGENTS:**  
**THE NEW ENGLAND NEWS COMPANY,**  
 14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
 39 and 41 Chambers Street, New York.

**COLBY & RICH,**  
 PUBLISHERS AND PROPRIETORS.

**ISAAC B. RICH, BUSINESS MANAGER.**  
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Business Letters should be addressed to **ISAAC B. RICH**, **Banner of Light**, Publishing House, Boston, Mass. All other letters and communications should be forwarded to **LUTHER COLBY**.

**SPIRITUALISM**, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—*Prof. S. B. Brittan.*

### The Channing Memorial.

On the 7th inst., which was the one hundredth anniversary of the birth of William Ellery Channing, the corner-stone of a memorial church was laid at Newport, Rhode Island, the place of his birth, and appropriate exercises were had not only there but in this city, New York, and various other places, at home and abroad, in commemoration of this event. It all means this: that people are eager, in this day, to set up a landmark that shall show to future generations the dawn and beginning of that spiritual and intellectual emancipation which is rapidly broadening into the perfect day. Dr. Channing, though a reformer in the highest sense, was far more even than that. He was an interpreter; one who handed down light from the higher spheres, and has just been well described by one who has written profoundly of his character and career, as a genuine medium for the direct transmission of spiritual light and truth to mortal men.

The life of Dr. Channing his followers like to call "the perfect life," employing his own favorite phrase. He aimed to exemplify and promote perfect spiritual and mental emancipation. He adhered to principles, being comparatively indifferent to forms and methods. No man ever held loftier sentiments in regard to men and life, and abode continually in a state of great spiritual elevation. He was consequently a man of a rare temper of thought, which was manifested in everything he said and did. The critic to whom we have referred estimates that he "was a much greater power in his own time than it would be possible for one of his peculiar mold to be in this later day"; that "his power lay in a large and illuminative wisdom more than in a direct and searching intelligence"; "the world turns a careless and inattentive ear to the fine beatitudes of forty years ago, not because it has less faith in them, but because it sees the necessity of paying more heed to the study of the methods by which they are to be practically realized among men." Thus Dr. Channing was in no sense either an aggressor or a leader; but an illuminator, himself filled with the spirit.

Among the first spirits to come and write through our hand was Dr. Channing; and his instructions, as a pure and exalted spirit, have been frequently given at our circles. That he was powerfully mediumistic while on earth in the discharge of his ministerial office, may be seen from such statements as those made by Dr. Dewey, who observes that "his words had a strange and heart-stirring vitality. Some living power within seemed to preside over the selection and tone of every word, and to give it more than the force and weight of a whole discourse from other men." And the same friend remarks concerning his preaching, "that its constant aim was to discriminate the true spiritual excellence from everything false, imperfect, sectarian and technical. Precisely as every great sculptor or painter labors to set forth the true beauty and grandeur, in opposition to false tastes and false schools of art that prevail around it, this did Channing as a preacher." In other words, he was the embodiment in all he said of what is spiritual and pure and exalted. He was "a fervent worshiper of the loveliness of religion rather than an abstruse metaphysician or a barren critic."

He cherished the loftiest ideal of human duty and of human welfare. This is the bright truth that makes his writings on all subjects illuminated. He made his thoughts living things; not by any art of coloring or forming them, but by the spirit which wrought in them. These thoughts ranged continually on the plane of virtue, of duty, of spiritual beauty, and of real greatness. He was an idealist, like Plato, and sought to induce all others to idealize their common lives. He knew sympathetically that none of us can live all the time among ideal things, but that we must inevitably drop down from those heights and come in contact with the grosser actualities of external life; but he also knew that it is not in man's higher nature to be always satisfied with the lower state, and therefore he strove to put pure moral ideas in circulation, feeling sure that they would in due time work a revolution in men's way of life. He lived a meditative life, and these living utterances of his were the legitimate fruit of it. Ideas are far more effective than blows. They

will do their work, and may be left to become organized in progressive institutions in their own time and way.

