BANNER OF LIGHT.

AN EXPONENT OF THE LAW OF GOD.

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The Reviewer.

Written for the Banner of Light.

MARRIAGE AND DIVORCE.

*By Richard B. Westbrook, D. D., LL.B., author of "The Bible—Whence and What?" Philadelphia: Printed for the author by J. B. Lippincott & Co. 1883. pp. 152.**

Canon Law—Luther—Melanchthon—Milton—Civil Courts—N. E. Divorce Reform League—Rev. Dr. Woolsey, Edward Quincy, Jr., Rev. Dr. Dix and R. B. Westbrook, D. D., on Divorce, etc., etc.

BY ALFRED R. GILES.

[Concluded from last week.]

It appears, as before quoted, that Rev. Dr. Woolsey is opposed to the rule of granting divorce by mutual consent, because its parties would consult only their own interests and desires. To which it may be replied—who better than the parties themselves, in general, are qualified to know and to regulate their own best interests? The consciousness of personal responsibility, and consequent carefulness in the management and regulation of one's own concerns, develops and grows in most of the New England people, correspondingly with the exercise of their rights and liberties. With enlarged observations, and additional experience, the notions of all earnest intelligent men in respect to their rights and liberties, necessarily broaden out; even Pharisees and ministers may become hospitable to new ideas and institutions, and charitable in their judgments of the acts and opinions of persons with whom they had *most widely*, and *intensely differed*. The Apostle Paul, for an instance, was, at one time zealous toward God, according to the perfect manner of the law of the fathers (Acts xxii: 3), and persecuted unto death men and women; binding and delivering into prisons, seceders from that law. He did not perceive nor admit the doctrine that they had "natural rights" in respect to religion. But subsequently, after certain severe personal experiences, his nature was more developed and refined; his notions of *liberty* and of "*natural rights*" were enlarged. He then inquires (I. Cor. x: 29), "Why is my *liberty* judged of another man's conscience?" In II. Cor. iii: 17, he says, "Where the spirit of the Lord is, there is *liberty*." In Gal. ii: 4, he refers to "false brethren who came in to spy out our *liberty* which we have in Christ Jesus." In Gal. v: 1, he exhorts to "stand fast in the *liberty* wherewith Christ hath made us free." In v: 13 he urges by *moral suasion*, not by punitive statutes, that having "been called into *liberty*," they use not *liberty* for an occasion to the flesh. In Col. ii: 16, he exhorts to let no man therefore judge for you in meat, or in drink (he evidently was not a "prohibitionist"), or in respect of a feast day, or of a new moon, or of Sabbath days (he would not have enforced Sabbath observance on his neighbors), and in v. 20 he asks them, "Wherefore, if ye be dead with Christ from the rudiments (that is, from the A B C lessons) of the world, why, as though living in the world, are ye subject to ordinances? *Touch not, taste not, handle not*." Paul here remonstrates that they permitted themselves to be subject to other men's statutes, as to what they should handle, touch or taste. Such statutes or prohibitions, he asserts, have a show of wisdom, but are really of no value in restraining fleshly indulgences. He would have them, as Jesus also taught, judge for themselves what is right. In the matter of marriage and divorce, an almost unlimited liberty was permitted and practiced, both among the Jews, of whom Paul was one, and also among the Colossians, whom Paul was then addressing. Paul's views of *liberty*, as a necessary condition to, and means of religion and genuine morality, so widened, and so far transcended all governmental statutes, that in I. Cor. vi: 12, he declares, "all things are lawful unto me," and that his meaning might be fully appreciated, he repeats it, "all things are lawful unto me," but not all things are expedient," and he will not be subject to the power of any. He had grown, or come into the perfect law, which St. James says (James i: 25) is the law of *liberty*, and discarding other men's laws, made his own laws for his own government. Paul, were he now alive on earth, with his then expressed opinions, could not and would not (any more than could or would Jesus) be a consistent member of any Roman Catholic, Evangelical, or Orthodox Church. Both Jesus and Paul in their efforts to promote reforms, were moral suasionists, and never practiced nor advocated legal coercion, but shunned it. The principle of liberty, that is, freedom to choose right or wrong, to make a good use or a bad use of one's liberty, is the foundation of all sound morality; all mere coerced morality is hypocrisy or a sham. The pith of Rev. Dr. Woolsey's arguments why mismated partners should not be divorced by mutual consent, so far as his arguments have not already been considered, is that "to grant divorce except for adultery, does come into conflict with the faith and discipline of large bodies of Christians" (*North American Review*, p. 315). In other words, he would, by enacting fines and imprisonments on all offenders, subjugate the fifty-three millions of the people of the United States, of all religions, and every nationality, to the marriage and divorce regulations of his Church. He would ignore the natural rights and liberties of freemen and freewomen as intelligent, learned and as honest as himself (perhaps more charitable and lovable), and rivet upon them in their earthly pilgrimages, such conjugal texts, yokes and burdens, heavy and grievous to be borne, as he and like-minded ecclesiastics may devise; and does not propose to move a finger to lighten them, unless the sufferers shall first commit adultery. Such is the scheme; such the yoke and burden, as I understand it, which Rev. Dr. Woolsey, and pulpiteering divorce prohibitionists would impose as scriptural law and morality, upon the people of the United States. I am amazed! I am shocked at its barbarity and immorality! It is absolutely flagitious. The ways of churches and churchmen, are past finding out by ordinary-minded worldly people. The poet Shenstone mentioned one office of a Church, was to frequently harass and infest the laity according to law. Job xv: 34, 35 says of "the congregation of hypocrites" that "they conceive mischief, and bring forth vanity," or "bring forth misery," as Noyes's version renders the passage. If Job had reference to divorce-reform leaguers—and they now-a-days should invite my coöperation—I should, in view of the above extreme wickedness of their plot, be inclined, in the words of the Psalmist (xxviii: 3) to cry, "*Draw me not away with the wicked*, and with workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts." Legislatures are not synods; they are not convened to formulate creeds and articles of faith. Their true purpose is to promote the public welfare, in accordance with the principles of liberty and justice.

"With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us."

It is well known that the prohibition against divorce, except for adultery, practically operates in those States where such is the statute, as an inducement—yes, as a premium—with discontented married persons to the commission of that crime. Adultery being the only legal path of escape from the galling marriage bond, some persons in their agony for liberty will resort to it. Does this consideration weigh with Rev. Dr. Woolsey? No more than did Antonio's appeal for mercy, weigh with Shylock. They both insist upon the bond. For such tempted unfortunates, says Dr. Woolsey, "there are or can be laws which will make such a step costly to the one who takes it." He thus covertly threatens further, and costlier pains and penalties—that is, he would give the rack another turn.

"How strange it is, while on vital questions,
We always meet with some humane suggestions
Of gentle measures of a healing kind
Instead of harsh severity and rigor:
The saint alone his preference retains
For bills of penalties and pains."

Statistics of escaped fugitive slaves, were mournful reading to their masters in *ante bellum* days; but Liberty's sons probably did not grieve much over them. So the statistics collected by Rev. Dr. Woolsey, Rev. Dr. Dix, and by the Agent of the New England Reform Divorce League, showing, as they do, a proportionate greater number of divorces in New England, than in other States, do not necessarily indicate any deterioration there, of true religion, sound morality, or clear intelligence. In truth may it not rather be proof of progress in all these particulars? Is the average of intelligence, religion and morality higher in Spain, Italy, Mexico, South America? Yet in all these countries are no legalized divorces. Frightful would be the statistics, could they be gathered, of the poisonings of husbands and wives, the infanticides, the abortions, the desertions, the heart-breakings and jealousies, and the thousand other nameless calamities, vices and evils that grow out of indissoluble marriages, and statutes enacted in its behalf. Statistics can never prove the morality of the *status* sought by clerical divorce prohibitionists. Rather as Judge John A. Jameson, of Chicago, says in the same *North American Review*, p. 316, liberality in granting divorce is a step in the general movement for social freedom which characterizes our age, and proves to many minds "that it is not obviously immoral, and that it must have plausible reasons to show for itself as a social necessity." Not improbable is it that, with the full growth of natural human rights, of liberty and of justice, there will yet develop on earth, probably at first in the United States, in spite of "crabbed textuists" and hardened clerics, a condition of society surpassing in health, wealth, intelligence, refinement, social harmony and true religion, all heavens preached by churchmen, and all elysiums sung by poets. Every victory of Free Thought and Science over Tradition, of Truth over Error, of Human Rights over Theologic vagaries, hastens the day.

Besides Rev. Dr. Woolsey, are other Doctors of Divinity who have recently written, or have publicly spoken on marriage and divorce. All along in church history, it has often been with them a matter of prayer and sermon, of homily and essay, of treatise and volume, and yet is now no more settled by them on sound and humane principles, than it was a thousand years ago. Young men and maidens are most interested in the marriage part of the discussion, but many of them, as they mature in years and wisdom, study its divorce part. In the little book, "Marriage and Divorce," whose title heads this article, the subjects are treated, not extensively and in detail, yet with such good common sense, judicious learning, and proper regard for human natural rights, that its author may be recognized, Doctor of Divinity though he be, not as a bondman to Pharisaic traditions, or to Roman Catholic canon law, but as a freeman born into the glorious liberty of the children of God, a teacher of righteous living, whom the truth has made free. Very provocative of thought is it to compare his views, with those of the indissoluble-marriage Doctors of Divinity. Their contrast is like that of light and darkness, freedom and slavery, concord and strife, heaven and hell, or any other oppugnances. A recent lecture of Rev. Dr. Dix of New York on the same subjects is reported in certain newspapers. He is the rector and a nursling of the ten million dollar-dowered Episcopal Trinity Church, whose consciousness of just and fair dealing is such, in common with that of most other churches, that while it impels its ministers to condemn the marriage and divorce morality of other minded people as good and intelligent as themselves, yet fails to incite church-members to voluntarily pay taxes on their church edifices, and thus share and ease public burdens on their fellow-citizens. Yet Jesus, the second person of the Trinity, whose name designates that church, paid taxes; (Matt. xvii: 24-27) even working a miracle to obtain the money, rather than to be exempted; which voluntary payment is well worthy of imitation by all Christian churches as an illustration of natural, spontaneous, genuine honesty and morality. In the report of Dr. Dix's discourse, to which lecture, the *New York Sun* of March 10th gives a column, the reverend doctor speaks "of the inadequacy of his words to express his sense of the perils with which divorce threatens society." Certainly it must be admitted that the Catholic and the Episcopal idea of "society," has not only been threatened, but somewhat shattered even, in its previous experiences under democratic and republican governments; and the rector's inadequate words may yet be lost in silence, when at some future time he shall see a church without a bishop, and a State without a king. He severely condemned the increase of divorce and its legislative permissions, declared it to be the sign of an infidel society, and an outgrowth from the system known as Protestantism. He stigmatized the New England States as the centre of the moral cesspool, and insisted that marriage is not merely a civil contract, but a divine institution. In similar words, Episcopal bishops and rectors a generation ago, taught that Slavery was a divine institution, gave statistics, and bewailed the escapes of miserable fugitives from bondage, and deplored the enactment of New England anti-slavery statutes, as scattering families and destroying society. Instead of breaking every yoke, and letting the oppressed go free, as inculcated by Isaiah, or avoiding entanglement with a yoke of bondage, as admonished by Paul, they, then upon slaves, as Dr. Dix now would upon unhappy married couples, more tightly ironed the legal shackles. Only one relief would Dr. Dix allow to married persons who find it impossible to live together in peace, where one of them is hard, cruel, brutal and dangerous, and the other is in peril of life; and that alleviation is not a breaking of the yoke, a sundering of the bond; but only separation from bed and board, what in canon law was known as *a mensâ et thoro*. So without the possibility of legal connubial happiness and its pleasant home, must the lonely, misguided and mismated unfortunates, with crushed hearts and withered hopes, every one church-shackled, fag discordantly through their wretched lives.

Divorce *a mensâ et thoro* is a device of the mediæval clergy of the Roman Catholic Church, a stratagem of the canon law, to retain men and women subject to its authority, and according to Dr. Westbrook, "is most unnecessary, and is characterized by cruelty and wrong, and is known to be productive of evils too monstrous to be mentioned. It is a disgrace to the statute book," he says, "of any enlightened State, and should be repealed. To compel a virtuous woman to seek such a separation, attended with so many inconveniences and incidental evils and embarrassments, or to remain in the custody of a cruel, abusive, drunken brute, sharing his disgusting couch, as the bloated wretch returns from his nightly debauch to threaten and *outrage* her—a torture surpassing the scourging of the lash—is a form of cruelty that cannot be contemplated with calmness. A state that affords no permanent relief by law for a refined and virtuous woman thus suffering, and will not even acknowledge the validity of a divorce she may have been compelled to seek in another jurisdiction, because she could not lawfully get it in her own home, is not worthy to be called a free Christian Commonwealth."—*pp.* 94, 95.

Dr. Dix, and clerical divorce prohibitionists, call marriage "a divine institution." If they mean by that phrase something above nature, or contrary to it, then Dr. Westbrook does not agree with them, but calls it the sheerest assumption and superstition. He says:

"Marriage had a *divine* origin; so had the laws of gravitation, and chemical attraction, and affinity. What is nature but the work of God? What are natural laws but the efficiency and being of God, acting according to principles uniform and universal? God is one and immutable, and so are his laws. There can be no antagonism between what are called moral and *natural laws*. What is natural is divine, and moral; and it is time to learn that marriage (like the Sabbath) was made for man, and not man for some supernatural law of marriage called divine, as opposed to that which is natural."—*p.* 17.

The divorce regulations which Moses made for the Jews, were apparently deduced from principles such as Dr. Westbrook advocates. Those Jews were a hard-hearted people, consequently Moses made not stringent, but very easy divorce laws for them. This he did under divine supervision. He accommodated the laws to the people, and did not attempt to subjugate the people to the laws. If easy divorce legislation was moral, and good policy, then, to a hard-hearted people, under a theocratic government, is it not equally moral and judicious now-a-days, among a republican people, where even the clergy are hard-hearted, and are no better in morals and education than the well-to-do laity? This point, and others, with eloquence, Edward Quincy, Jr., presses in his very able article on the "Divine Law of Divorce," in *The International Review* for February and March, 1883. He, as do most clear-sighted observers, except "crabbed textuists," sees that "the history of the human race, is its advancement from slavery to liberty, from spiritual and mental, as well as from physical bondage, from the thralldom of creeds, which priests have imposed, as well as from the shackles which despots have welded. One of the citadels of priestcraft, indeed, one of its very Bastiles, is indissoluble marriage." As the privilege of individual judgment and interpretation of the Scriptures, is a cardinal right of Protestantism, Mr. Quincy avails himself of this right. Ingenious is his exegesis of a text which morose college and theological school textualists have endeavored to forge into the service of tyranny. Says Mr. Quincy, "the passage exclusively relied upon to make Christ responsible for the indissoluble marriage doctrine is that in Matt. v: 32, 'Whoever putteth away his wife, save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.' What is adultery? Christ has given a definition: He who looketh upon a woman with lustful thoughts thus commits adultery. Christ allows adultery to be a just cause for divorce, and accepting his own definition of that offence, this is all that the most strenuous advocate of all more liberal divorce laws would ask." "When a man's love and desires go forth to women other than to her whom the law decrees shall be the sole recipient of them, the contract does not fulfill the end for which it was made, and it is time it should be annulled."

The turning point of wise divorce legislation, which clerics fail to see, Alexander Dumas indicated when he said that marriage should be made compatible with human conditions, since after all we are only human beings, and dwell on earth, not in heaven. Peter the Great said God established wedlock for happiness, for mutual support, and for consolation in the vicissitudes of life; and as wretched marriages do not sustain God's purpose in matrimony, it is proper in such cases to grant divorce. Less law would bring more gospel. As legal compulsion in a civilized community should cease, correspondingly would revive the arts and arguments of persuasion and forbearance, and consequently more brotherhood and kindness. Between church-prompted laws, city, town and county laws, congressional and legislative laws, many of which are mere verbal exudations of ignorance, selfishness and bigotry, the people are harassed, and the law is corrupted, as was Egypt under the plague of flies: Yet the clerical divorce prohibitionists are pressing for more laws. Unhappy married couples ask of them for bread, and receive stones; they ask for an egg, and are given scorpions. Let it not be in New England, as Buckle said it was in Scotland, that the people were awed by a few noisy and ignorant preachers, to whom they allowed a license, and yielded a submission disgraceful to the age, and incompatible with the commonest notions of liberty.

Space here allows for only one more extract from Dr. Westbrook's little book, worth more than its weight in gold, and especially invaluable at the present time when clerical selfishness, arrogance, oppression, and other powers of darkness, with Episcopal and Catholic ecclesiasticism, which Huxley describes as "that vigorous and consistent enemy of the highest intellectual, moral and social life of mankind," threaten American civil and religious liberty. The following passage proves that its author recognizes the rights of man, as well as the rights of God, and that he is, in its inmost and best meaning, an enlightened Doctor of Divinity, and not a doctor of deviltry:

"To chain two human beings fast to each other's side, against the perpetual protest of galled and wounded human nature, is an offence at which angels weep. The great indifferent public have no right to say, either on the basis of any statute law or on the deeper basis of any popular sentiment, or on the still deeper basis of any supposed religious tenet, that any two individuals, man and woman, shall live together as husband and wife, against the inward protest of their own individual souls. Derived from whatever source, based on whatever foundation, sanctioned by whatever tradition, such a legalized tyranny is unworthy of a Christian civilization, shamefully perverts the fundamental teachings of Christianity and destroys the sacred claim of religion to the reverence of mankind."—*pp.* 106-107.