Sectarianism cannot claim Dr. Channing in any sense. He could not be partisan, intellectually or spiritually. There was nothing he desired more than freedom. Yet, like all other men, he was necessarily held by the limitations of heredity, of education, and of the time in which his earthly lot was cast. But no man of his time could be said to be spiritually more free than he; ever meditating the true, the beautiful, the exalted, the perfect; giving out the results of his thinking in the same spirit in which they came to him, and leaving to others the more congenial labor of organizing what would thus become more potent still with the advancing and expanding mind of the age. In all he said he was preeminently spiritual. The secret of the power of his thought was its genuine spirituality. He dwelt apart, in one sense, that the serene atmosphere of a spiritual life on earth might not be disturbed by the voices of dispute and the jarring sounds of discord. Thus he was enabled to draw directly from the heavens those purer and larger thoughts for whose noble utterance his name is held in such grateful reverence to-day. There is no reputation to compare with that which such an existence inevitably leaves behind it.

### Seances with Mrs. J. R. Pickering.

In 1877-8 reports were made of remarkable spirit-manifestations occurring in Rochester, N. H., Mrs. John R. Pickering of that place being the medium. Immediately following these, a discussion arose as to their truth; which was not to be wondered at when the astounding nature of the subject was taken into consideration. During its continuance we were from time to time furnished with what purported to be evidence establishing the truth of both sides of the matter in dispute. Of course it did not require any great degree of common sense to determine that both sides could not be equally true, and, upon summing up the evidence we had received, we found it to preponderate in favor of Mrs. Pickering.

On the 18th of April, 1878, having formed a party consisting of six gentlemen and two ladies, we left Boston for a seance with Mrs. Pickering, at her home in Rochester, N. H. We arrived there during the forenoon, and found Mr. and Mrs. Pickering not only willing, but strongly desirous of furnishing us with every possible facility for examining the premises and establishing the most unquestionable protection against the existence of even a semblance of fraud. It is not important that we should at this time give a detailed account of what was done in this regard, as we purpose further on to describe the apartments now occupied by the lady in this city; but should any of our readers be curious to know, we refer them to our paper of April 27th, 1878.

We now give statements of what followed, as published in our columns at the time above referred to:

"At eight o'clock precisely the light was lowered, when singing and piano-playing were in order. After waiting some twenty minutes, the medium meantime remaining seated in the cabinet, a spirit-form became visible—a tall female dressed like a sister of charity, the entire figure being draped in what appeared to be thin white muslin of coarse texture than what afterwards appeared. It was very stately and impressive. This form stood in the center of the room. The next was the figure of a man. The clothing was mostly dark colored. This form bowed to Mr. William R. Tice (a gentleman from Brooklyn, N. Y.), and was finally acknowledged by him as a friend, after appearing three times, Mr. Tice falling at first to recognize him.

The third spirit-form that appeared was recognized by Mrs. Jennie S. Ridd as her mother, who gave the name of "Rosina," which Mrs. R. said was correct. This figure had on a muslin dress, the material looking finer than the drapery which enveloped the first spirit who came. A lace scarf could be distinctly seen upon the shoulders, hanging down nearly to the floor. Her hair was brown—the dress tinged with a blue—her hands were white and slender, and she appeared to be about thirty years of age. She seemed anxious to approach as near as possible to Mrs. Ridd and Dr. Goodrich, in order to be recognized, bowing her head while uttering the word "Rosina." This appearance was in fulfillment of a promise made to Mrs. T., which by no means could have been known to Mrs. P.

The fourth form was that of a female clad in white, but without drapery, except a profusion of lace about the waist, taking the form of a cloud, in which the spirit seemed to be floating.

The fifth form was that of a small-sized female, "Nellie," a spirit friend of ours, who knelt her hand to us. She had on a lace dress, and spangles were distinctly seen in her hair. She also saluted Mrs. Ridd and Dr. Goodrich.