As Catholic priests insist that a certain blessing of a piece of bread, a chalice of wine, or a cathedral bell, mysteriously and essentially changes, and transubstantiates the natures and *status* of those objects, so certain Protestant ministers will sometimes argue for hours before audiences, as one of them did before the Massachusetts Legislative Committee a year ago, to the effect that marriage is much more than a contract between its parties, as and because it is a *status*; and, therefore, that divorce, in cases of desertion, cruelty and certain crimes by one partner, ought not to be allowed to the other. Marriage is a *status*, but the clerical inference is fallacious. Every contract imparts a certain *status*, state or standing of its parties to one another. The contract between master and servant involves the *status*, that is, the standing, state or relation of the two parties, the one to the other. The master is employer; the servant is employée, and the words "master" and "servant" import the *status*, state or respective relation of the parties toward each other. The *status* of married couples, is that of husband and wife; when this *status* or relation of one to the other ceases, then the marriage *status* ceases and no longer exists.

An argument often used by indissoluble-marriage-bond holders is, that divorce breaks up homes. Of course it does; so also marriages, births, deaths and many other of the evolutions and changes of life, necessitate the breaking up of old homes, and not unfrequently the making of new and often happier ones. Jesus, to whom these "crabbed textuists," when it best suits them, appeal, at times, even at an early age, forsook his home (Luke ii: 42-49); his mother, when about to lose her son, found another home (John xix: 27). In truth, Jesus offered premiums to persons who, under certain circumstances, would forsake their homes, wives, parents and children (Luke xviii: 29; Matt. xix: 29). So, believing, as we do, that,

"Be it ever so humble there's no place like home,"

yet times and events must necessarily happen, when its inmates must leave the old nest, and seek for or make new ones. Love and affection are the only cements that can build up homes; when these wax cold, homes crumble; threats, pains and penalties cannot reinstate them.

If the Evangelical doctors of divinity and ministers, who now endeavor to influence public sentiment, to the enacting of stringent laws against divorce, sincerely wish, as they profess to do, to follow Jesus in his treatment of marital and sexual offences, let them aid to remove from the statutes, existing penalties for such offences, (penalties productive of greater evils than the offences which they were intended to prevent,) let them use only kindly assistance, moral and spiritual means, for the prevention of offences, and the reformation of offenders, and say to them, as Jesus said to the adulterous woman: "Neither do I condemn thee; go, and sin no more."* But not unlikely this hint to clerical punishers is useless. The *love of domination*, the lust for power, to rule other people, has been a marked characteristic of popes, bishops, doctors of divinity, and many rectors, priests and ministers. They love preëminence and to be called of men Rabbi, to exercise lordship outside, as well as inside of their churches and dioceses. So also did another once heavenly personage, whose love of ruling others was so morbid, that he avowed it, "Better to reign in Hell than serve in Heaven." Is it not a fundamental error of clerical divorce-prohibitionists in this matter, as also in their other moral reforms, that they take for their infallible standards of right and wrong, the books and traditions of the servitors of an ancient Semitic or Hebrew god? True morality, life-cheering, soul-renovating, and spirit-inspiring, is founded on, and arises from the constitution of man; from knowledge of, and obedience to the laws of one's nature. To the personal attainment of that knowledge, and obedience, *liberty*, the privilege of choice, the right to use or to abuse the object desired—otherwise it is not liberty—restrained only by a just regard for the corresponding equal rights and liberties of other persons, is the essential and all-important prerequisite and condition. The study of man in the bodily, mental, and inmost or divine parts of his nature, corresponding with the Delphic precept, "Know thyself and nothing else too much," reveals to many thoughtful minds, a criterion of truth and moral excellence, more certain and peace-begetting than any book insisted on by Catholic priests or Protestant ministers. As before remarked, Justinian taught that justice consisted in living honestly, *hurting nobody*, and rendering to every one his due. The prophet Micah said that to do justly, love mercy, and walk humbly each one before his own God, was good and the only thing Jehovah required of man. Would that the clergy, remembering that their own morality is no purer or of higher grade than that of the average of merchants, mechanics and professional men, and that it is an olden warning, now, among intelligent people, more and more regarded, in view of the *odium theologicum*, the narrowness, intolerance, hard-heartedness and malign influence of the clerical profession in past ages, "to beware of the men of one book"—would that they would cease pestering and hampering their fellows with fines, imprisonments and other cruelties, legalized through their influence.

"Churchmen, though they wish to govern all,
Are silly, woeful, awkward politicians;
They make lame mischief, though they meant it well;
Their interest is not finely drawn and tied,
But seams are coarsely bungled up, not sown."

Without intention so to do, they generate much hypocrisy. Let them proclaim liberty to miserable, mismated captives, and unite with the laity in practicing justice, mercy, and humble worship. Then we may hope the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, and true relations of the sexes will arise, lasting as those in heaven, and we may then believe that ministers and priests have aided in promoting harmony and heaven upon earth.

Hyde Park, Mass.

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* For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass. Price 50 cents.

* Words, not coercion, nor penal statutes, were the early means which Jesus and his apostles ever used or recommended in their reforms.

Pearls.

"——elegies,
And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

Of night impatient, we demand the day;
The day arrives, and for the night we pray.
—[Sir R. Blackmore.

Gravity is but the rind of wisdom: but it is a preservative rind.—*Joubert.*

Oh cursed love of gold! when for thy sake
The fool throws up his interest in both worlds,
First starved in this, condemned in that to come!
—[Blair.

God when he makes the prophet does not unmake the man.—*John Locke.*

Back to books and sheltered home,
And wood-fire flickering on the walls,
To hear, when, 'mid our talk and games,
Without the baffled north wind calls.
—[*Emerson's "May Day."*

The world does not require so much to be informed as to be reminded.—*Hannah More.*

Stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly,
A hawk is hovering in the sky;
To stay at home is best. —[*Longfellow.*

There is always a spot in our sunshine; it is the shadow of ourselves.—*Thomas Carlyle.*

Spiritual Phenomena.

[From the Providence Journal of Jan. 30th, 1883.]

THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

"He is a rash man who, outside of pure mathematics, pronounces the word impossible."—*Arago.*

I notice an article in the editorial columns of the *Journal* of the 15th of January, 1883, under the caption of "Mr. Cumberland and 'Spiritualistic' Phenomena," which appears to have been written in so candid a spirit that I should like to be allowed the privilege of using it as a text, in part, for the dissemination, through the medium of the *Journal*, of some of my own ideas and experiences, on what I conceive to be the little-understood and sorely-misrepresented subject of "Modern Spiritualism." I may be allowed to premise my relations by stating that from what I have seen in the public prints, I have no doubt that whatever may be the verity of Mr. Cumberland's pretensions in regard to some other phases of the spiritualistic phenomena, he is, in truth and reality, gifted with the seemingly occult and but little understood (by the popular mind) faculty of what is known among Spiritualists as "mind" or "thought-reading"—a faculty or gift that, so far as my experiences enable me to judge, is possessed in a greater or less degree by nearly all "spiritual mediums" (so called), and which seems susceptible of being cultivated and extended in compass and power, by practice and experience, to an almost limitless extent. If it be asked, why should Mr. Cumberland deny the origin of his remarkable gift of mind-reading, if, indeed, it be of spiritualistic origin, it may be enough to say that, so far as I have observed, extraordinary gifts or developments of our spiritual faculties do not differ (other than in kind) from those of the intellect, they both being dependent on the peculiar organization of the individual, the one of the spiritual and the other of the intellectual organs or faculties of the mind, regardless of moral qualities, and both alike susceptible of being cultivated and used by their possessors, either for high and noble purposes, or for those of selfish and sinful degradation. Viewed from this moral standpoint, the wonder would seem to be, not that so many, but rather that *so few* men and women who are gifted with mediumistic powers should backslide and become what are called "exposers" of the alleged tricks of the phenomenalist, especially when it is considered that the great majority of mediums who remain faithful to their gifts are greeted and treated on all hands with obloquy and contempt, and left to linger in poverty, whilst the few who betray their angel-inspired gifts are encouraged in their "exposing" propensities by the plaudits of nearly all the leaders of society, whether in literature or science, law or physic, Church or State, and in the gratification of their avarice by the acquisition of thousands for entrance fees to their exhibitions, when their faithful compeers obtain scarcely enough for their labors and sacrifices to furnish them with the necessaries of life.

There seems little reason to doubt that a subtle intercourse between spirits out of the form and their earth brethren has always been prevalent from the earliest days of man's existence on our globe, though probably for the most part in a cruder and less intelligible form than are the occult manifestations of our day. The dictum pronounced by the ancient Hebrew lawgiver, that a *witch* should not be allowed to live, has doubtless been the cause of the putting to death of hecatombs of innocent individuals. It is stated in Chambers's Encyclopædia that during the mediæval period, when Church and State were firmly united, no less than nine millions of men, women and children were burned at the stake, or otherwise put to death, in Christian Europe, for the alleged crime of witchcraft; and we all know that even in the early days of Massachusetts quite a number of its best citizens suffered death—by drowning, pressing with weights, and the gallows—after being adjudged guilty of the alleged crime of "mediumship," then known by the cognomen of "witchcraft." Nor was it until after about the middle of the nineteenth century that the people had, in spite of their inherited religious prejudices, progressed to a point of intelligence that rendered the practice of mediumship possible in the most liberal and advanced portions of the United States. Then it was, and not until then, that a key was discovered, through the instrumentality of a little child, that by degrees opened to the world a more correct knowledge of the beneficent object and intent of the occasional occurrence of the occult poundings and raps that had so often amazed and confounded the learned doctors of the earth, including John Wesley, the founder of Methodism, and thousands of other bewildered minds, and thereby prepared a way for the advent of a benign philosophy that seems destined, in its rapid and wide-spreading progress, to ultimately embrace in its semi-divine enfoldment all the nations and peoples of earth.

It was in the year 1848 that the detonations known among Spiritualists as "spirit-raps," and by the Buffalo doctors and other "*exposers*" of the Stuart Cumberland stripe as "toe and knee-joint rappings," occurred in a humble dwelling at Hydesville, near Rochester, New York State, occupied by the Fox family. Their origin could in no way be accounted for by the numerous investigators who witnessed them; nor was a supermundane cause probably seriously surmised until, in playful sport, a little nine-year-old girl by the name of Catharine Fox accidentally (seemingly) discovered a key to unlock the mystery by proposing to "Old Splitfoot," as she called the unseen intelligence, to make three raps upon the letter it wished put down on her calling over in rotation the letters of the alphabet. By following out this simple plan, the letters designated in this way were found to spell the name of "Charles Rosmar." Following out this tedious method of communication, the intelligence claimed through the raps to be the spirit of an Italian peddler who had been murdered by a former occupant of the house for his pack, and his remains buried in the cellar. On examination of the premises, the mouldering bones of a man were actually found buried in the clay of the cellar, thus corroborating in part, at least, the allegation of the alleged spirit.

Although I had frequently seen the subject of Modern Spiritualism alluded to in the public prints, [illegible] in which [illegible] the spirit of my deceased wife had manifested its presence at séances they had attended, and had requested them to ask me to meet her at some spirit-circle, I continued to regard both the alleged messages and the whole subject of "spirit-rapping" with a feeling closely allied to contempt, until some time in the month of November, 1856, on occasion of my brother Joseph handing me in Newport, R. I., a slip of paper on which was written a short message that had been received by him on the previous evening, through the instrumentality of the "spirit-raps," whilst he was sitting at a table with Miss Thorpe, a "rapping medium," who resided in the south-western suburbs of the city of Providence. The message read thus: "*I want to meet my husband here and converse with him.*" In answer to my inquiries, my brother told me he had never heard of the medium until a few hours before he called to see her, and that it was not probable that she had ever heard of either of us even by name. After reflecting on the matter for a day or two, I notified my brother that I had concluded to go to Providence and have an interview with Miss Thorpe, provided he would accompany me and act as my spokesman, for such was the ill-favor with which I regarded the unsavory subject that I felt not only a repugnance to holding any friendly intercourse with a contemptible medium, but had strong suspicions that if I received anything purporting to come from spirits of the departed, of a personal character, it would be such only as the cunning sybil would be able to guess at or concoct from clues derived from my own conversations with her. My brother consenting to my request, we left Newport in the steamboat, and, on our arrival in Providence, proceeded on our way to the residence (a mile or more from the landing) of the Thorpe family. They lived in quite a neat little painted cottage, but the moment it was pointed out to me, I regarded the humble dwelling with a contemptuous revulsion of thought, as one of the most unlikely places on earth that my angel wife would select to manifest her presence in, even admitting that she had the power to return and communicate intelligibly with her mortal relatives and friends. We were admitted by a little epileptic girl, who I was surprised to hear my brother address as the medium, and ask if she "could give us a sitting that morning?" She replied that she would do so "as soon as she had finished washing her dishes and swept the kitchen" (the family having but recently finished their breakfast and left the house). My hitherto contemptuous feelings were now merged in those of unutterable disgust! And this little cottage, thought I, is the temple, and this washer of dishes and sweeper of kitchens is the high priestess, in and through whose mediumship my delicately-nurtured and highly-cultured angel-wife has chosen to announce her presence on her return to earth, a messenger from heaven!

However, in due time the dishes were washed and put away, and the kitchen swept. Upon which, taking a little round slab, crow-footed table with her, which was void of drawers or complications of any kind, Miss Thorpe ushered us into a little parlor, perhaps twelve by fourteen feet in dimensions. My brother took a seat by the wall of the room, whilst it was arranged that I should sit by the side of the table alone, with the medium sitting on my left hand, the front of her chair being some two feet distant from the edge of the little slab table, beneath which, perhaps for one-third its diameter, her *feet* were extended, resting across each other, in my full sight during the whole period of the séance, her *two hands*, in the meantime, being folded and resting in her lap. It was fortunate for me, as an unbeliever, at this, my first experiment with "rapping mediums," that Miss Thorpe's phase of mediumship did not require her person being brought at all in contact with the table, by laying her hands on its surface (as is usually the mode), or otherwise. Previous to taking our seats, Miss T. had spread a thin linen or cotton covering over the table, on which she placed a strip of pasteboard, on which were printed in large type the letters of the alphabet. Hitherto, I had noted with Argus eyes every movement of the medium since her entrance into the little parlor, but could not detect anything that excited my suspicion excepting the thin covering that rested on the top of the table, about which I had some misgivings from the moment Miss Thorpe smoothed it into place. Scarcely had we become composed when the top of the table seemed to be alive with raps of varied degrees of intonation, from the tiniest ticking, as if made by the point of a pin, to that of the sound of a small hammer. As combined, the raps actually seemed to convey to my ear a musical sound, as if they proceeded from a number of performers acting in jubilant concert, which, after my conversion, I learned was the fact—being the greetings of numerous spirit-friends who were thus rejoicing over the accomplishment of their hitherto repeated endeavors to bring me *en rapport* with them through the instrumentality of the newly discovered method of communication between the denizens of the two worlds. Though sorely amazed, I still had a lingering suspicion regarding the covering on the table, and departing from my previous resolution not to open my mouth during the progress of my experiments, I asked if the removal of the cloth from the table would make any difference in the rappings. "None in the least," said Miss Thorpe, as she gathered it up in her hands and tossed it upon a distant chair or stand. The rappings still continuing in full force as before, said I, "Cannot they be made in other places than on the table?" Immediately the table was silent, while distinct raps met my ear as if coming from the medium's and my own person or clothing, the back of my chair, the stove and stove-pipe, the *floor*, the walls and ceiling of the room, and elsewhere. This was too much for my skepticism, and I felt very much like surrendering to the *spirit theory* regarding the occult origin of the sounds, for my senses bore unmistakable testimony that the phenomena I there witnessed were beyond the powers of the most accomplished juggler or trickster in legerdemain to perform, whose sleight-of-hand wondrous performances I had often witnessed on the stage and elsewhere. It was then asked by Miss Thorpe or myself (I forget which) whether any spirits present wished to communicate with me. Three raps were heard in response, which I was told was the sign agreed upon with the spirits to signify an affirmative, or yes; one rap signifying a negative, or no, and two raps signifying uncertainty, doubtful, or "do n't know."

Acting under advice, I now took a lead-pencil in my hand, and with it pointed to the letters of the alphabet, that were printed on the pasteboard in regular rotation, commencing with A, all of which were passed without response from the unseen intelligence until I pointed to the letter F, when my attention was arrested by three distinct raps on the table; whereupon I put down the letter F on a sheet of paper before me, and then proceeded to point to each remaining letter in the alphabet to the last, without obtaining any rap. Commencing at the head of the alphabet again, my pencil had barely rested over the letter A when three more distinct raps were heard, upon which I placed that letter at the right hand of the F I had set down, and proceeded to point to the letters in rotation, without getting any response until I came to the letter N, when three raps were again heard, upon which I put down the letter N at the right of the A, and continued to point to the different letters of the alphabet until I came to the last, without getting any response, and again in the same way commencing at A, I followed down through the alphabetical column until my pencil came to N, when three raps were made. Placing another N beside that of the same letter already put down, I proceeded to point until I reached the letter Y, when three more distinct raps were made on the table. The letters thus indicated spelled Fanny, which was the abbreviated name of my wife (Frances) by which she was always addressed by her family and friends. The method I have described constitutes the *modus operandi* of what is popularly known as spirit-rapping, a method so simple in its character that it required the unsophisticated acumen of a simple child of nine years old to discover and apply it as a key to unlock in its progressive unfoldments some of the mysteries that appertain to the seen and unseen worlds, and to the mortal and immortal existences of man and of every breathing creature; mysteries that had hitherto eluded for untold ages all the researches and endeavors of the wise and learned to penetrate or solve. We know where and when the key of the lock of innumerable wards was obtained, viz., at Hydesville, State of New York, on the 31st of March, 1848; but where its momentous unfoldments and extensions will reach, God Almighty only knows. Already, in the short space of one-third of a century, the wonder-working philosophy has extended its benign and liberalizing influence to every civilized community and to every quarter of the globe, and that in spite of the opprobrious opposition of theology, science, philosophy, law and physic, and the bitter enmity of the ignorant and bigoted of all classes of society.

In a like manner (substantially) as my wife's name had been indicated, I received before I left the table the names of some fifteen or twenty other deceased relatives, friends and acquaintances, who not only announced their presence, but gave me many proofs of their identity by referring to incidents connected with our mutual earth experiences. These I published, together with some spirit-communications I subsequently obtained through the occult instrumentality of Miss Thorpe, J. B. Conklin and other mediums, in the Providence *Advertiser*, making in all, if I recollect right, two articles containing about six columns in the aggregate. If it had been possible, after my experiences on that first occasion, to suspect the medium of using any dishonest means in making the rappings, my suspicions would have been effectually removed from the fact that for some days and nights after my return home the raps frequently occurred in my presence, whether whilst quietly sitting in my library, writing at my desk, or after I had retired to my bed, and often in such significant associations that I could not doubt that my spirit-friend possessed the power of mind-reading, such as Mr. Stuart Cumberland and hundreds of other spirit-mediums I have known and mentally (on my part) conversed with. To illustrate: on one occasion, whilst I sat reading in a book, my little daughter Esther became so vociferous in her romping play, that, after admonishing her more than once to stop making so much noise, without effect, I ordered her in harsher tones to come and sit still by my side. No sooner had I resumed my reading than a loud, distinct rap fell directly on the lines under my eyes, accompanied with an unmistakable impression that the detonation was made by my spirit-wife to convey to my mind a reproof for having spoken so peremptorily to our little daughter. Of course I stood reproved, and under some pretence soon released the child from her confinement.

After I became more acquainted with the philosophy of spirit-intercourse and conversant with mediums, these *independent* raps became a permanent phenomenon in my life-experiences, whether at home or abroad; and even at this time of writing at the St. Denis Hotel in New York, often as I lie cogitating in my bed I am greeted with raps on the bureau, floor or walls of my room, and generally in a connection with the tenor of my thoughts that convey to my mind a strong impression that the unseen operators must be cognizant of the subject I am thinking upon, and even the particular point I have under consideration. Often these manifestations convey to me tokens of warning against accidents and danger. To illustrate: I have always been subject to severe attacks of what is called nightmare, in case I fall asleep whilst lying on my back. Not unfrequently when I have forgotten myself, and been about to fall asleep in that position, I have been suddenly aroused to a sense of my indiscretion by an unusually loud rap; whilst in other instances, wherein I have been overtaken with the distressing malady, my spirit friends have succeeded in relieving me by moving some limb, or passing a hand through my hair, and thus by restoring the circulation of the stagnant blood, remove the cause of my distress. Intelligent and unprejudiced readers of the *Journal*, who have thoughtfully perused what goes before, will, I feel assured, excuse me for not giving full credence to Mr. Stuart Cumberland's version of the phenomenon known as "spirit-rapping," as announced by that celebrated "*exposer of Spiritualism*," at Tremont Temple, in Boston, on the evening of the 9th of January, 1883, as recorded by a *Herald* reporter in attendance, and printed in that journal, as follows:

"Spirit rappings, so-called, he (Mr. Cumberland) asserted, were made through the displacing of the tendons of the foot, and such rappings were given by him on the stage. People, he said, judge of the locality of a sound by sight, and an amusing illustration of that fact was afforded by the inability of a blindfolded gentleman to point out the locality from whence the sound of the chinking of two coins proceeded."

Intelligent readers, I think, will also agree with me that, after my early experiences in "spirit rapping," I was fully warranted in my resolve to hold the "toe, foot and knee-joint" solution of the "raps" (which was early announced by the famous Buffalo doctors) in respectful abeyance for a season, at least, and adopt the sensible suggestion contained in the last sentence of the *Journal's* very fair review of Mr. Cumberland's late performances at the Narragansett Hotel in Providence, which reads as follows: "At any rate, however, there is enough in the power of occult magnetism, or whatever it may be called, to deserve a candid investigation to prove its nature, and which is not explained by a discovery of the cheap trickery of which so much of the exhibitions of professional mediums consists, except in the minds of those who are strongly biased by emotion or desire to find connection with departed friends."

Very thankful am I that my best judgment prompted me to adopt a similar course as that suggested in the above-quoted paragraph, and to pursue it with increasing interest and profit (now) for more than the quarter of a century. Some very few of my experiences derived from my long and earnest investigations, including Mr. Stuart Cumberland's wonderful gift of thought or mind-reading, if acceptable, I propose to communicate to the readers of the *Journal*. Respectfully,

THOMAS R. HAZARD.

Verifications of Spirit-Messages.

GEORGIE DORR.

To the Editor of the Banner of Light:

I think there are many communications in your "Message Department," the truth of which should be acknowledged or denied, from which you never hear. In the *Banner of Light* of Feb. 10th appears a message purporting to come from one of my darling children. I wish he had given his name in full, and my name in full; if he had it would have been a grand test. I am a medium, and I know, by what I have suffered for the cause of truth, that it is through suffering that the medium of to-day must work. For the last twenty-five years and more I have been impressed by spirits, and have felt their presence; and since my last darling passed on how I have suffered for her physical presence! I have five, and they are all at home with me at times. I do know that the communication from my darling boy GEORGIE is true—for he tells me so—and I know that spirits can come and communicate, under proper conditions. I am the only one who dares to say, in this place, "I am a Spiritualist," and I have suffered deepest misery because I will teach it. I am all alone, and shall keep on preaching and teaching whenever I can get a hearing. I hope the *Banner* will prosper in its noble work.

Yours for truth and liberty,
SUSAN A. DORR.
Annisquam, Mass., Feb. 11th, 1883.

LEANDER WARREN.

To the Editor of the Banner of Light:

In your issue of Jan. 13th, I noticed a communication from LEANDER WARREN. Although not personally acquainted with him, I have known of him for a number of years, and know the message to be correct in every particular. His body was brought on to Worcester from Baltimore. The funeral services were conducted at the Salem-street Baptist church.

Respectfully yours,
MARY WHITTEMORE.
83 Chandler street, Worcester, Mass.,
Feb. 12th, 1883.

THE UNKNOWN GOD.

I scanned the cycles of revolving time
To know the gods of every age and clime:
Olympian Jove, whose mighty thundering nod
Shook the far heavens and our earthly sod,
Enthroned above all gods of lesser dower,
Was elemental force—a name of power.

Minerva's goodness, like Minerva's pride,
Was knowledge masked and wisdom deified;
Apollo's beauty, with his lute and lyre,
Was music's melody, the muse's fire;
And Hera and the Cyprian goddess fair
Were loveliness enthroned, and beauty rare.

Hercules, Theseus, heroes on earth's sod,
Were strength or knowledge, god or demigod—
Deities abridged, epitomes divine.
Like Mars or Bacchus, full of strife or wine;
And gods were wrought by human brain and hand,
As sculptors shape the stone to statues grand.

Mizraim, with Sphinx and pyramidal pile,
Adored Osiris, Isis, and the Nile;
Assyrians bowed before their ancient kings,
As marble lions stretching eagles' wings.
Strange paradox! from clay and marble clods,
As God made man at first, so man makes gods.

What gods were they? Desire, and Hope, and Hate—
Creations of man's mind that must create,
Embodied thoughts, aspiring human souls
Climbing through ages to the higher goals—
Seeking light and truth beyond the path he plods:
One God made man, man hath made many gods.

Man's dread of power bends him at Zeus's feet,
Hate brings its Nemesis, Eros lovers greet;
Pluto is punishment; and thus we see
All these are attributes, not deity;
As evolution is but law new-found,
God's finger-touch that makes the world go round.

The man of Tarsus said, "Your bards agree,
Ye are the offspring of the Deity,
And ignorant, worship in your dubious ways
The very God whom Heaven's angels praise."
Earth's duty's plain, but know the God you've sought:
His smallest star would take a life of thought.

Wisdom, power, love, these are his attributes,
The Christian's holy God, whose goodness suits
The majesty of Heaven. And climbing hills of love,
From stars and suns to central suns above,
At last we'll view his face with spirits free,
Like sunrise spreading o'er a boundless sea.

There in his central throne enshrined in light,
Blinding to mortal gaze; and in the flight
Of cycling time across the void of space,
Angels and Logos seek the carnate race,
Whose words outspan an earth, whose suns are clods,
So far they seem from heaven's heaven and God of gods.

His suns and worlds are countless as the stars,
His jewelled finger-prints, through checkered bars
Of light and shade. All life is shadow of his breath;
An uttered thought; and law, and change, and death,
His angel messengers; his spirit, Truth,
Preserves the universe in fadeless youth.

The palpable Infinite! Who can ever know?
Mind, from a mustard seed a world must grow.
The past the emblems of his power hath wrought,
Whose thought created first creating thought;
And yelled in mists above the Olympian throne,
We know the unknown God is God alone.

GEORGE W. WARDER.

—*Kansas City Times.*

Banner Correspondence.

Massachusetts.

CHARLESTOWN.—A correspondent writing over the *nom de plume* of "Investigator," says: "Please allow a constant reader to give you some of his ideas, and also facts witnessed by him as to the truths that you so nobly advocate. For many years I have had ample time and means to investigate the various forms of religious belief. I did so, the result being that like my father and brother, I found myself drifting into the ranks of unbelievers in a God and a hereafter. At this point I determined to examine into the facts of Spiritualism. In doing so I saw tables tip, heard mediums talk, read many books on the subject, hundreds of the *Banner of Light*, and finally I took a clean slate, entirely new, to Dr. Slade, and without his holding it there was written on it a long communication addressed to my wife and self, from a departed daughter. Until I am shown that by some visible means Dr. Slade could guide that bit of pencil, under a corner, while I held the slate, I am, as a sensible man, bound to believe that an unknown intelligence produced that writing. This is the communication:

'My dear mamma and papa: I am so glad to come to you and tell you I am very happy in the spirit-world. Oh, it is so beautiful, and full of so many beautiful people. I come and live with you much of the time. Sometime you will see me at home, for I will come. I am your loving child, ETTA.'

This was written in broad daylight, my wife and self alone with Dr. Slade. I was not under any influence, for I am satisfied my will-power is much greater than that of the doctor's. Again, how did he know we had a daughter, that she was dead, and that her name was 'Etta.' This was in May '81. Now for the sequel: My wife, her sister and brother called at Mrs. Pickering's, 37 East Concord street, Boston, several weeks ago, and they all recognized a spirit form to be their deceased sister, who died in '81. On a visit to Mrs. Pickering, a few days after, my sister-in-law appeared to me three times alone. I recognized her easily on the lifting of the curtains. The fourth time she held by her right hand the hand of a child, whose height corresponded with that of my daughter at the time of her decease in 1871. I immediately, in the presence of twenty persons, took the child's hand in my own, while the sister placed her hands on my head. I held those little hands firmly grasped in mine; they were warm, apparently all flesh, but they dissolved in my grasp, and instantly were thrust out between the folds of the curtain, bare up to the elbow. Again, for the fifth time, the curtains parted, and my sister-in-law's spirit appeared with the child. I sat down by the child: it patted me with its little hands. I again grasped the hands up to the arms, again they dissolved in my grasp, and instantly one was thrust out and shook its little fingers at me. I arose, walked to my seat, and on looking at the curtains saw them raised for the sixth time, showing the full forms of the lady and child. This was on Thursday; on Saturday the lady appeared to her brother without the child. Why without the child? Because the gentleman had no particular interest in it, and did not attract it.

The fact that forms appear, and that they show the medium sitting in the chair, does not seem to convince the ignorant, and I have talked with some who, after they had seen with their own eyes form after form of both sexes pass in and out as fast as they could, still say, 'Oh, that was well done!' Many go once, and then think that every dead relative they have should appear. I know a fond grandmother, who takes her grandson every month to see his spirit mother at Mrs. Pickering's. A loving circle of friends, with the boy, aged nine years, visited Mrs. P. while I was there, and the little one was so covered with fine lace that all you saw was lace. Then the angel mother drew her little one into the cabinet. After the séance was over I asked the child who that was. 'Why,' he said, 'that was my mother.' 'What did she do to you while in the cabinet?' 'Why, she kissed me, and hugged me, and put my hand on Mrs. Pickering—and she talks to me.' Out of the mouths of babes we learn truths."

BOSTON.—"A Boston Spiritualist" writes: "A man of good reputation in society came to this city recently to attend one of Mrs. Fay's materialization séances. He had had three wives, two of whom are now denizens of the spirit-world. His first wife when in earth-life enjoyed a practical joke, and while at the séance materialized herself and claimed to be his second wife, giving *her* name, but the husband, who could not be led into error in such a manner, said to her: 'You cannot make me believe that you are any one else than "C."' She kissed him several times, and then and there, before the audience, gradually dematerialized, leaving a vapory appearance, and out of this condition, his second wife materialized herself, being fully recognized in size, looks and name by the husband. It is needless for me to add that the husband of these two spirits is fully convinced that materialization of spirits is a fact beyond controversy. Names are withheld, as the gentleman has never been consulted as to allowing his to be used publicly, but he, without question, will substantiate the above."

WARWICK.—Henry Barber writes: "The *Banner of Light* has been a welcome guest to me so many years, I should feel that life had lost half its attractions were I to be deprived of its weekly visits, and the information it gives of the spiritual revealments of this age, an age above all others for free thought, and all things that are needful for the improvement of mankind. In my opinion the truths of Spiritualism, as given in the columns of the *Banner*, have enlightened, and will continue to enlighten, the ignorant, reform the wayward and unbind the minds of many now enslaved in chains of bigotry and sectarianism. We have the assurance that the gospel of the angels is yet to be the religion of the civilized world. So let us work on; we shall surely have our reward in seeing a knowledge of the truth cover the whole earth as the waters cover the sea."

SHERBORN.—Mrs. E. Barrows desires to extend her sympathies to those who live in sections remote from the large cities where spiritual advantages abound. She says: "Let us remember we all have our work to do wherever we are, and see to it that it is done wisely and well. Let us try to be patient and faithful, feeling that angel-hands will lead us safely through all dark and lonely ways to the bright fields of immortal life we are rapidly approaching. I feel it is a great mistake that more spiritual and liberal-minded people do not subscribe for such a grand, noble paper as the *Banner of Light*, and cannot understand why it is so. Friends of the cause, come forward with your subscriptions; be willing to help support the *Banner*, that with its every issue carries hope and comfort to many a heart; light and joy to many a darkened home. It is well worth three dollars a year, and I truly wish it success. The letters from different parts of the world are very interesting; they bring us nearer together, the better to sympathize with and help each other. If any friends feel to write me, I will be pleased to have them."

BOSTON.—One of our patrons says: "Recently I had the privilege of sitting in one of the circles of Mrs. Litch, 28 South Russell street. There were about a dozen of us, and we nearly all had personal tests and descriptions of spirit-friends who came around us, that were, I believe, quite satisfactory. In several cases contemplated changes in business matters were foretold, and acknowledged to be correct. I believe Mrs. Litch to be a reliable medium, and her charges are within the reach of all."

SALEM.—Mrs. Geo. W. Bruce, Secretary of the Salem Spiritualist Union, writes: "Mrs. Low, of Danvers, occupied the rostrum at Cate's Hall, March 18th, afternoon and evening. She came to us very unexpectedly. Being disappointed in the speaker previously engaged, Mrs. L. was invited to fill the vacancy, and her kindness in accepting the position was much appreciated. Her lecture was one of the best that has been given here during the season. March 25th Mrs. Abbie N. Burnham lectured, and gave some very fine tests, both lecture and tests being so satisfactory that the society engaged her for April 15th."

California.

SAN FRANCISCO.—Mrs. A. M. Stone writes, March 3d: "I wish to speak of a séance given last evening by our friend, Mrs. Breed, at her residence, 870 Mission street, where a small table is used as a means of telegraphing to and from the spirit-world. Telegrams are given by ticks and raps, loud and distinct, on the table, while standing alone in the middle of the circle, and read by the medium to those present. We have held these séances as developing circles once a week, consecutively, for some time past. Our number consists of eleven harmonious persons, faithful and true to each other. The table has exhibited wonderful motions, moving about within the circle, without hands. At length it was suggested that the spirit-control, 'Felix,' should bring from the kitchen a culinary article to show his power, the doors between the rooms being at the time closed. The light was put out, and within five or ten minutes a silver fork and spoon and metal shoe-horn were thrown upon the table; a long, spiral shell (being in the form of a horn) was pressed into the mouth of the medium. The gas was relighted and our hands still united, and those sitting with the medium's hands in theirs were above suspicion, which convinced us the act was not done by her, and we had faith in ourselves. I have had other sittings with Mrs. Breed, and received tests that were only known to myself. Indeed, I have visited, in the course of my frequent sojourns in Boston, forty-one mediums, and never met one to compete with our friend, Mrs. Breed, in her special phase."