The next was that of a female clad in a snowy-white garment of apparently the most delicate fabric—so fine, indeed, as to cause universal remark in regard to it. The drapery, which was thrown over the back of the head and shoulders and arms, resembled the most exquisite lace. She came toward us and Miss Chase, and endeavored to have us recognize her; but we could not distinguish the features. The spirit then retreated behind the curtain. In a few minutes she reappeared, seemingly with more power, and glided nearer to us than before. We said, "Can you give us your name?" Yes, yes, "was the response in a low whisper." "Fannie," said I, "is this Fannie A. Conant?" We asked, "At that moment a satisfied expression passed over the countenance of the spirit as she came nearer, and it appeared so like our late medium that we could not gain the fact, especially when we examined the black hair, smoothly combed, as was her wont in the earth-life. She then pointed toward us with her right hand, and speedily retreated behind the curtain. The reason given by spirit friends why the garments appeared so white and well defined, was because of her superior mediumistic development while in her own earthly form. The last time this spirit made her appearance a beautiful white turban was on her head. As she bent forward to have us recognize her, we could not but admire the exquisitely delicate fabric that covered her person.

The form of a man with dark hair and dark moustache and full face was then seen. This spirit was not recognized. He was stout and tall.

The next spirit seen was a curious-looking person. Her hair seemed to be of a reddish cast, wound around her head in a singular manner; "something like a beehive," remarked one of the party. There was a mass of it. A slight head-dress was worn on the back of the head. The garments enveloping this individual were less airy and not so white as those previously seen. The figure was full and well developed.

Then followed a female spirit draped in lace—a very lively character—who danced and sang with great freedom for a few moments. The significant motions of the arms were by some present construed to mean that she came to all present—to no one in particular. She was not recognized.

Spirit-faces were visible at the aperture, sometimes two at the same time.

The tenth spirit who manifested very much interested our party. She was tastefully dressed in white. When the lady at the piano sang "Nearer, my God, to Thee," this spirit took part, singing beautifully, and seemed to enjoy the occasion very much. She remained longer in view than any other spirit. Retreating to the enclosure to gather strength, she again appeared and sang with the pianist as before.

The eleventh who paid us a visit had light hair, moustache and chin whiskers, a bandage appearing around the forehead and resembling a particular friend of one of the party, although he did not come near enough to be fully recognized.

The twelfth was that of a tall, swarthy-looking Indian, who seemed to almost reach the ceiling; he had a waving plume on his head, and wore a large belt around his waist fastened by a huge glittering breast-plate. He was a fine specimen of the red man, dressed as he was from head to foot in the characteristic toggery of the North American Indian. Another Indian also presented himself for a brief period. Also a girl was seen who appeared to be a cripple. Unrecognized. But the clearest manifestation was that of a young, dressed in a uniform similar to that belonging to a blue-bell club—greyish pants, light-colored jacket and waist, where the loose white shirt that enveloped the portion of his form was gathered. His name was called by some one, but we could ascertain nothing definite in regard to this spirit, more than that he was a great adept in kicking the foot-ball when in physical life.

The baby scene was quite satisfactory. The curtains

opened, and there sat the medium with a tiny infant dressed in pure white in her arms. We could see the face and hands plainly, especially the motions of his fingers. We were told, after the seance, that this was a child of Mrs. Pickering's, now in spirit-life, which accounted for the oft-repeated caresses she bestowed upon it.

After this manifestation, Mrs. Pickering placed a slate upon the floor in front of the curtain for the spirits to write upon. The movements of the pencil could be distinctly seen. And we found, after the seance was over, written upon it: "We will yet get into the world through this medium that Spiritualism is true."