SACRAMENTO.—Mrs. P. W. Stephens writes: "In March of last year I went up our North coast to Humboldt Co., spending a month there. In April my guides told me to return to this city, take the road East as far as Cheyenne, go through Colorado, and home by the Southern road; to stop in Arizona, and go to Prescott. I left this city in the early part of May, stopped in several places, everywhere giving the best work in my power. I reached Carson City, Nevada, the first of June, and there received a letter from my oldest son in the mortal, dated the middle of May, stating that he intended to remove to Arizona, that he was to travel by team, and would be three months on the road, reaching his destination the latter part of August. I remained in Nevada through June; visited Carson, Coleville, Dayton, Mound Station, Franktown and Reno, doing my work earnestly everywhere. The first of July I went to Utah, and visited many places. In Salt Lake City Mrs. Margaret Hunt is an excellent medium, and doing good work. In my journeyings I generally find myself crowded with earnest inquiries from earnest questioners. I left Ogden the first of August, visited Cheyenne the next day, and was there three weeks. I gave many séances, but no public lectures. The 16th I went south-west to a town called Breckenridge, in the Rocky Mountains, nine thousand feet above tide water. There I held several public and private meetings; was greeted with a severe snowstorm the 29th of August. On the 30th I went to Denver, where are many Spiritualists; lectured in Warren Hall; received very favorable notices in the papers, and gave many public and private séances. Mrs. Miller, the medium through whom Mr. Watson received so much evidence, is located in Denver, still retaining her great powers, but then in poor health. From Denver I went south to Colorado Springs, found many friends, gave three lectures, three séances, and many private sittings; and the first of October started West, crossed the Territory of New Mexico, stopped at Maricapia, a railroad station in Arizona, and went by stage one hundred and fifty miles to Prescott, the capital of the Territory. In Colorado Springs is a three-year-old girl who possesses large medium powers. She had a little sister die. When the family returned from the funeral she exclaimed, 'Oh, mamma! there is Fannie!' and ran to the door of a bed-room, 'and grandma is with her' (her grandmother had been dead several years). From that time she has played with her sister, talks about her grandmother, and sometimes gets up in a chair, and talks strange things for an infant of three years. I met my son in Prescott, whom I had not seen in three years. I remained there three weeks, from thence went to Phoenix and Haydens. Everywhere over this country are evidences of the extinct race who once dwelt here; ruins of stone buildings, aqueducts, canals and fortifications. Everywhere my spirit guide was requested to give the history of the vanished inhabitants. I got back here the 20th of November; the first of last December went up the Sacramento River, spent about three weeks in various towns in Colusa and Sutter counties. My intention is to remain here until spring, and then reëngage in pioneer work; everywhere the demand is, give us knowledge of the life that follows this. Mrs. Sarah Holmes is the best medium permanently residing in Sacramento. She is a very excellent clairvoyant and test medium."

New York.

GLENS FALLS.—Mahala G. Ross writes: "We have recently had the pleasure of witnessing the manifestations which take place through the mediumship of Mr. France, who has been a guest in our house the past two weeks; where, during that time, he gave ten séances with very satisfactory results. We invited all who wished to investigate those manifestations to attend; and as many were present at every séance as our room would accommodate, each and all having opportunity to test the medium and prove for themselves that what they saw was produced by some power invisible to us. [Our correspondent gives the particulars of the test conditions under which Mr. France, when in Glens Falls some years ago, gave his séances, an account of which was published in our columns at the time. They were as positively 'fraud-proof' as anything could possibly be.—ED. B. OF L.] Mr. France sits under the same test conditions now as then; in black clothing throughout, not a particle of white material about his person or cabinet, or anything with which it would be possible for him to produce a form; yet manifestations take place in his séances which are unquestionably intelligences, identifying themselves as separate and distinct individualities. I have seen at one séance within the past week eight distinct forms, seven of them friends of different persons in the circle, from those of old age, with grey hair and beard, to the infant in its mother's arms, with white dress, as perfect in form and appearance as though it were flesh and blood. At this séance the husband and father of the family in whose house the manifestations were given, came, and was recognized at once by his wife and three daughters. He was unable to talk, as many of them can, but some of his features were very distinct. An Indian girl, 'Sunlight,' one of the controls of a medium present, came in Indian costume, with three stars on her forehead, and wearing a handsome necklace. She was able to talk distinctly. She came to the corner of the cabinet where the curtain was held back, showing her whole form, and dematerialized in plain view of all. The same evening, previous to the séance, one of the gentlemen in the circle pinned a large rose on the curtain in front of the cabinet. The girl was taken out, letting the flower fall to the floor; then the curtain was held away and the rose taken into the cabinet, then held out through the aperture in front, shaken forcibly, then thrown out into the room. The hand was as unlike the medium's as possible, being small and very white. Many other conclusive evidences of the genuineness of the manifestations took place, like showing a face at the aperture in front, and two hands and arms above the cabinet at the same time, which is impossible for one person to do."

Pennsylvania.

PHILADELPHIA.—H. Huber, jr., writes: "On the evening of the 16th of February I attended a séance given by one of the best mediums of our city, during which she remarked that she felt as though she was one complete mass of ice, and suffered severely. My impression was that it was one of the unfortunate victims of the Jeannette Expedition. Finally the conditions left, and the medium's guide took control and stated that the feelings she momentarily experienced were thrown upon her by a spirit whose body had been placed upon ice before the spirit had been wholly disengaged, and implored us to do away with the practice of placing the body upon ice until we have fully ascertained that the spirit is freed. I would therefore suggest that to avoid giving unnecessary and severe pain to our departing friends, when a necessity exists for placing a body on ice, we go to a medium and ascertain whether the spirit has been freed from the body, unless it can be determined in some other way."

PHILADELPHIA.—G. W. Storer writes: "For several [illegible] past I have been reading the *Banner of Light*, and have been much interested in the [illegible]

Master Hiram Abiff gave me unmistakable proof of his identity in a manner that no one but a Mason could. My niece, Minnie, came, opened the curtain, called 'Uncle,' and beckoned to me to come near. She placed her hands on my head and said, 'God bless you, uncle! I am so happy to come to you here! won't you tell auntie I was here? I am at your home every night and I tip the table for you.' I asked her to kiss me for auntie, which she did as naturally as any young lady in the body could have done. Another young lady permitted me to approach close to her, view her face and handle her garments, which seemed to me as natural as any silk lace I had ever seen. Being a stranger to every one present, I felt that I should make this acknowledgment of my belief in the genuineness of each and all of the manifestations. I consider that night's experience a blessing beyond the lot of most mortals to receive. I have no longer simply faith in the existence of spirits; *faith* has been lost in *sight*."

Arkansas.

MARCHE.—T. Cholpski writes: "Thirty years ago, when in my own country, Poland, the principal of an academy, I was almost an atheist, made so by the unreasonable teachings of the Churches. My atheism was then, as the skepticism of many is now, caused to a great extent by the lives of priests, and others professing to be spiritual leaders of the people, who, contrary to the commands of the founders of Christianity, endeavored, with but few exceptions, not to raise the poor out of their desolate condition, but to accumulate riches for themselves; seeking to sell the divine grace and consolation like merchandise to the highest bidder. At the time I have alluded to, table-rapping and planchette-writing had just become known. I was skeptical in regard to all the wonders said to be produced, but having an excellent opportunity to select from the hundreds of boys under my charge such as were gifted with good magnetism, I availed myself of it, and the planchette wrote hundreds of sheets in different languages, none of which the boys knew, and upon subjects far beyond their ability to comprehend. I was fully convinced that some high, intelligent power produced the phenomena, but not being able to form any satisfactory opinion regarding them, I gave up my investigations until a few years ago, when I came to my sons in America, and subsequently received some copies of the *Banner of Light* and a few books treating upon Spiritualism, and concluded that a subject worthy of the study of such men as Profs. Zöllner, Crookes, Wallace, and others of like scholarship was certainly worthy of mine, and of every unprejudiced thinker. I renewed my investigations, read, studied, experimented; and the result is that I am now a Spiritualist with all my heart; and, rejoicing in my belief, am quiet in mind and happy in spirit, which I never was when a skeptic.

My conviction is founded not wholly on the experiences of those highly esteemed men, but to a large degree on common sense. If we commence with the infinitely small beings that, though unseen to the eye, live with complete organism in a drop of water and go up the scale through creation, until we reach the highest intelligent material organism, man, is it reasonable for us to conclude we have reached the most perfect creature, because of our inability to see more perfect beings? I am sure it is not. Before the microscope was invented, such skeptics as Mr. Carpenter would have derided the idea of the existence of unseen living beings in a drop of water, and still there were such existences. If we found unseen beings below, why may we not find such above? Who can positively affirm that in future time there will not be means by the use of which any one may be able to see these more perfect but now invisible beings? Is not the existence of those infinitely small unseen beings in a drop of water just as much a wonder as the existence of more perfect invisible beings?

We call the highest existence God. To suppose the man to be the most perfect creature in existence is to assume that he who after a few years will be but a heap of dust is God. No common-sense individual can deny that such a view would be an unpardonable presumption; and yet there are scholars who deny the existence of beings above men, though their reason ought to tell them there must be a continuation in the scale of creation, even into a realm of invisible beings. The scale of creation is limitless; if it runs into invisibility below us it must consequently rise to invisible beings above us.

I am gratified upon reading the treatises published in the *Banner of Light* to learn that my own conclusions upon these occult subjects harmonize with those reached by others; but my mind is overspread with feelings of sorrow when I see exhibitions of an over-grasping spirit in those inspired men and women who, instead of seeking to benefit others, the poor, the sick and the suffering, by opening unto them the doors of the kingdom of light and knowledge as freely as they have been opened unto their own souls, make merchandise of their gifts. Such things are a reproach to our cause, and put sharp weapons in the hands of our opponents."

Maine.

FARMINGTON.—Dr. P. Dyer writes: "Simple justice to a deserving lady requires that I should make a short statement regarding my experience with Mrs. L. A. Coffin, psychometric reader, 422 Tremont street, Boston. Seeing Mrs. Coffin's advertisement in the *Banner of Light*, curiosity prompted me to see if there was anything in what is called Psychometry, or whether she could tell me anything concerning myself other than what could be guessed at by any stranger. Consequently I wrote a few lines, disguising my handwriting, and concealing my identity completely, even as to sex. Strange as it may appear, the return mail brought me from her a complete history of myself, from my boyhood to the present time, even giving my occupation in early life, and my profession at the present time! So completely did she unravel the past concerning me, that I was perfectly astounded! And being in Boston shortly after, I took occasion to call upon the lady, to whom I had never spoken before, and she supplemented her former 'reading' by the most wonderful revelations. There can be no doubt but that Mrs. Coffin possesses remarkable psychometric powers; and I desire to thus give my testimony in favor of one I believe to be worthy the confidence and support of all good people."

Illinois.

PEORIA.—J. G. Phenix, President, and M. H. Havenhill, Secretary of the Peoria Progressive Association, write that at the close of Mrs. Kimball's lectures the following resolutions were unanimously adopted:

"*Whereas*, the engagement of Mrs. Anna Kimball as our lecturer has now terminated: *Resolved*, That her labors in our city have accomplished great good, and that the Spiritual Philosophy, as taught by her, has taken deep hold upon the hearts and lives of all who have listened to her inspired utterances. *Resolved* That our gratitude is due the advanced band of intelligences for whom Mrs. Kimball is mediator; that their teachings through her are calculated to develop the God within us, and to lead to better and purer purposes and aims, and that, in commending her to other Societies, we feel safe in saying they may expect to receive the highest truths, enforced by an excellent moral life and example."

STERLING.—F. C. Kramer writes that during a visit to Boston he attended materializing séances given by Mrs. Bliss and Mrs. Pickering, and that what he there witnessed more than remunerated him for making the journey. He places a very high estimate of value on this phase of spirit-manifestation, and marvels that all people do not seek to witness them, or through the *Banner of Light* become informed thereof.

Indiana.

JONESBORO'.—Noah Small, M. D., writes: "I return my hearty thanks for the response given by the readers of the *Banner of Light* to my request of Dec. 2d. I received about fifty letters and cards from all parts of North America, all of which I answered promptly, both giving and receiving many valuable tests. The exercise of spirit power for further development has been [illegible]. Will more of the readers of the *Banner* respond? You will all receive answers of some kind if you only write your name, and give your address, yet I prefer a good long letter, as most of those who have responded have given. Please send one postage stamp, and allow me to say it will be better for you if you enclose a lock of hair."

Ohio.

KINGSVILLE.—S. L. Rogers writes: "When Henry B. Allen, better known as 'The Allen Boy,' was here, he gave quite a number of séances at Bro. George Howard's pleasant home. The one I had the pleasure of attending was given under conditions very satisfactory, and the manifestations were excellent. Every one of the circle had good tests. Bro. Allen made a week's stop among the faithful at Ashtabula, and I hear the results were very convincing, one person being taken up bodily, and carried over into the center of the circle, to the amusement of all. I send my heartfelt sympathy to our dear brother, J. V. Mansfield, and say to him, 'May angels bless and sustain you in this, your hour of trial.'"

New Hampshire.

NEW HAMPTON.—J. R. Moor writes: "The *Banner of Light* is always a welcome guest in our home. We admire its neat appearance, and the ability and fairness of spirit with which all subjects are treated, furnishing waymarks to a higher faith so plainly none can be mistaken. We have few strong believers around us, and a few partially-developed mediums; but make the good *Banner* do missionary work by sending it around to all who will receive it with any interest."

[Original.]

AT NIGHT.

BY J. W. BARKER.

I can see, though the darkness of midnight
Is brooding o'er valley and hill,
I can see 'mid the deepening shadows
The forms of the beautiful still;
To my heart they seem gathering nearer,
As earth glides away from my sight,
And each message of love seemeth dearer,
As it speeds on its mission of light.

They come from the land of the real,
As stars dropping out from the sky;
Bright forms in the picture ideal,
Of a beauty that never can die;
Their voice is the music of seraphs,
From strings that are gleaming with gold,
And they echo the measures familiar,
That rang through the chambers of old.

Though my vision is closed to the outward
Where the world's busy tumult hath been,
Still keen are the eyes of the spirit,
And fair are the pictures within;
You will say it is idle and dreaming;
That the darkness is voiceless and deep;
But know that the spirit immortal
Hath never a moment to sleep.

There is one bending over my pillow
With tender and love-speaking eyes;
A dear one, that Time's tossing billow
Wafted back to the blue of the skies.
And one, in the depths of the darkness,
With a look and a voice as of old,
Peering out through the gathering shadows,
Fringing all their dark edges with gold.

I can list to their gentle communion,
As clear as the voices of morn;
Or the tones of sweet joy and of triumph
That herald the break of the dawn;
And I know that the loved and the loving,
That fled from this sorrowing fold,
Are still in the land of the real,
More loving and pure than of old.

Then welcome, sweet hour of evening,
And welcome the still, solemn night,
For the gathering shadows are gleaming
With purer and holier light;
And welcome the echoing pathway
That leads to that region of bliss,
And the link that is ever uniting
That beautiful country with this.

Buffalo, N. Y.

April Magazines.

THE ATLANTIC MONTHLY for April has the opening portion of Henry James, Jr.'s, new comedy, "Daisy Miller"; Oliver Wendell Holmes next treats skillfully of "Pillow-Smoothing Authors," with a prelude on night-caps, and comments on an "old writer," and gives some excellent advice in the course of his paper; Charles Dudley Warner discourses on "Modern Fiction"; New England life receives characteristic picturing in a sketch by Miss Sarah Orne Jewett: "A New Parishioner"; Richard Grant White has a thoughtful and instructive paper on "The Bacon-Shakspeare Craze," in the course of which he strongly contrasts the mental make-up of these two men, and declares, and rightfully, we think, too: "To suppose that one of these men [Bacon] did his own work and also the work of the other is to assume two miracles for the sake of proving one absurdity." There are other articles, reviews, etc., not here mentioned, together with poems by Thomas Bailey Aldrich, Rose Hawthorne Lathrop, *et al.* The present is an excellent number of a popular magazine, and contains much that will bear a second reading. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY gives as its frontispiece a portrait of R. W. Emerson, with an interesting biographical sketch by E. C. Stedman, interspersed with selected gems from his writings. "The Capitol at Washington" is the subject of a finely illustrated article, including portraits of Daniel Webster, John Randolph, and a group of half-a-dozen Senators. "The Song of Songs" is a version of what the writer terms "an exquisite little shrine of the affections, embedded in the very heart of our Bibles," divested of "the mistranslations and misunderstandings of centuries." Charles G. Leland has a descriptive narrative of a visit to the Gypsies, with illustrations. "The Passion Play at Oberammergau" is charmingly described by H. H., and gains interest from the recent opposition to its representation in New York. The writer says: "There must be many a soul, I am sure, who has felt closer to the world of spiritual existences, while listening to its music, than in any other hour of his life." Several fine poems are in this issue, one of them by Elizabeth Akers (Florence Percy). The Century Company, New York. A. Williams & Co., 283 Washington street, Boston.

WIDE AWAKE.—Amateur artists will find much to entertain them in this number. "John Angelo's Visit to the Water-Color Exhibition of '83," abounds with studio gossip, and has thirty illustrations. Some humorous drawings of "The Model Child" are given by "Champ," and Share contributes three engravings of Scenes in the National Academy. The witty lecture of "John Spicer" has for its subject "Food." Nora Perry furnishes an excellent story for girls, "Noblesse Oblige." The Club Papers are of practical interest: Prof. Sargent writes pleasantly and instructively upon "Running and Jumping." The Next Door Neighbor talks about "Kitchens as they Should Be," and Marion Harland wisely about "Breakfast Dishes." *Wide Awake* continues to hold a leading position in the quantity and quality of its contents. D. Lothrop & Co., 30 Franklin street, Boston.

ST. NICHOLAS introduces the feast of good things spread on this month's table of contents with a fine frontispiece, "Snow in Spring-time." H. H. tells the story of "A Brave Chinese Baby." "Bob's Wonderful Bicycle," is the subject of an amusing versification, with three illustrations, showing some of his laughable adventures therewith. Students of natural history will find interest in "Flying Without Wings," in which the curious ways of some animals are depicted, and lovers of the ideal in "The Sad Little Prince," by Edgar Fawcett. The serials are continued, and every page of this April number has attractions for its multitude of young readers. The Century Company, New York. Supplied in Boston by A. Williams & Co., corner of Washington and School streets.

THE MAGAZINE OF ART.—"Rossetti as a Painter" is the leading article, with four illustrations of his works. A full-page engraving, "Selling the Booty," from the picture by H. F. C. Ten Kate, is the most spirited in this month's number, and strongly marked in its delineations of individual characteristics. "The South Downs as a Sketching Ground" introduces several charming pastoral scenes, and "The Five Senses" are copies of five small oil-paintings on panels by Coques, an artist of the seventeenth century. Nearly thirty other engravings adorn the pages of this attractive monthly, and "American Art Notes" have an interest which all admirers of home progress will appreciate. Cassell, Petter, Galpin & Co., New York.

A PARADISE OF MONOPOLY.—America, supposed to be the land of promise to the oppressed of all nations, which indeed it is, is also the monopolist's paradise. What other nation, asks the New York *Star*, can show a list like this: Vanderbilt, $200,000,000; Gould, $100,000,000; Stanford, $100,000,000; Huntington, $100,000,000; Crocker, $50,000,000; Mrs. Hopkins, $50,000,000; Sage, $40,000,000; Flood, $40,000,000; Fair, $40,000,000; Mackey, $100,000,000; [illegible], $25,000,000; Keene, $20,000,000; estate of Thomas Scott, $20,000,000; Garrett, $20,000,000. Here are 14 persons owning $905,000,000—14 persons who control our railroads, control our legislatures, wholly in some States and largely in nearly all; own nearly every foot of valuable land along the highways of traffic, tax alike the native product, the import and the export; and, in fact, run the country and regulate the present condition and future destinies of 55,000,000 of people to please their 14 selves.

Desperation of Connecticut Doctors.

To the Editor of the Banner of Light:

The medical monster of this State dies hard. In its death-throes it has again raised one of its hydra heads in another vain effort to strike its deadly fangs in the body politic.

The medicos at the capitol seem to consider themselves in the "last ditch," and have been unusually active and persistent during the present session in pleading for legislative succor. The last doctors' bill introduced in the House was rejected by the Senate, and, since the time for receiving new business had expired, it was supposed that the professional plots for this session had been effectually put down.

But the matter has been so persistently pressed by the doctors that the House, by a vote of 101 to 57, insisted on resuscitating the rejected bill. A Committee of Conference was appointed through whose efforts the Senate receded from its previous position and accepted the bill. This back action of the Senate reopened the contest, and a hearing was had before the Judiciary Committee, on Tuesday, March 20th.

The necessity of the bill was urged before the committee in a lengthy speech by a professional doctor—a member of the House—who had engineered the movement. The next speaker was Dr. J. J. Jacques, of Waterbury—the leading champion of the doctors' law before the Judiciary Committee last year. At that hearing the writer was alone in opposition to the measure, but upon this occasion assistance came from an unexpected source. Dr. Jacques, instead of throwing the weight of his eloquence—as at that hearing—in favor of legislative restriction, came out squarely in favor of medical freedom. He made a vigorous and effective speech against the bill, and said he was ashamed of the part he had hitherto taken in urging legislative interference with our medical rights.

The doctor was followed by the writer, who endeavored to show up the aim and *animus* of the profession in seeking legislative protection from the more successful practice of clairvoyants and other natural physicians. He illustrated the subject by facts and incidents coming under his own observation, and closed by a plea for "Invalids' Rights, and Medical Freedom."

Other parties were present prepared to state personal experience in matters of non-diplomatic cures, but deemed it unnecessary to add anything further to what had already been said.

The Committee promptly *refused to indorse the bill*, and there is no doubt but that the matter is now settled, for this season, at least. BYRON BOARDMAN.

Norwich, Conn.

MORAL EDUCATION, ITS LAWS AND METHODS. Governments, churches and colleges for many thousand years have striven in vain to conquer crime, disease and misery. A new method must therefore be adopted. If that method can be found in this volume does it not indicate a better future for humanity? By Joseph Rodes Buchanan, M. D., author of many other works. Published by the author at $1,50. [*]

We cannot hope to do full justice to this volume of 400 pages, but we are fully satisfied that it contains very much of importance to our time in the world. In his note to the reader the learned author speaks in this wise:

"For more than a third of a century the doctrines illustrated in this volume have been cherished by the author when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations who are rousing from the torpor of ages."

The author shows the defects in the systems of education in the past, and marks the superiority of the new system. It is pronounced extremely interesting by those who have seen it, and is endorsed by the professor's wide circle of professional acquaintances.

The new method proposes an entire revolution in education to make it five times as efficient and comprehensive as at present—not by enlarging the course of study, but by substituting general development for mere schooling.

Dr. Buchanan claims that mere intellectual and literary education, such as we have had heretofore, does not improve the physical constitution, does not give men practical ability and skill in useful vocations by which they can earn a living, and does not make good citizens by elevating the moral character. But as these objects are really more important than literary education, he contends that they should receive as much attention as the literary studies at present pursued, and that instead of interfering with intellectual education this broad culture will really greatly improve it.

1. There should be regular physiological culture to make a robust constitution, so that the health could be greatly improved by the education.

2. There should be hygienic and medical instruction for both sexes sufficient to qualify them to maintain their health and escape the majority of diseases which are known to be preventable.

3. There should be practical industrial education, so as to make each pupil a thorough and skillful master of one or more vocations by which he or she is to be supported through life. Experience shows that such training does not hinder or retard the study of literature and science, but that boys trained in work make better progress in their books, and in the formation of an honest, manly character.

4. The moral nature should be so cultivated as to eradicate all crimes and vices, and build up an honorable, benevolent, high-toned character. This duty has heretofore been neglected by the school and left to the church, but the church has made a total failure, as the statistics quoted by Prof. Buchanan show that, while colleges and churches have been extending, crime and misery have been increasing, for the last fifty years, in all civilized nations. The influence of mere intellectual education, without the moral and practical elements, has impaired both the physical constitution and the moral character.

Moral education united with the industrial (which is the backbone of moral culture) is shown in this work to be capable of revolutionizing society and bringing it up to a splendid condition by many examples of its success. This idea is presented very forcibly in a lecture given by Dr. Buchanan recently, at Boston, introductory to the establishment of a new pantological university, based on these principles, of which he offers to send a copy to any one who asks for it. The new university is to begin by opening the medical department this winter at Boston.—*The Truth-Seeker.*

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[*] For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

☞ William P. Ross, the present chief of the Cherokee Indians, is a graduate of an Eastern college, remarkable for intelligence and culture, and a fine orator. The tribe occupies a reservation of 4,000,000 acres, bounded on the north and east by Kansas, Missouri, and Arkansas. The Cherokees of pure and mixed blood number 20,336, about one-half of whom speak the English language, which is the only one taught in the schools. In the entire male population there are but sixteen whose occupation is given in the last census as hunters, and five fishermen, the great majority being farmers. There are 107 schools supported by the nation, a male and a female seminary for advanced pupils, and an orphan asylum. There is a regularly constituted government and an adequate administration of justice. In short, the Cherokee nation is not to be distinguished from a frontier State, except in the character of its inhabitants, their relations to the general Government, and their system of holding the land in common.

Passed to Spirit-Life:

From Attica, N. Y., on Sunday morning, March 11th, Emily M., wife of Jeremiah B. Washburne, in the 65th year of her age.

Deceased was born in Hartland, Vt., removed to Cincinnati, O., in 1832, from there to Lafayette, Ind., in 1836, and came to Attica in 1851. She was a consistent Spiritualist for twenty-five years, a generous, charitable neighbor, and a true friend. The funeral services, which were in charge of ex-Lieut. Gov. Hoskins, were conducted by the writer, in accordance with the Harmonial Philosophy, at the family residence, on the afternoon of March 13th.

From Rochester, N. Y., Feb. 26th, Frances F., wife of N. B. Devereaux, aged 45 years.

Deceased was a lineal descendant of Gen. Winfield Scott. She was born and reared in the Catholic faith, but severed her connection with the Church seven years ago, when she became a Spiritualist. By her own request the funeral services were conducted in accordance with her later religious convictions by the writer. All the mourners were Catholics, but acceded to her last request in regard to the funeral services. C. FRED FARLIN, M. D.

From Boston, March 13th, 1883, Mr. Ira Stewart.

For many years Mr. Stewart was President of the Boston Eight Hour League, and some years later became President of the National Ten Hour League. He probably gave more study to the short-hour movement than any other of its advocates. His extraordinary efforts to finish his work on "The Political Economy of Eight Hours" was really the cause of his long sickness and death. Many years were spent in its preparation, and the few who are familiar with Mr. Stewart's theory agree that its publication will revolutionize the political economy of the civilized world. He regarded the political economy of the period as narrow to the last degree. His theory always harmonized with the fact that human progress at a certain period depends upon the great capitalists. They were never denounced by him; he even regarded them necessary. He never believed in the land reformer's theory. Land monopoly was to him one of the great measures necessary to drive human industries up to *wage conditions*. Under the sunshine of higher wages, land monopoly will be melted out of existence with the same ease that sufficient human progress will supersede the temporary necessity of a capitalistic *class*. GEORGE GUNTON.

From her residence in Brasher Falls, N. Y., March 2d, 1883, Sophronia Hawley, beloved wife of Uriah Cheney, aged 79 years and 10 months.

She was a woman of sterling qualities, a loving wife and mother; was liberal in her views, and a firm believer in Spiritualism. She was one of the oldest subscribers to the *Banner of Light*, having taken the paper for twenty-five years. She expressed a desire to communicate with her loved ones from her new abode if possible. Thus hoping, she resigned herself peacefully. Many friends mourn her loss.

Chicago, Ill. COUSIN LIZZIE HENDRICKSON.

[*Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted under this heading.*]

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Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Juliette Yeaw, Leominster, Mass.

*Will also attend funerals.

The National Council of Education.

The third annual meeting of the Council will be held at Saratoga, New York, in connection with the National Educational Association, and will commence on Thursday, July 5th, continuing, by adjourned sessions, through Friday, Saturday, Monday, Tuesday and Wednesday, avoiding interference with the sessions of the National Education Association.

The Council recommends that individual members prepare papers or reports on such subjects as may be under special study.

Board may be obtained at Congress Hall and other hotels at the same prices as in 1882.

THOMAS W. BICKNELL, *President.*
C. C. ROUNDS, *Secretary.* Boston, Mass.

SPECIAL NOTICES.

☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—*John Pierpont.*

Protect the Mediums.

To begin with, mediums should study to attain to the utmost possible development, so as to be able to present in the most convincing manner, and with the most impressive effect, both the phenomenal and the philosophical truths of Spiritualism. They should strive to cultivate a soulful humility which becomes wholly receptive to higher influences; an habitual purity and sweetness of thought, which shall fit them for the absorption of the clearer light for the purpose of giving forth the rays of heavenly truth without obstruction.

This being conceded and insisted on, and it being perfectly understood that the mediums themselves shall be as thoroughly prepared for their high and holy work as their native capacities will warrant, next arises the question how they should be dealt with, how they should be treated. Can there be either sense or justice, after laying down such rigorous requirements for them, in then turning and greeting them with suspicion, offering them a stone when they ask for bread, rewarding them with malice when they demand nothing so much as love, and outdoing even the open enemies of Spiritualism in assailing their character, their motives, their truthfulness, and their very right to be serviceable in the place where they have been located? Yet this is the sight we see today, when many calling themselves Spiritualists violently and viciously assail the entire body of mediums as a class, as if they could not too soon overthrow what has been built up so effectually by these invaluable agents. It is such a sight at least as no Spiritualist expected to see in the beginning of the new dispensation.

Spiritualists cannot expect in reason to be the recipients of a high and precious benefit if they persist in rejecting with scornfulness the agents selected to bring it to them. It is not according to natural laws, which are the spiritual also, that those who refuse to recognize the approach of the spirit shall receive its blessed recompense. Unless the spiritual attitude is preserved throughout, the act of inspirational influence ceases. Not in hate, but in love alone, are bred the thoughts that fructify the human spirit and become permanently assimilated with it. And so when we see that those who profess themselves chosen to be the recipients of the new truth denounce and seek to degrade the agents through whom it has been appointed to come, we feel certain that they have committed the fatal error of refusing their opportunity in obedience to a selfish conceit that they might secure it wholly for themselves: It is the mistake to which poor weak humanity is specially liable; we do not know why the believers in Spiritualism should in the mass be expected to be wholly free from it; and still, if those exhibiting symptoms of the feeling were indeed Spiritualists at heart, they would ask for no higher distinction than to serve in such a field, conscious that in order to be greatest here one must become of the least.

We expect it of the devotees and followers of the creeds, that they will combine to drive mediums out of existence itself, if they can; their all is at stake in the issue, and they would much sooner part with their hopes of a knowledge of the largest truth than with their present hold on what is all the spiritual existence *they* are conscious of. But of Spiritualists themselves it was not to be believed that even selfish considerations could be strong enough to induce any considerable portion of them to turn scornfully upon the agents through whom alone they have acquired such knowledge of spiritual truth as they now possess. It is worse than defiling the temple with traffic, against which Jesus made such unequivocal demonstrations. It is a bold and audacious questioning of the superiority of the higher spirits that are the appointed directors and inspirers of this new work, and an impious declaration that they, puny mortals though they be, have a way themselves which is infinitely better.

Mediums are not to be raised to the elevation where worship begins; but they are at least to be sheltered and protected — encouraged, assisted and impressed by the confident trust put in them, with a realizing sense of the solemn and tremendous responsibility which the fact of their development places upon them: with a due appreciation of what is serious duty they have to discharge to the world, what human hopes and fears are bound up in their utterances, how much and how much they may be used and how much richer and more fortunate than others, if they seek to perfect every [illegible] of their qualifications for their work, and thus become the priests and priestesses of the new dispensation of truth in the world. This is their most effectual mode of vindication from the evil rumors and decrying allegations which a selfish class of Spiritualists industriously seek to accumulate against them. And in striving for such a vindication all genuine Spiritualists are able to help them, as they cannot so well be helped in any other way.

Spiritualism has become known through mediums. It has done its work so far through them. If it continues to work in the hearts and minds of men, it will be through mediums still! Therefore to seek the destruction of the mediumistic office is to seek the overthrow of Spiritualism itself: It amounts to that, and nothing less!

The Fact Meetings.

The Boston *Transcript* sees something to provoke its admiration in the "fact meetings" which the Spiritualists of this city hold every week in Horticultural Hall, for the purpose, as it remarks, "of challenging public attention, and thereby strengthening their power." The latter phrase shows the entire misconception of the real aims of Spiritualism by the *Transcript*, which we advise it, in a friendly spirit, to correct and revise. It admits that the programme at these meetings is liberal, since the manager invites to his platform "all who have contributions of mental phenomena." And it additionally notes the interesting "fact" that the Spiritualists are also issuing a quarterly larger than the *North American Review*, condensing these "facts," and aiming "to prove the intellectual part of man to be immortal."

But it cannot proceed to state what is done at these meetings without nicknaming those engaged in them as "propagandists," who, it says, "think they have something to offer to public consideration"; although it is forced in the same breath to admit that "they have adopted the direct scientific line of marshaling these personal narratives, in order to invite investigation and convince the skeptical." It cannot deny the "trustfulness" of the speakers at these meetings. It is even prepared to "assume that a large percentage of these "facts" are "truthful statements."

Well, then, we may now be asked, what is the matter? Oh, nothing in particular; nothing more than what has all along been the matter; only according to the *Transcript*, that there is a "real divergence between the honest Spiritualist and the critical thinker." That is all; a mere trifle; Spiritualists, and "honest" ones, believe the evidence of their five senses, which, in fact, are all that form the basis of any human belief—while the other and "divergent" parties get away from the plain "facts," on the plea of being "critical thinkers." And critical thinking, so-called, has succeeded in demonstrating to its own satisfaction that Napoleon Bonaparte never had an existence, and that a number of other great and well-known historical characters were only myths after all; so what is critical thinking worth, in proving or disproving anything? Jesus did not make his appeals to these "critical thinkers," but to honest, simple-hearted fishermen; yet these were abundantly sufficient to bear convincing testimony to the works he did. These "critical thinkers" had better saw off their horns.