We can state to the most positive certainty that the enclosure in which the medium sat was proof against any concealment of whatever name or nature, and that there was not a particle of white fabric therein, and nothing of the kind could get in, as the gaze of our party was constantly centred on the curtain-cabinet, and it was light enough in the room to fully recognize each other; and therefore, whatever came out of the enclosure during the three hours the seance continued, in the shape of apparitions, must have been produced or materialized by spirit-chemistry, of which fact we have not the least doubt.

**CONFIRMATION OF THE ABOVE.**  
 We, the undersigned, members of the party of investigators above-mentioned, take pleasure in giving our personal endorsement to the statements made in the report to which this certificate is appended. The account narrates in brief the salient points in our experience while at the seance held with Mrs. John R. Pickering in Rochester, N. H., on Thursday evening, April 18th, and we feel confident that what there transpired was genuine in character, and owed its origin entirely to the source claimed for it: viz, the power of SPIRITUALISM.  
**JOHN W. TICEHURKE,**  
**PHILIP E. DAY,**  
**ISAAC B. RICH,**  
**E. P. GOODRICH, M. D.,**  
**GEORGE A. H. COE,**  
**Mrs. JENNIE S. RIDD,**  
**MISS EMILY CLIFFORD.**

*Boston, April 23d, 1878.*  
 Hy. W. Tice, of Brooklyn, N. Y., joined our party, and witnessed the manifestations, and pronounced them genuine without the least reservation.—*ED. B. OF L.*

Since our visit to Rochester, Mrs. Pickering has continued her seances with varied degrees of satisfaction to those who have attended them. It was not to be expected that all would agree as to the genuineness of the manifestations; hence, differences of opinion in regard to them have continued to exist, and probably always will. Perhaps one of the most conclusive evidences of their truth is to be seen in photographs that have been taken of two materialized forms—one of a Spanish lady, the other of an Indian girl. We sometime since gave a brief account of these. They are on two cards, and represent persons entirely different in form, feature and size. Neither picture resembles the medium. Both were taken under conditions that precluded all possibility of fraud.

Mrs. Pickering is now located in this city, at 796 Tremont street, and has commenced holding seances, which have thus far been quite successful, and give promise of much good to the cause. By previous arrangement with Mr. Pickering, we recently formed a small and harmonious circle, consisting of four ladies and four gentlemen. We met at his residence on the evening of the 29th ult. The room in which the seances are held is on the second floor, and the cabinet—if so simple and unpretentious a piece of mechanism will bear such an appellation—is formed by a rod passing across a corner of the room, enclosing a triangular space of very limited dimensions, in which is placed an ordinary chair, on which the medium is to be seated. One side of the interior is a solid brick wall; the other, a substantial, lathed and plastered partition; while directly underneath is the lower step of the front stairs, at a distance of about ten feet from the floor of the cabinet, and in an entrance hall that is constantly well lighted. It does not require any argument to show that the interior of a cabinet thus arranged cannot be reached by any visible person or object except by way of the open front, which is continually under the direct gaze of those who are present to witness the manifestations. Fraud, collusion, deception of any kind under such circumstances, is absolutely impossible. The front is composed of three strips of dark-colored cloth, there being in the middle one an aperture, at which those spirits who cannot materialize full forms, show their faces. The cabinet does not extend to the ceiling, but only about two-thirds of the distance; hence the top is open to the observation of all.

Having thoroughly examined the cabinet and its surroundings, our company was seated in front of it, and Mrs. Pickering, dressed in black, seated herself on the chair within it. Mrs. Pickering was seated between ourselves and the cabinet, where every movement of his could be seen. Near him was a table, on which was a bell, a slate, and a large music-box. The lights were reduced to one, but that was sufficient for us to see plainly every person and object in the room. Singing was commenced, and continued, with slight intermission, for from fifteen to twenty minutes, when one side of the curtain was withdrawn, and a female form, dressed in a profusion of white, muslin-like fabric, was seen. She stood for a moment, her face radiant with a pleasing expression, blended with a calm, heavenly repose, which one subject to the cares and distracting elements of an earthly existence could never assume—then she took one step forward; retreated, as if to gain more strength, and again appeared, this time walking toward us, and pointed to one of the gentlemen as the person to whom she particularly came. This was Mr. W. D. Crockett. He did not recognize her, he said; but, finally, after she had twice repaired to the cabinet, and reappeared, each time with increased power and fuller materialization, he asked, "Is it mother?" To which she bowed in affirmation; then, with a graceful wave of her hand, and a smile upon her countenance, she disappeared.