Diversity of Views.

Rev. M. J. Savage said last Sunday evening in the Boston Theatre, "Brain and heart have outgrown Old Theology, and it is doomed; the intelligence of the world cannot accept it forever."... "We must give up the fall of man, and this is the corner-stone of Old Theology; after taking this away there is not the slightest reason for all that follows in the bible—no reason for its infallibility or the coming of Jesus Christ. If there was no fall there was nothing to be redeemed."

On the contrary, another minister, Rev. W. E. Merriman, D. D., of the Franklin-Street Church, in East Somerville, last Sunday night read a "new creed," prepared by himself, the adoption of which a committee of the church recommends. It is comprised in seven brief paragraphs. The closing one reads as follows:

"I believe that Christ shall come again, in glory; that He shall raise the dead, and judge the world in righteousness according to His gospel; that there the wicked shall be punished with eternal destruction from His presence, and the righteous received into His glorious eternal kingdom."

Thus our readers will see how divergent in their views are two prominent gentlemen who have the prefix of "Rev." to their names. Every intelligent mind will, we think, incline to favor Mr. Savage's hypothesis, rather than that of Mr. Merriman, who will have it that "the wicked shall be punished with eternal destruction!" We do not exactly understand what he means by *eternal destruction*, except that it is the exploded hell-fire and brimstone theory of the bigots of other days, expressed in modest terms. We have but very little faith in the speculative thought of either of the gentlemen quoted. Modern Spiritualism covers the whole ground of the future state. It has removed the stone from the theological sepulchre, so that the human race may, if it will, view the gateway to life immortal. It solves the "mystery of mysteries" by intercommunication between the two worlds, and obliterates the fear of death from the human mind.

☞ Another refutation of the assertion of the Rev. Joseph Cook that Prof. Zöllner was indignant at being denominated a Spiritualist reaches us; this time from Germany. The *Spiritualistische Blätter* for March 8th contains a statement that from letters received from the Professor previous to 1881, and from frequent conversations with him since that time, the writer can testify that "it was in no way disagreeable to him if his name was used in connection with Spiritualism," and that he (Prof. Z.) never expressed the least doubt of the verity of the phenomena. The same paper also presents an interesting account of some most satisfactory physical manifestations occurring in Chemnitz, under strictly "fraud-proof" conditions, through the mediumship of Mr. Emil Schraps. [Will the Boston *Daily Advertiser* do justice in this matter by copying the above.]

☞ John Brown, the personal attendant of Queen Victoria, died at Windsor Castle about ten days since. The report has prevailed for a number of years that Mr. Brown was a spiritual medium, and that through conditions furnished by him the Queen was in daily communication with Prince Albert since his departure to the spirit-world. We shall have more to say upon this point in our next issue.

☞ Mrs. Maud E. Lord's séances in this city are well attended and highly appreciated—as they deserve to be. See her advertisement for full particulars.

The Thirty-Fifth Anniversary

Of the advent of Modern Spiritualism was enthusiastically celebrated on Saturday and Sunday last in various parts of the United States—reports of the proceedings at which congratulatory and commemorative meetings will hereafter appear in these columns.

In Boston services were held on Saturday, March 31st, in PARKER MEMORIAL, HORTICULTURAL and HARMONY HALLS, and excellent attendance, appropriate addresses, fine music and a general sentiment of good cheer for the future of the cause characterized the convocations.

The audience in PARKER MEMORIAL HALL was called to order at 10:30 A. M., an organ voluntary by Mr. Milligan (who rendered effective and artistic service throughout the celebration) and a song, "Angels Ever Bright and Fair," by W. J. Colville, being the introductory exercises. Mr. Colville's guides delivered an invocation, followed by a song by Mrs. Lorania Wilder. His inspirers then proceeded to deliver an anniversary address of great power and eloquence, wherein, among other matters, the question was considered and answered as to why Spiritualism in its *modern* phase had not visited earth at an earlier date (the speaker declaring that the *ancient* order of its presentation was as old as man upon the planet); the duties of Spiritualists to the mediums of the New Dispensation, in the way of charity and kindly support, were also thrown out in a strong light, as they deserve to be at this peculiar juncture in spiritual affairs.

Prof. C. P. Longley then sang one of his own attractive original compositions: "We'll all meet again in the Morning Land," after which Prof. J. R. Buchanan (who had kindly consented to take the place of George A. Fuller, who, announced to make an address, had after all been detained by another engagement,) next made a brief speech, in which, in connection with other points, he referred to the new order of education represented by the American University (whose opening services were to occur at Berkeley Hall, Boston, on Monday afternoon, April 2d,) and the results to be hoped for from it in coming time. He also briefly reverted to his recent pleasant visit to Cleveland, O., and the liberality of public sentiment there, and stated that in all probability the work undertaken by the new University (of which he is President) would be carried on simultaneously in Boston and Cleveland.

Mrs. Nellie M. Day sang "Come in thy beauty, Angel of Light" (words and music by C. P. Longley), and the Chairman, Mr. Colville, introduced Allen Putnam, Esq., of Boston—a veteran worker for the cause in New England—to make the closing speech of the morning. Mr. Putnam, who was born on the old historic ground consecrated to the sad memories of the Salem witchcraft excitement, drew a brief parallel between the coming of spirit-intelligences to two little girls in Salem village (now called Danvers), at the home of Rev. Mr. Parrish, in 1692, and the coming of spirit-intelligences to the two little Fox girls at Hydesville, N. Y., in 1848, and attributed to a gradual improvement and liberalization of public opinion in matters of life, which correspondingly reacted upon the old creeds, the fact that while one effort evoked a storm of abuse, culminating with disaster and death, the other marked the commencement of a new and more hopeful condition for humanity in all the years to come!

A song by Mrs. Lorania Wilder, a reading, "The Two Homes," by Mr. Maynard, and the rendition by Mr. Longley of his heart-cheering song, "Beautiful Home of the Soul," concluded the morning exercises.

In the afternoon, as previously announced in these columns, the time was devoted to the exercises by the Shawmut Lyceum, under direction of J. B. Hatch, its efficient Conductor, aided by Mrs. Hatch, Mrs. Sheldon, Mrs. Litch, Mrs. Rand and others.

W. J. Colville introduced the services with a brief address of welcome; and the various numbers on the programme usually met with at a session of the Children's Progressive Lyceum were presented with spirit and interest—the wing movements, under direction of Albert Rand, showing good discipline, the Banner March being finely executed, and the recitations, instrumental and vocal selections, etc., by the pupils, showing good taste as to choice, and a marked degree of excellence in the rendition. The pupils participating were as follows:

Rosie Wilber, recitation; Sadie Murray, piano solo; Rosie and Georgie Wilber, dialogue; Bertha Stinman, Lillie Singleton, Charlie Pray, Josephine Miers, Eva Miers, Mabel Miers, Georgie Wilber, Ernest Fleet, Blanche Ring, Gracie Ring, Bessie Pratt, Bessie Turner, Emma Ware, recitations; Gracie Burroughs, dance, with skipping-rope (a novel and pleasing exercise), and little Blanche Nason, song and dance.

As the proceedings during the 31st at this hall will be more fully reverted to in a future issue of the *Banner of Light*, no further mention will be made at this time except to state that during the afternoon, in addition to what was presented by the children, J. B. Hatch made an effective speech in favor of the Children's Lyceum cause generally; Miss M. T. Shelhamer addressed the people effectively, closing her speech with an original poem, which will be printed in due course in the proceedings; the Banner Quartette (adults) sang "Love's Golden Chain" and "The Dying Child," the words of the first by C. P. Longley, the second by Hans Christian Andersen, music of both by Prof. Longley; Misses Emma Greenleaf, Flavia Collie and Hattie Young gave fine specimens of their proficiency in the elocutionary art; and Miss Grace Gunn pleasingly vocalized the ballad, "Sing, Sweet Bird."

The inevitable loss of time which is always an attendant circumstance connected with all public meetings wherever held—whether by Spiritualists, churchmen, politicians or society men—acted in the instance of the afternoon service to prevent the delivery of the address by Mrs. Abbie N. Burnham, promised on the bills. It is but justice to managers and people alike to state that they joined in heartily regretting that this talented lady speaker could not be heard on this occasion.

In the evening an anniversary concert was participated in under direction of Mr. Colville—a good audience attending. Instrumental selections were presented by Mr. W. Milligan, who also acted as accompanist; songs by Mrs. Lorania Wilder, Madame Frieda Bishop, Miss Georgia Latham, W. J. Colville and Signor Dominic Magri; readings by Miss Flavia Collie; violin solos by Miss Jordan (who, though very young, is a highly promising performer); and a brief address (followed by an impromptu) was given by W. J. Colville, which in the anniversary observance he said he devoted to his remarks gave excellent treatment to the theme announced, "The Poetry of Spiritualism." In place of Miss Emma Greenleaf, who was to have given a reading, but was prevented from doing so by indisposition, Mr. Maynard recited two selections to excellent acceptance. The entertainment received from first to last the hearty endorsement of the people in attendance.

The Ladies' Aid Society of Boston.

As has been its custom for several years past, celebrated the Thirty-Fifth Anniversary of the advent of Modern Spiritualism by a series of interesting meetings, occupying two days—March 31st and April 1st—which were all crowded to excess and were every way eminently successful. The meetings on Saturday were held in Horticultural Hall. In the morning of that day the platform was filled with well-known local speakers, and many from other places, who, with the audience that crowded the hall, seemed to have gathered in the expectation that the occasion in this city would be a lively and interesting one, and certainly those present, both on the platform and the floor, were nowise disappointed.

The morning services, beginning at 10½ A. M., and continuing until 1 o'clock P. M., were conferential—the time being spent in longer or shorter speeches, by the fifteen or twenty persons who occupied the platform.

The afternoon was J. Frank Baxter's hour, and the hall was very closely packed, hundreds leaving for the want of even entrance or standing-room. The speaker with his ably-prepared discourse and his interesting platform tests occupied two hours. Mr. Baxter sang some of his attractive songs, and was assisted by Charles W. Sullivan. The speaking, tests and music were all applauded.

In the evening the hall was again crowded, and music by Miss Bailey, the sweet singer of Salem, also by Messrs. Baxter and Sullivan, with readings by Mrs. Lucette Webster, a short oration by Master Fleet, and short speeches by Eben Cobb, Mrs. Shirley of Worcester, Mr. Harding of Salem, John W. Wetherbee, Dr. H. B. Storer, and Mrs. Maud E. Lord, and platform tests by Edgar W. Emerson, interested the audience till ten o'clock, when Dr. A. H. Richardson, who was the presiding officer of the day, pronounced the benediction in his usual spiritual manner.

The anniversary services were continued on Sunday at the society's parlors, 1031 Washington street; three meetings were held, all packed so closely as to accommodate a great many people; standing-room, entry and ante-rooms were all filled, and the meetings proved very interesting. In the evening or closing meeting, Prof. J. R. Buchanan was among the speakers on the platform, and made a short, vigorous speech, being enthusiastically received. The Thirty-Fourth Anniversary, a year ago, has been pleasantly remembered during the year, and the one just commemorated is certainly liable to be as one of the pleasantest occasions the society has ever had, and in every way highly successful.

Paine Hall.

The Anniversary was celebrated Sunday forenoon, April 1st, by the Children's Progressive Lyceum No. 1, at Paine Hall, by an Anniversary address delivered by Miss Amy Peters, a song by Miss Helen M. Dill, a recitation by Miss Lena Oatbank, violin solo by Miss Maude Jordan, songs by the Grand Army quartet of Chelsea, and an Anniversary piece in which thirteen misses participated. In the evening, at Paine Hall, Mrs. Sarah A. Byrnes delivered a stirring Anniversary address before a good audience, which she held in close attention for upward of an hour, giving the people sound logic and reason in regard to what Spiritualism is, and what it has accomplished since its advent—also regarding its mission and prospects in the future. [Largely attended meetings were also held in HARMONY and EAGLE Halls on Sunday.]

Horticultural Hall.

On Sunday last exercises appropriate to the Anniversary were held in this hall, morning and evening. In the morning, in addition to some fine singing and an impressive and soulful invocation, two addresses were delivered, the first by the guides of W. J. Colville, and the second by Mrs. Abbie N. Burnham. Both speakers were eloquent and instructive.

In the evening W. J. Colville gave, under powerful inspiration, a forcible lecture on "Spiritualism in its Relation to all Existing Institutions." A wise middle position was taken by the speaker's guides between the ultra-conservative and the ultra-radical platforms—they declaring that the iconoclast and the builder and the preserver had each a distinctive and equally divine mission—each one being necessary to deliver the needed message to all states and conditions of men.

Charlestown District.

By reference to the department of "Meetings in Boston" it will be seen that the Spiritualists regularly convening at MYSTIC HALL were treated to appropriate Anniversary exercises under direction of C. B. Marsh. [The report of the meetings in HARMONY HALL, in the city proper, will also be found under the same heading.]

OTHER LOCALITIES.

Willimantic, Conn.

The following published programme shows that the friends in this place were active in regard to the Anniversary and its commemoration:

PROGRAMME FOR ANNIVERSARY.—Saturday evening, March 31st, 1883: Organ voluntary, Lizzie Lyman; Jubilee Song, composed by Lizzie Dolen, sung by congregation (air, Auld Lang Syne); Opening Address, Annie H. Tingley; Music, song, Flora Meleney, Ella Clark; Original Poem, Geo. W. Burnham; Sentiment, "Our Lyceum," responded to by Mrs. Jennie Robinson; Recitation, "The Children's Hour," Ella Tiffany; Music, song, Misses Meleney and Clark; Original Rhymes, "Our Easter," Mrs. Conant; Sentiment, "Our Unseen Guests," responded to by Herbert Stearns; Recitation, "Proof Positive," Lizzie Lyman; Music (song), Quartette; Selection, May Hayden; "The Signs of the Times," responded to by Wm. O. Fuller; Selection, "Make the World Better," Minnie Barnes; Music (song), Misses Meleney and Clark and Geo. Clark; Recitation, "The Orphan's Reason," Anna Lyon; Sentiment, "Our Mediums," responded to by James E. Hayden; Selection, "We're All to Angel-Side," Miss Juliette Caswell; Music, Anniversary Hymn, sung by congregation; "Why I Became a Spiritualist," Lucina J. Fuller; Music (instrumental), Lizzie Lyman; Volunteer speeches; Doxology.

D. A. LYMAN, *Chairman Soc. Arrangements, Fifth Spiritualist Society, Willimantic, Conn.*

ANNIE H. TINGLEY, *Chairman Com. Arrangements, Fifth Spiritualist Society, Willimantic, Conn.*

Haverhill, Mass.

A correspondent writes: "The members of the Spiritualist Society will long remember the festivities which marked the celebration of the Thirty-Fifth Anniversary of Modern Spiritualism. On Saturday evening a large company sat down to an elegant supper in Good Templar's Hall. The ladies of the society had charge of this portion of the entertainment. The hall was nicely decorated. After supper a social programme was carried out, consisting of music, readings, recitations, and brief addresses.

Mr. E. P. Hill cordially welcomed the people to the hall. He said that Spiritualism put the topic of man as a spiritual phenomenon in the universe on a new basis. He congratulated the brethren on the victories which the movement had gained. Miss Barnicoat, the lecturer and medium, gave two readings; Mr. Kimball read "The Minister's Housekeeper"; Mrs. Young, Mrs. Huntington, Mr. Long and Mr. Tilton made a quartette which discoursed choice music; Mr. C. B. Lynn made a few remarks; in fine, the affair was a pronounced success in every respect. Mr. Milton Young, of the Boston *Globe*, worked with great efficiency toward getting up the celebration. Among the strangers present were Mr. and Mrs. Priest of Derry, N. H., and Mr. and Mrs. Noyes, formerly of Detroit, Mich.

On Sunday, April 1st, Mr. Lynn addressed large audiences morning and evening. On April 8th J. Frank Baxter will speak here.

Indianapolis, Ind.

Mr. Frank T. Ripley of Boston, so a correspondent informs us, delivered the anniversary address to a large audience on the 31st. The platform was decorated with plants in bloom; the singing was fine, and the address excellent.

We are already in receipt of reports from Leominster, Mass., and other parts of the country, which we shall print as rapidly as our space will permit.

The tone of the public press in this vicinity, as far as its references to the Anniversary have fallen under our notice, has been kindly and fair. As an instance may be cited the following:

The Boston *Commonwealth* of March 31st gave in its editorial columns the following fair and candid recognition of the Thirty-Fifth Anniversary, and of the present and prospective relation of Modern Spiritualism to the world. After referring to the experience of Dr. S. B. Brittan that led to the development in him of a knowledge of the close proximity of the two worlds, the seen and unseen, the writer says:

"This was some years before the Rochester knockings. Spiritualism is as old as our genus; yet Modern Spiritualism dates from those feeble raps backed by intelligence, and to-day, March 31st, celebrates its Thirty-Fifth Anniversary. From the outset it has been branded as trickery, yet it numbers its converts by myriads, and mediums are found in almost every family. Crude and uncertain as it is—unsatisfactory, if you will—still its germ is true, its mission half unsuspected, its victory 'to move the race toward a higher life.' For exponents it requires special organisms; for observers, subtle conditions. No phenomena can be commanded. It is under law, and improvised rules are of no avail. Human tools may be used as agents, but spirit alone can explain what transcends immediate human ability. If it be true, as claimed, methods of proof are to be scattered through the processes. Messengers will be raised up as the people can bear them. There are possibilities of no uncertain sound. They will arrest, convince and reform; we cannot yet see who is to discourse from the next Pisgah. As of old, the pure in heart will understand and accept."

The Phenomena of Death.

A special study of the phenomena of death has been made by a Philadelphia physician, he making his own personal observations and employing those of others. He concludes that the act of dissolution is painless; that is, that it approaches as unconsciously as sleep. The soul, he says, leaves the world as painlessly as it enters it. Whatever the causes of death, whether by lingering malady or sudden violence, dissolution comes either through syncope or asphyxia. To involuntary muscular action are ascribed many of the bodily contortions which the imagination of man associates as expressions of pain (where pain is not) at the closing scene of life on the mortal stage.

Death, says this observing physician, does not strike all the organs of the body at the same time, and the lungs are the last to give up the performance of their functions. As death approaches, the latter gradually become more and more oppressed; hence the rattle. Nor is the contact sufficiently perfect to change the black venous into the red arterial blood. An unprepared fluid consequently issues from the lungs into the heart, and is thence transmitted to every other organ of the body. The brain receives it, and its energies appear to be lulled thereby into sleep—generally tranquil sleep at last.

Thus far the results of his observations and the lessons he draws from them bear close analogy and agreement with the revelations given by physically excarnated spirits through the modern media; but when he drifts into a materialistic vein, and builds up an hypothesis that with the coming of the closing sleep to the bodily functions the brain is filled with dreams which impel the dying to murmur forth the names of friends and the occupations and recollections of past life, he is voicing an error. It is no dreamy *reminiscence* of past loves and joys, called up by a wavering semi-consciousness that the steady depletion of the unoxygenated blood is speedily extinguishing, which causes the murmured expressions that he mentions, but a grand *awakening* of the freed spirit, which, shaking off the stupor that is settling upon the bodily faculties, rises erect in the glow of a New Morning of Life, and recognizes the presence around it of the friends of youth whom it is to love eternally—the joys that faded once, but are now resuncompassing it—the broken hopes and lost aspirations which the never-ending current of progressive experience in the angelic spheres will give it the opportunity to fulfill and energize!

☞ The services attending the rites of sepulture of the remains of Hon. G. W. Lawson at Salem, Oregon, on the 24th of February, were of a very interesting nature. Judge Lawson was, undoubtedly, the oldest Spiritualist in Oregon. Nearly thirty years ago he was a bold, outspoken defender of the truths of the New Dispensation, and from that time to the present an active promulgator of its teachings. On the occasion referred to addresses were made by Dr. E. J. Dawne and Col. [illegible], in which beautiful and eloquent tributes were paid to the memory of Judge Lawson, the latter speaking of him as one who had gone to a new field of duty, where friends gather around to welcome him home from above all the Summer Land.

☞ In D[illegible] occupation office-seeker recently [illegible] nated [illegible] small [illegible] to [illegible]

"A Light Wanted! Who Will Invent and Supply It?"

A recent issue of the *Banner of Light* contained a short article by Hon. Thomas R. Hazard, bearing the above heading, and of the purport of which the following extract will be found pertinently explanatory:

"Next to a well-developed medium and a harmonious circle of sitters, nothing is so conducive to good results in form-materializations as a soft, mellow light, that will penetrate with even beams every part of the séance-room, without flickering, or casting its rays in streaks, or patches, which, as all experienced investigators must have noticed, not only greatly mar the manifestations, but at times raise an obstruction in the path of the materialized spirit, comparable to a wall of granite standing in the way of a physical form. Cannot, let me ask, the pressing want of a suitable 'MATERIALIZING LIGHT' be supplied by some ingenious friend of the cause, that can be readily graded as occasion may require, without disturbing the required conditions incident to the phenomena?"

To this query by Bro. Hazard we have received several replies, two of which we here give to our readers:

"J. H. W." writes from Brooklyn, N. Y.:

"I will give as the result of my private investigations in this direction my use of the kerosene oil lamp, with a ground glass globe—quite thick glass—so formed that the blaze of the lamp could not be seen from any point. If the entire surface of the globe be ground it will serve to diffuse an even, easy, soft light throughout the circle-room. I have sometimes substituted a ground colored glass of pleasant red tint, or French gray. The spirits have at times preferred the latter (the colored). The position of the lamp is a matter of experiment—which I have found best to be quite low down, about the height of a common chair from the floor."

"F. L. C." writing from McIndoe's Falls, Vt., remarks as follows:

"I would suggest that if the person conducting the séance will use on a common kerosene oil lamp the porcelain chimney of the argand variety inside the porcelain globe, the want referred to by Mr. Hazard will be supplied. The light can be graduated as parties using desire. I am using the same satisfactorily."

Speaking in Plain Phrase.

We must confess that we have an admiration for the way the Winsted (Conn.) *Press* speaks in answer to a woman correspondent who writes to ask of the editor his definition of "religion." He not only defines religion, but he most appropriately characterizes and describes the bigotry which goes by the name of religion. He replies that "a keen observer has declared that 'religion is fashionable superstition, and superstition is unfashionable religion.'" We have not ourselves met with a more happy definition of the religion which is set up to receive popular worship to-day—"fashionable superstition." But—adds the editor—"we conceive it to be possible that religion, stripped of theological excrescences, pious palaver, bigotry, cant, selfishness, and lust for power, is Love." Could it be better stated? If religion, first and last, is not Love, then what is the use of further definitions? The editor observes further still that he has noticed "that *experiencing* religion has a tendency to make men narrow-minded, bigoted, intolerant, gloomy, austere, self-righteous, hypocritical, mean in morals, dishonest in trade." And he asks of his correspondent if she thinks she is answered. There was hardly any need of that.

Mrs. Richmond in San Francisco.

From a letter received recently from Dr. Dean Clarke, we make the following extracts—all which our space will allow of:

"It takes pleasure in assuring our brethren, far and wide, that one of the most gratifying events to the many faithful servitors of our faith in this spiritual emporium, is the advent in our city of our world-renowned co-worker, Mrs. C. L. V. Richmond. The work done by others who had preceded her prepared multitudes for a grateful reception of the exalted ideas and sublime principles which her inspirers enunciate. Hence it was an opportune moment that she made her *debut* in this field, and all true friends of a heavenly ministry extend to her a cordial, fraternal welcome. Her meetings have opened under favorable auspices, and all signs betoken a successful and blessed work for the spiritual uplifting of all whose good fortune it may be to hear her words of tenderness, love and truth.

On the evening of February 27th was inaugurated a series of public social receptions. A large number of the most active and prominent brethren were present, and cordial were the fraternal greetings extended to Mrs. Richmond and her husband. As a co-laborer I gladly welcome Mrs. Richmond to this capacious field of service, in which all true workers cooperate according to their diverse gifts; for there is no competition among those who have a common cause, and a mutual interest to advance the grand truths of our world-saving philosophy."

☞ The writings of John Wesley go to show conclusively to our mind that he was a spirit-medium, similar to those of the present day. As early as 1750 he wrote, through spiritual influence, his views in regard to the practical methods by which electricity might be got—namely: Chemical action, heat and magnetism, he remarked, were not exhaustive, because electricity could be got even from animals. This view gave the idea that the electric circuit could only be complete by bringing the current circuit in contact with the earth when it reached the remote end of the wire, it then returning in a way no one could explain, through the earth, to the place from which it had been despatched. Modern electricians comprehend this fact and are governed by it, yet it is not a modern discovery at all. Talking recently with an old electrician, who has been a resident of the spirit world for many years, he informed us that the subject of electricity was well understood by the ancients many thousands of years ago, and that what is considered new and wonderful to-day is but a repetition of the old, that everything repeats itself; that we are yet in the infancy of marvelous scientific problems to be solved, which will be the result of the combined efforts of the scientists in spirit-life, who are now more active than ever in their efforts to give to the people of earth the knowledge they possess in regard to the occult forces in nature.

☞ The Medical Department of the American University was opened by appropriate exercises at Berkeley Hall, in this city, last Monday. The programme consisted of an address by the Secretary, introductory remarks by Professors Hamilton and Dutton, and an address and announcement of the principles of the College of Therapeutics, by President Joseph R. Buchanan.

☞ We are in receipt of a very fine specimen of photographic art, in the shape of an excellent portrait of Mrs. Ophelia Samuels Shepard, the well-known lecturer, for which that lady will please accept our thanks. Mrs. Shepard's residence is now 457 West Madison street, Chicago, Ill.

☞ Mrs. E. H. Fay, materializing medium, has [illegible] until further notice [illegible] of sickness.

Severe Illness of I. P. Greenleaf.

A. S. Hayward informs us that the veteran speaker, I. P. Greenleaf, left Manchester, N. H., for Canterbury, Monday, March 26th, to visit friends, and on Tuesday was stricken with paralysis on one side and became speechless. On Thursday Mr. Hayward visited him, stopping until Friday, and when he left he was able to form sentences in conversation, and his ultimate recovery is anticipated. Dr. Greenleaf has been constantly engaged for the winter months in lecturing, and has felt the affliction gradually coming upon him—which is doubtless the effect of over-working and constantly changing in climate. As he has large recuperative forces, however, it is expected that he will soon regain his usual health and be able to continue his noble work.

☞ The Providence (R. I.) *Journal* (daily) deserves the thanks of all friends of free inquiry for its liberality in devoting so much of its space to a consideration of Spiritualism and its phenomena: On our second page will be found No. 1 of a series of pertinent articles in this direction, which is now being published in its columns from the pen of Thomas R. Hazard. We shall give these articles to our readers as rapidly as our space will permit, anxious that they may share the advantages thus presented by the *Journal* to its patrons. At this anniversary season particular interest clusters around the initial article to which we refer, as a recital, by one of the veterans, of opening scenes in the history of the cause, and the first experiences by which his attention was attracted to the claims of the New Dispensation upon his recognition.

☞ Charles Knight writes us from Moberly, Mo., March 27th:

"I am just in receipt of a letter from Mrs. J. H. Mott, saying Mr. Mott is improving and is in hopes soon to be able to resume his work. He has been very ill for some time past, and very near death many days. Mr. Mott is a genuine medium, as thousands can doubtless bear witness. He is one of the very best materializing mediums in the West. Mrs. Work, of the celebrated Mott family, a well-known psychographist and materializing medium, left to-day for Chicago, where she has a two months' engagement. She is one of our best slate-writing mediums; no pencil is needed in the production of this order of the phenomena in her presence."

☞ An article from Byron Boardman of Norwich will be found on our third page, wherein are set forth the desperate lengths to which the Connecticut M. D.s carried their struggles for legal supremacy in that State. We are happy to be able to announce, from later information furnished us by Mr. Boardman, that the bill which the Regulars fought so hard to bring to its passage, and against which the Committee so resolutely set its face, has since been acted upon and *defeated* in the Connecticut House—which action certainly settles the matter for the present session.

☞ Mrs. Helen Barnard Densmore of New York, whose name has been rendered familiar to readers of the *Banner of Light* by her contributions to its columns in the past, will address the Ladies' Aid Society of Boston, on Friday evening, April 6th, at the Ladies' Aid Parlor, 1031 Washington street.

☞ It will be seen by his advertisement on the seventh page that Dr. Shelhamer heals nervous complaints by the laying on of hands—familiarly known as "the magnetic treatment." In this, we understand, he has been very successful in subduing pain and effecting cures.

Movements of Lecturers and Mediums.

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

C. B. Lynn lectured in Putnam, Conn., March 25th, to large audiences; on April 1st he spoke in Haverhill, Mass. His future engagements are as follows: April 8th, New Bedford, Mass.; April 15th-22d, and 29th, Stafford, Conn.; during May, Brooklyn, N. Y.; June 9th and 10th, Cassadaga Lake, N. Y. Mr. Lynn will respond to calls in the West until the last of July. Permanent address, care *Banner of Light* office. Keep him at work, friends.

Frank T. Ripley will leave Indianapolis, Ind., at an early date—his destination being Boston. He will stop *en route* to lecture and give platform tests wherever desired.

Hon. Warren Chase and family arrived in St. Louis, Mo., on the 22d ult., and on the following Sunday Mr. C. delivered two lectures in that city. April 1st he spoke in Terre Haute, Ind., the occasion being the observance of the Thirty-Fifth Anniversary. He is to occupy the Spiritualist platform in Toledo, O., all the Sundays of this month, during which he may be addressed in that city, at 383 Adams street. Mrs. Chase and daughter came directly East, and may be addressed at 517 Market street, Trenton, N. J., until July.

Dr. Abbie E. Cutter is lecturing in City Institute Hall, Philadelphia, Pa., upon Physiology, Hygienic and kindred subjects. Her address is at 1107 Girard street during this month; after that, at East Wareham, Mass. (her permanent address).

Miss L. Barnicoat lectures and gives tests at Brockton, Mass., April 8th. Having a few open dates invites correspondence for engagements. Address 478 Broadway, Chelsea, Mass.

Prof. W. W. Clayton may be addressed for lecture engagements on Sundays in New England, particularly in the vicinity of Boston, at No. 18 East Chester Park, Boston, Mass.

J. C. Pettengill of Newburyport, Mass., announces his intention to enter the Spiritualistic lecturing field. He may be addressed P. O. Box 97, that city.

Mrs. H. Sheppard Lillie has just closed a three months' engagement at Alliance, O., the success of which is shown in an addition of thirty new members to the society before which she lectured.

On and after April 5th Prof. Henry Kiddle can be addressed at his new residence, 7 East 130th street, New York City.

Capt. H. H. Brown will speak in Corry and Columbus, Penn., April 8th, and give several week-day lectures in that vicinity.

A. W. S. Rothermel is this week in Albany, N. Y.

Our thanks are tendered to Dr. J. Simms for a package of papers from Hobart, Australia, in which place he is conducting a very successful course of lectures on Physiognomy and kindred sciences, to the great acceptance of the people.

Mr. F. A. Heath, of Charlestown, attended the Anniversary Meetings of the Leominster (Mass.) Spiritualist Society. A change in Board of Officers having been made, the following now constitute its members: President, Mr. J. G. Sanborn; Treasurer, Mr. Alden Derby; Corresponding Secretary, Mrs. Fannie O. Wilder. Mr. Heath also spoke in Albion Hall, Fall River, afternoon and evening, March 25th.

On Sunday next, at 10 30 A. M., W. J. Colville will speak in Horticultural Hall, upon "The Unwritten Future," and at 7:30 P. M. deliver a lecture [illegible] by particular request the subject [illegible] Relation to Christ as Immortal Be[illegible] Philosophy of Conversion." His [illegible] engagements in Boston, Mass., [illegible] Sundays from 1st of June to Nov. 1st, [illegible] Chicago, Ill. [illegible] Address [illegible] Boston, Mass. He will [illegible] Sundays of May [illegible] Oct. 1st he will be in Michigan. [illegible] at 36 E. [illegible]

☞ The next event in the electric line will be electrical vision—the ability, by means of electrical vibrations of light, to see your friend fifty miles away, as well as talk with him at a distance. The electroscope, the name of the instrument which enables us to do this, is the very latest discovery. The trial of this wonderful instrument took place at Melbourne, in the presence of some forty scientific and public men, and was a great success. Sitting in the dark room, they saw projected on a large disk of white burnished metal the race course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

☞ W. J. Colville's Berkeley Hall lectures—twenty-six in number—hitherto sold in pamphlet, have now been arranged in book form, making a neat and tasty volume (cloth bound), which can be obtained at the *Banner of Light* Bookstore, No. 9 Montgomery Place, at $1 per copy: a very reasonable figure, when the high value (spiritually considered) of what it contains is borne in mind.

The Dinner Services of recent importation exhibited by Jones, McDuffee & Stratton are attractive, serviceable and many of them of moderate cost. A visit to their warerooms will greatly interest all intending purchasers.

No female should attempt the toil and drudgery of washday, when it can be obviated by the use of James Pyle's unrivalled Pearline.

Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the *Banner of Light*, as to the PREMIUM ENGRAVINGS, BOOKS and PAMPHLETS which they are now offering to their subscribers.

The pictures furnished are really works of merit—as all may be personally assured by looking at them—and the books and pamphlets are excellent in kind and degree.

We trust all our present subscribers will, in addition to keeping their *own* names upon our mailing books, aid us further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the *Banner of Light* rightfully presents upon the public appreciation and patronage.

SECULAR PRESS BUREAU,

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The *Secular Press Bureau* has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to

NELSON CROSS, *Secretary.*
206 Broadway, New York City.

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

D. C., SAN FRANCISCO, CAL.—Forward the document for examination, if you please.

For Sale at this Office:

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VOICE OF ANGELS, A Semi-Monthly. Published in Boston, Mass. $1.65 per annum; Single copies 7 cents.

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RICHARD [illegible]

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—The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an unadvanced state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ We invite written questions for answer at these séances.

—Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

☞ Letters of inquiry in regard to this department of the *Banner* should not be addressed to the medium in any case.

LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Séance held Jan. 23d, 1883—continued from last week.]

Nelson Ludington.