Next came a man wearing a white shirt, banded at the neck and wrists, dark pants and slippers. He seemed to be stronger at his first appearance than the previous spirit, and indicated by movements of his hands that Dr. Coues was acquainted with him.

Following, appeared a female spirit dressed in white, differing in size and features from the lady who first appeared. She beckoned to a gentleman to approach her, which he did, but he could not possibly recognize her, though she responded affirmatively to a name he mentioned, and he subsequently felt assured as to who it was.

The fourth appearance was that of a lady, richly attired, a long white scarf depending from her head and shoulders. She exhibited considerable power; walked vigorously to and fro in front of the cabinet, returning to which, she raised the curtain, and exhibited the medium seated in the chair, while she, the spirit, stood with her arms outstretched above her, her pure white robes appearing in strong contrast with the dark colored dress of Mrs. Pickering. The spirit then came out into the room, and returning, again drew the drapery aside, showing to us the entranced medium, and the whole interior of the cabinet, herself standing at the centre with both hands holding back the curtains.

Our next visitant was a lady even more superbly dressed than the previous one. She seemed to be clothed in robes of a silvery, glistening surface. Upon her head she wore a light, apparently metallic band, about two inches in width, and on her neck a ribbon to which jewels were attached. She came out several times, waving her arms and walking back and forth in front of us, with an ease and grace that was

pleasing to behold. She was not recognized; but we were given to understand that she frequently appears, and is one of the cabinet spirits; that is, one of the band under whose superintendence the manifestations are produced.

The sixth spirit who manifested was recognized as Charles H. Crowell (brother of Mrs. Conant). He patted us on the face and grasped our hands with all the earnestness and fervor of a long-absent friend returning to meet us, and was very expressive in his demonstrations of delight at the interview thus granted. Upon retreating to the cabinet, he halted for a moment in front of the enclosure and clapped his hands for very joy at being so fully recognized. Having entered the cabinet, at our request he immediately lifted the curtain, showing us the medium, the interior of the cabinet, and himself at the same time. A more positive proof of the truth of these manifestations could not possibly be made. It was really a marvelous manifestation of spirit power.

The next was a female with long black hair, quite tall, well formed, of dark complexion and remarkably strong and active. We recognized her as the "Spanish lady" who had had a photograph taken, to which we have previously alluded. Holding the photograph card in her right hand, she intimated that she wished to present us with it. She then called for more light, when it was furnished, and all present could distinctly behold the features of the spirit and compare them with the photograph. We then stepped forward and received the picture, which may be seen at this office.

The next personation was that of a male spirit, wearing a white robe, a strip of black passing over his shoulders and hanging down in front. Dr. Coues informed us that he had attended Mrs. Pickering's seances many times, and that this spirit invariably came to him, seeking recognition, but that he had failed, thus far, to identify him. He held in his hand, as we were informed he had at each previous coming, a red stick or roll. He frequently directed attention to his foot, seemingly with a design of recalling to the mind of the Doctor some incident connected with it by which he might recognize him. Several inquiries were made of him, but it was found impossible to determine who he was, and he retired, though by no means despairing of success, for a slate and pencil being thrust into the cabinet we instantly heard a sound of writing, and it was returned with a message upon it stating that if the Doctor would persevere he would eventually recognize him.

Next appeared a young man in a partly military uniform. He came forward with great strength, and was at once recognized by his mother, Mrs. Stratton, whom he greeted very warmly, extending both hands, with which he firmly grasped the hands of his mother and Mrs. Clifford.

Almost immediately following his departure an Indian girl bounded into view. She was dressed entirely different from all who had preceded her. She retired to the cabinet and reappeared four times. This spirit is the one we have referred to as having had her photograph taken at Rochester, and intimating that she wished us to have one, a copy was handed to her, which she then passed to us. She then favored us with a sprightly Indian dance; then proceeding to the cabinet, she drew aside the curtain, and we beheld the medium and the dusky maiden standing at her side.

Our eleventh visitor was a tall, stoutly framed, swarthy Indian brave, who, we were informed, is frequently seen, and known as "the doctor." He was dressed in a brown material, not a particle of white being visible. Calling for the bell, it was handed to him by Mr. Pickering, and he reentered the cabinet, rang the bell vigorously, and then tossed it out upon the floor.

And now came the principal feature of the evening—so far as we were personally concerned. In wonderful contrast with the appearance of the last spirit appeared a lady charmingly dressed. She beckoned for us to approach her, and when we did so, she said in a whisper, "Crown, crown," and bowed her head in order that we might see more distinctly a beautiful crown that she wore. This was formed of something that had the appearance of gold. We had no doubt but that we saw the spirit of our faithful medium and co-worker, Fannie A. Conant, materialized. It would be difficult for a person in an earthly form to manifest greater joy at meeting us than did she on this occasion; and when we recognized her familiar look and mentioned her name, her delight seemed to be unbounded.

Next a child-form appeared at the opening of the curtains, but did not come out, for lack of strength. It thrust out its little hand for a single moment, and that was all it was able to do. Two females appeared after this, making fifteen full forms that had been seen by us during the two hours of our seance; and besides these, several faces of spirits who could not fully materialize appeared at the aperture. On one occasion two faces at the same time were seen.

The spirit who had held Mrs. Pickering entranced now began to talk; and a chair being drawn up close to the cabinet, the medium was by her control brought out and placed in it. Then, while the medium was seated directly in front of us, her hands plainly in sight, an arm and hand were seen half a dozen times or more thrust from the cabinet, at one time shaking what appeared to be a white handkerchief.

Several times, when a spirit returned to the cabinet, a portion of the white drapery would be left outside, protruding between the folds of the curtain, dissolving or dematerializing in presence of the company.

Thus ended one of the most remarkable seances we have ever attended, and we leave it to our readers to decide whether or not we received sufficient demonstrative evidence to authorize us to say that spirit materialization is an established fact.

We, the undersigned, being present upon the occasion described above, voluntarily endorse the statements of the editor of the *Banner of Light*, as given by him, as evidence of the entire reliability of the mediumship of Mrs. J. R. Pickering.

**WILLIAM D. CROCKETT,**  
 50 Dale Street, Roxbury, Mass.  
**JOHN S. ADAMS,**  
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**MRS. JAMES A. ELLIS,**  
 Laconia, N. H.  
**MRS. W. CLIFFORD,**  
 116 West Newton Street, Boston.  
**MRS. JOHN STRATTON,**  
 116 West Newton Street, Boston.  
**MRS. KIMBALL SMITH,**  
 158 Chester Square, Boston.

In addition to the above evidence, we may

appropriately give at this time the testimony of the editor of the *Religio-Philosophical Journal*, who attended one of Mrs. Pickering's seances last February, as published in that paper February 28th. After describing the cabinet, he says:

"We made a critical examination of the cabinet as well as of the seances, and found that the cabinet was not an arrangement for 'assisting' the manifestations. Everything being in readiness, the friends who had been seated on a line of chairs on the outside of the room. The medium was led in from an adjoining room and introduced. A heavy wooden centre-table, with a number of musical instruments lying thereon, stood in the room. The cabinet and the curtains closed, the medium seated herself facing the audience on the outside of and near the cabinet, but not in contact therewith. She was seated on a plain cane-bottomed chair, her feet resting on a hassock and hands clasped in her lap. The gas was turned off, and a kerosene lamp lighted and placed behind a blue-cloth screen, about eight feet distant and to the side of the cabinet. The lamp was now turned down quite low, yet there was light enough to see the hands on our watch distinctly at a distance of about ten inches from the eyes, and the figure of the medium was clearly visible at a distance of about ten feet; her hands and feet were constantly under notice during the entire seance. The friends who had been seated in singing by the observers, and the medium having apparently passed to the trance state, the manifestations began by singing. The first notes were clearly formed, hand and wrist through the aperture in the cabinet curtain, several feet distant from the medium's hands, which were plainly to be seen, and immovable. During the seance this hand was exhibited eight times, quite a fair opportunity was thus had to observe its anatomy and general appearance; it was evidently guided by an intelligence, and took the notes and returned it to Mr. Pickering on several occasions with messages written thereon, the writing within the cabinet being loud and rapid. Handkerchiefs belonging to the different visitors were taken, and the medium materialized hand from Mr. Pickering and returned; one was knotted, and after the seance found pinned to the curtain in the further corner of the apartment. It was necessary to give all the details of the manifestations, consisting of the usual playing of musical instruments, etc., within the cabinet. At one time the light was turned up so that we could see the feet and the distance of two feet, and manifestations occurred within the cabinet as usual, though the increased light seemed to seriously distress the apparently entranced person. The seance was completely satisfactory, and under the conditions, with the medium in full view, demonstrating the personal existence of materialization, as it is, and show the fact that it was not of startling interest, but as an experiment affording results of scientific value, it was eminently satisfactory."

### "Requiescat in Pace"—Death of the "Medical Monopoly Bill" in Massachusetts!

As previously predicted here, the bill regulating the practice of medicine just a speedy and merited death in the Senate chamber, and the effort made this week in the Senate to resuscitate it proved a dismal failure. The Senators evidently thought that the bill was more than a match for the opposition to stop—*Saturday Evening Gazette, Boston, April 10th.*

As we have previously stated to our readers, the petition of the Social Science Association and its representatives, Robert Treat Paine, et al., for the passage of a law virtually placing a monopoly of the healing art in the hands of the Massachusetts Medical Society, created intense excitement throughout the Commonwealth, caused the hearings before the Committee on Public Health (to whose attention the matter was referred) to be crowded to the utmost, and brought the whole question of medical practice before the serious attention of the public—expressions of opinion being obtained whose significance is not to be mistaken. As the result of this open discussion of the matter, the Legislative Committee—at least a majority of it—decided that it was improper to meddle, after such a fashion as the medical monopolists demanded, with the vital interests of the people as concerned in the questions of disease and the best methods of overcoming it. So this majority reported "leave to withdraw"; but the minority, not being able to "discern the signs of the times," decided to push matters to the extreme. What success they finally had may be judged of by the following account, which we glean mainly from the reports made by the *Boston Herald, Advertiser and Journal*, to which are added a few words furnished us by a reliable gentleman present during the discussion:

The debate upon the medical bill in the Senate, on Tuesday afternoon, was a most interesting one, and only was heard to speak in its favor (says the *Herald*), that of Senator Currier, of Essex, who moved the bill, heretofore published, as a substitute for the report against legislation to regulate the practice of medicine. Senator Warren, of Suffolk, who presided over the Committee on Public Health, and among the members advising against legislation, opposed the bill on the ground that such legislation would exclude from practice a class of persons who, although not graduates of any regular school of medicine, have been successful in the treatment of disease, some as specialists, and others as general practitioners. He did not think it would be wise to legislate in such a manner as to prevent such results in the future as have been achieved by the past by Dr. Thomson, Dr. Sweet and others. There were evils in the practice of medicine, but the remedy consisted rather in the exercise of greater care in issuing certificates by the medical societies than in placing so great restrictions as had been proposed upon the practice of medicine. He feared that it would block the path of progress if legislative action was enacted. First-class doctors did not want the legislation, but rather third and fourth-rate practitioners. As an illustration of the fact that graduates of the class medical schools are not infallible, Senator Warren read a certificate of death, issued some years ago by a very eminent Boston physician, in which the cause of death, the deceased being a child five years old, was stated as being "very uncertain, whether fried ham, scurvy fever or cholera." Dr. Sweet and others. There were evils in the practice of medicine, but the remedy consisted rather in the exercise of greater care in issuing certificates by the medical societies than in placing so great restrictions as had been proposed upon the practice of medicine. He feared that it would block the path of progress if legislative action was enacted. First-class doctors did not want the legislation, but rather third and fourth-rate practitioners. As an illustration of the fact that graduates of the class medical schools are not infallible, Senator Warren read a certificate of death, issued some years ago by a very eminent Boston physician, in which the cause of death, the deceased being a child five years old, was stated as being "very uncertain, whether fried ham, scurvy fever or cholera." Dr. Sweet and others.

Mr. Warren alluded to the testimony of the petitioners, in which they claimed that the medical laws in other States were superior to those in Massachusetts, in that they seemed just and consistent with the facts, showing that Massachusetts was the only State alive to the needs and protection of the people, and was not behind other States in caring for and watching the interests of the people. His remarks upon this point indicated that if other States had laws upon their statute books depriving the citizens of the right to that was no excuse for Massachusetts following in the same direction with no other reason than because other States had passed such laws. He hoped the Bill would not be substituted for the report of the Committee.

Senator French, of Essex, made a vigorous speech against the bill, claiming that every one had a right to practice medicine. He called attention to the intense jealousy between the various schools of physicians, and the outrageous intemperance of the rivalries of these doctors pride themselves. He would not put in the hands of such men so great responsibilities and privileges as they claim at the hands of the Legislature. In these sections desiring this power are just as ignorant and incompetent men as those who are outside, and no such power should be given them. He would not legislate on this matter, but would leave it to the courts, which have ample power to deal with such cases of fraud or crime as may arise.

Dr. Stone, of Essex, made a vigorous speech in the medical gentlemen who were seeking legislative action upon this subject was self-protection, and not the protection of the public against malpractice. Of all the witnesses before the Committee not one appeared to testify that he had been injured by the class of men known as quacks. He criticised the bill before the Senate sharply, characterizing it as a paregoric bill, which would do nothing to soothe the medical gentlemen who asked for its passage, but it would amount to nothing as a law to protect the public under its provisions.

Senator Taylor, of Suffolk, gave his personal experience with regular practitioners and those outside the medical schools, he having been given up by the former, and nearly cured of a very bad humor by one of the latter.

The question was then put upon the substitution of the bill, and it was rejected, Senators Currier of Essex and Crocker of Suffolk only voting in its favor. The adverse report of the Committee was accepted, and thus medical monopoly received its quietus for the present season, at least, in Massachusetts. With no petty feeling of triumph do we thankfully record this victory—it is one achieved against oppression, which was sought to be put upon the people, but which their legal representatives have had the good sense (if no higher name be applied to the sentiment) to refuse to endorse. All honor to these faithful Legislative guardians of the people's liberty. We trust, if over the heads of medical monopoly shall dare to lift its head again in presence of a Massachusetts Legislature, demanding to be recognized as a principle of our State government, that its defeat and expulsion from the presence of the law-makers may be as sudden and complete as it has been in 1880!

A. S. Hayward, magnetic physician, gives up his office practice at the Ashland House, Boston, after April 24th, for the present. He will continue his course of healing at a distance, and visit patients in Boston and vicinity, as per advertisement in another column of this paper.



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