[To the Chairman:] I am a stranger to you, sir. I come from Chicago. It seems more natural for me to say that than anything else. Only a few days have passed since I lived in the body. Now, I find myself apart from that physical form, and journeying to this distant point, in order to announce my continued existence to my friends. I was very well known in the city of Chicago as a prominent man of business, connected with a banking institution. Perhaps some one of my friends will be pleased to learn that I have returned from the spirit-world—that is, I believe, what you call the immortal state—and I am ready to enter into communication with them. I find there are avenues in the far West through which spirits can reach their earthly associates, and I desire my friends to seek out one of these avenues, in order to give me an opportunity of returning to them in private counsel. I have much that I would like to unfold before them that will be of interest to themselves and their friends. I cannot give you much of any account of the spirit-world, for I have hardly taken up my abode there; that is, I have been attracted back to material scenes and individuals, and have scarcely given a thought or a question to the surroundings and conditions of the immortal life. I am prepared to announce myself as a conscious, living entity—an identity corresponding to that which I expressed while in the body. That is all, at present, that I can give to you, but if my friends will seek opportunities of learning something of me, I will endeavor to go to work to ascertain the state and condition of the spirit, and convey information back to them. Please to call me Nelson Ludington.

Charles R. Patch.

I have friends not far from this place whom I would like to meet, or at least send them a few words of greeting. I departed the mortal life last summer, and I have attempted before to announce myself from your circle-room, but have been unable to do so. To-day I am permitted to enter and take possession of the premises. I wish my friends to accept my continued remembrance, and the expression of my regard and esteem for them. I would have them feel that I have never for one moment forgotten those who are left in the mortal form; they are continually near to me in thought. I am anxious to express in outward speech all those ideas which I have in my mind, and which I feel would be of benefit to them as individuals. I come, materially speaking, from Malden of this State. I have a number of friends in that town. I wish them to feel that I am with them occasionally, seeking to manifest my presence, and take cognizance of their doings. Friends of mine on Florence street, Malden, would, I am sure, be pleased to come into conscious communication with me, if an opportunity of doing so was afforded them. I wish to say I am ready, and will do my part, from my side of the line, in bringing information from the spiritual spheres, and I trust they will do their part upon their side. I lived in the body sixty-three years. My name is Charles R. Patch.

Ruth Ella Davenport.

I hope what few words I have to give will be received and accepted as coming from me. Finding myself alive, and able to return to mortal life, I am anxious to bring the glad tidings to my friends, and tell them it is all true; we do live after the death of the body, do meet and know our friends, and associate with them, and are provided with comfortable homes. I presume that many spirits pass out from the earthly life who are not as fortunately situated or as well cared for as I have been, during the brief time that I have lived apart from the physical body; but all I perceive are well provided for; they are contented and happy; each one is performing his or her work, independent of the doings of others; and yet all seem to be harmonious and united. I am very much pleased with the new life which has so recently come to me, but I know there are friends in the body who are sorrowful, who mourn the loss of their friend, of their loved one, for they do not perceive me in my spiritual guise when I enter their homes and seek to manifest my presence. So I come here to send them my love, to tell them I am happy. I do not care to return to mortal life to live, but I will often return to them, to understand what they are doing, how they are living, the state and condition of their spirits, and if I can, I will bring them influences of power that will be of use to them. I always bring my love; and shall ever remain faithful to them until I meet them on the spirit-shore, when we will dwell together. I am sure of this. It is with gladness in my heart I return, in spite of the shadows and grief that press on the spirits of my loved ones here. Perhaps the time will come when I will be able to return to their homes and bring them palpable manifestations of my presence, something that will appeal to their senses as well as to their mental natures, which will be of benefit to them in opening wide the doors of the spirit-world. I shall work for this, and will put all my energy into my labor.

I am not suffering from any cause at present; I feel renewed in strength and spirit. I passed away far from the home of my girlish days. I belonged in Milford, Mass. I passed from the body in Burlington, Iowa. My name, before marriage, was Pond. I am Ruth Ella Davenport, the wife of J. W. Davenport.

Joseph B. Lund.

I lived a good many years in the body. I gained a large experience upon the earthly side for my mental and physical natures. I also gained a competency, and was prominently known by a number of people. I say this for the reason that I wish to be identified by friends in the body. I can hardly tell you how long it is since I went out; it is only a few weeks, I believed. I feel a little confused in returning in this manner; the experience is like what it would be for one to pass through a tunnel of which he could not see the end—could not perceive the light glimmering in the distance. I have been groping my way along until I find myself here. The experience so far is agreeable; I do not regret coming. I want my friends and neighbors to know I am well situated—that is, *comfortably* situated—in the spiritual world. I do see individuals over yonder who have finer homes than I have (and my home is not quite so well adapted to my wants as was that which I possessed when here), but I am told I must go to work to make it so. I am trying to gain power for that labor. I do not care to speak of the scenes, the various strange ones, which have been brought before me since passing from the body. I would like to reveal them to my friends of earth. I hope they will give me an opportunity of doing so. Perhaps others may profit by my experience. If I can retrace my steps in the past, take up some points wherein I have come short, I think some individuals in the body may benefit by the road over which I have traveled.

I see the possibility of some complications arising on this side of life which I have been trying to avert. They are in connection with friends of mine, those who are and have been connected with me in various ways. I am putting forth my energy in the direction of preventing these complications, straightening them out. I am not yet prepared to say what the result will be, but am in hopes it will be pleasant for all concerned.

[To the Chairman:] You have a strange company here. As I look around me I perceive them to be of all ages, sizes and conditions, and I wonder how it is that I am brought into contact with them; but then I am given to understand that this is only a school where we are to take up new lessons of life and learn them thoroughly, so as to prepare ourselves for something higher beyond. It is a strange study to me. I do not exactly comprehend the mysterious problems which are here given us to solve. Probably I will learn as well as others who have preceded me.

My great desire, in returning, is to tell my friends I have crossed the border safely and entered a new life; that I am still returning, at times, to the old familiar surroundings, taking note of what is going on; that I possess a form somewhat similar to the one which I once inhabited; that I am, to all appearance, the same individual I formerly was, only I do not feel so feeble and aged as I did during the latter part of my earthly career. I belonged in Concord, N. H. I went from the body suddenly. I was not preyed upon by illness or general debility, to any extent; but the summons came, I might say, almost without warning, although, to tell the truth, there were times when I felt within myself I should pass out quickly, that the time was not far distant when I should do so. My name is Joseph B. Lund.

Mary Lakin.

I feel that I am blessed in being allowed to come to-day to send my love to my dear children and all my friends. I wish them to know that I am happy in the spirit-world; that I have met those loved ones who passed on before me, who came for me when my time to leave the body had come. I also passed away suddenly. I did not feel any serious illness. I was not attacked by anything of an unpleasant nature; it seems that my angel loved ones had said, "It is time to draw her home," and they called me. I obeyed the summons, and entered the spiritual world. I come back in the same manner, suddenly and without warning, but I come bringing my love and sympathy, assuring my friends that I am well content with the life which is now mine. I lived a number of years on the earthly side. I do not regret that I was called upon to pass out of the body at the time I did, for the years that are opening before me, on the other side of life, are full of promise. I feel that they hold out many opportunities, powers and glories that I may attain.

Tell my loved ones that I come to them frequently; and at times, in the quiet stillness of the evening hour, I fancy I make my presence felt, and that the dear ones can recognize my identity, and feel I am with them, bringing consolation and peace from my happy home. Their lives are blessed by the presence of spirits, who love them.

I had more to say, but it seems to be going from me. I am told I shall be given strength by coming here, and by-and-by shall be able to *manifest myself at other places*, so that the influence of my spirit will be recognized and felt. I hope it will be so, for I am anxious to work for the cause of truth, to bring the knowledge of immortality to those who are ignorant concerning these things. I felt interested in this philosophy when here; I desired to listen to its teachings, that my soul might become illuminated concerning the life of the future; that I might receive all that was possible for me to do of spiritual things while yet in the body. I passed on early in October from Pepperell, Mass. Mary Lakin.

Francis Sibley.

[To the Chairman:] I hurried in, sir, and I trust I am not intruding. I am told by one who is with me that the trouble is I am in too much of a hurry; that is why I was hurried into the spirit-world—which is all very true. I hardly know whether I am satisfied with the change or not. Looking at it from one standpoint, I feel to say it has all been wrong, and I ought to be here in the body, pursuing my work; yet I don't know about these things; perhaps we could not arrange them any better for ourselves, if we should try to do so. I am not going to moralize. I was not much given to that, or to preaching to any one; I left that to individuals who were qualified for the work, and who were taken that way. For my part, I have come just to hear myself talk a little bit, and to let my friends know I am not by any means *dead*. If the body was somewhat crushed, the spirit is—well, of course it is not perfect, any more than the rest of mankind, but it is sound so far as I can perceive.

I was a traveling salesman, a "commercial traveler." Some gave me the title of "tramp." However, I was pursuing my work, hurrying along, when I met with an accident which sent me out of the body. I wish to say to a certain person in Connecticut—the one with whom I was in communication not long previous to my death—that I would like to come back and complete a certain transaction and settle matters; but I cannot do that, so I request him to wait a little while and he will find opportunities and avenues opening before him that will be for his advantage to follow. As this party will understand to what I refer, I need not speak any clearer.

I wish to come to my friends in Worcester, to assure them that I am with them in spirit, that I traveled to them immediately after passing from the body—for it seemed as though my thought and energy were directed to them. I am waiting to find the means of coming closer and giving them the information which I possess and which they also should understand. I am told that by coming here I will gain a portion of the power requisite, and in a little while will become strengthened in the knowledge of these spiritual laws which will enable me to come back over the line and complete a work which I have in mind, which I did not accomplish. With greeting to my friends and love to those nearest me, I am Francis Sibley. I was known by my friends as Frank.

[Report of Public Séance held Jan. 26th, 1883.]

Invocation.

Oh! thou Divine and Benevolent Spirit of Love, send down thy ministering angels, we pray thee, that we may feel their influence and become strengthened under thy benign and genial care. Oh! may we receive from angelic life those tokens and tidings of good cheer that will demonstrate to the human heart that death is only the gateway of life which uncloseth the weary into the land of light and beauty, where unto all are given opportunities to unfold in grace and wisdom, and perfect the love-attributes within, become as the angels, who delight to do the will of our Father in heaven. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we are now ready to listen to your questions.

QUES.—[By N. N. D., Ackley, Iowa.] Do spirits occupy space in the spirit-sphere? If so, can more than one spirit occupy the same space at the same time?

ANS.—Spirits, although not limited to space, do certainly occupy space in the spiritual world; the spirit-body must have room in which to exist; one spirit cannot occupy the same modicum of space at the same moment with another.

Q.—[By a subscriber, Harrodsburg, Ky.] Are persons in process of mediumistic development ever subject to ill health therefrom, in its early stages?

A.—Individuals passing through the period of mediumistic development are very frequently attacked by illness of some kind. Pain or suffering is a refining process, and very often will do that for the spiritual and physical natures of a mortal that nothing else can or will do; consequently spirits, in operating upon the mediumistic forces of a person, in order to unfold them for future utility, may subject that individual to various pains, aches, or ailments of the body; but when the unfoldment is accomplished, he will feel himself strengthened in every particular [illegible]

Q.—[By H. J. Kilborn, La Fargeville, N. Y.] Please explain the cause of the aurora borealis, or Northern lights; and the cause of their change in color from a silvery white to deep crimson?

A.—We understand that the aurora borealis is produced by the electrical currents of the earth's atmosphere, which are concentrated in the northern portion of this planet. The changes in color of these lights are caused by the variations in degree and power of the electrical fluid playing in that portion of the heavens.

Robert Anderson.

I am permitted once more to manifest from your circle-room and bring messages from the spirit-world, for I feel it important for me to announce my continued existence. Twelve months back, *at this very hour*, the services over my remains were being pronounced, and in a few brief, fleeting moments, all that was mortal of me was consigned to the mother earth. To-day I feel that I have gathered from the old form and from the old life all that is requisite for my unfoldment, and for the upbuilding of my spiritual body. I can part with them now and turn away to a new life, for I feel that I am indeed *a new creature*; one possessing the same qualities of mind, the same emotional nature, the same affections of the heart; but one who has been provided with new elements of life for the continuance of an unfolding existence. So, friends, I return to-day to give fraternal greeting from my home in the spiritual land, and to say to those who remain here in the body, I look forward to the time when you will greet me in my home beyond. It is not a shadowy home; it is no vaporous place where I reside; but a world of beauty, of tangibility. I look around me and behold the green fields, the blooming flowers; I gaze upon the stately trees, uplifting their giant heads; I look afar and behold the lofty mountains; at a little distance gleam the clear, sparkling waters, like those I loved so well when in the earthly form. These things are *material* to me, although I am a spirit. The spiritual life there corresponds to materiality; it is the refined substance, of which you have the outer, grosser covering, here in earthly life; so when I speak of blooming flowers, of waving trees, of singing birds and rippling waters in the spiritual world, I speak of what I have *seen and experienced* in my own life; and I wish my friends to realize that these things are with me; that the home to which I hope to welcome them by-and-by will present as grand an appearance to them as ever did any of the most beautiful retreats of earth which it has been their fortune to visit and gaze upon. I do not find winter snow and frost in my spiritual home. I find enough of that when I come in contact with earthly life; for here you have the outward conditions of natural existence, while the spirit-world has outgrown these and advanced to a more salubrious climate, a more congenial and beautiful condition; it is receptive, and it not only holds the germs of all beauty and loveliness, but these blossom out and present an appearance that delights the spiritual eye.

When I look backward over my earthly life and think of its experiences; when I gaze around me and behold the world teeming with beauty, although I perceive many sad and depressing conditions of human life, yet I can realize much that is in store for mankind; when I look upward and behold the flaming stars rolling in space, and know that many of them are worlds peopled by advanced intelligences, and that I may study and learn of them, learn to grow as they have grown, to advance in knowledge, in the attainment of wisdom, I feel indeed as one blessed among many. I loved to gaze upon the stars when in the body, and to speculate as to their composition and whether they were inhabited, what were the nature and characteristics of their inhabitants—provided they were inhabited. And now, from my spiritual home, I can behold them moving majestically, more clearly than I ever could while in the mortal form; and I am taught by higher wisdom-spirits that we may visit many of those planets, learn of their inhabitants, understand their conditions of life, and perhaps by-and-by attain to the same conditions for ourselves. As I listen to them with the spiritual ear:

"Forever singing as they shine,
The hand that made us is divine,"

I feel to exclaim with Milton:

"These are thy glorious works, Parent of Good! Almighty!
Thine this universal frame, so wondrous fair!
Thyself how wondrous, then!"

I feel to fall down in adoration before the great Supreme Being who has planned and made this wondrous universe, not only for the contemplation of humanity, but for its advancement and unfoldment.

I come, bearing my messages of love to friends, assuring them that I forget not one. Even though apart from them, at times, because pursuing spiritual avocations, yet frequently I come to their homes, bearing the silent influence of spiritual affection and peace which I feel falls upon their inmost hearts, bearing strength unto their lives, even though they understand not the source from whence it comes. I would say to them: Oh! be of good cheer! take courage! press on! Although you cannot understand and penetrate the mysteries that to you veil the future life, yet if you have faith that the Father of all has cared for every one of his children, designing for each an immortal life, the thought will sustain and strengthen you through every hour of trial.

You would like to know my occupation in the spirit-world. My friends know what I most loved while in the body; it was not to stand at the cutting-board, and ply the shears; they know when I was in my element—engaged in work which I felt might be for the benefit of others; using my influence to induce the tempted and fallen to seek for strength to resist evil; preaching to "spirits in prison"; or saying a good word and bearing my testimony for the cause of Spiritualism. And such is my employment now—for it is congenial to me. Mortals may not hear my words of exhortation, or know that I am working with them, for I seek to impart a silent influence to them, that they may feel the importance of the work which they have to do; that they may endeavor to benefit others by elevating their own lives. Purify self, and the impurities of others cannot affect you. If we rid ourselves of imperfections, those of other folks cannot do us harm. If we endeavor to make our own lives grand and beautiful, nothing can contaminate us by its touch. Neither spirits nor mortals have attained to the height of perfection, but all may press forward toward that goal. Good friends! let us work together for the purification of humanity; let us live in harmony together, and coöperate in sympathy; each one of us seeking to faithfully perform the work assigned to us. Then we may feel that we are indeed co-workers with the angels, and pursuing that employment which the Father of All knoweth is best.

I will say to my friends: every thought of love, every remembrance of my past life, in your hearts, comes to me wafted upon wings of light, laden with an *aura* richer than the perfume of flowers, which is sweet to my soul. I gather them all up and prize them as precious treasures. There are friends of earth to whom I need not whisper the word of affection; they *know* I can come to them, that I am frequently with them, bearing the deepest and tenderest expressions of sympathy and affection. But there are others who cannot come into the spiritual atmosphere of the higher life, because they are groping in the outward materiality of doubt; they cannot believe and understand the spiritual conditions of those who have passed on higher, and so they need a few words of encouragement and cheer from beyond the veil. To them I say: Rest assured, I can never forget one of you; you are dear to my heart. I can enfold you in my embrace, and feel that you are indeed my beloved. I bring to each one of such the blessings and benedictions of the angels.

I will not tarry, for I feel that others must be given the privilege of coming, but I felt to send a few words of greeting to my friends on this anniversary day. To me it is a blessed time, for, in looking back one year, I can behold the changes through which I have passed. I can understand more thoroughly the experience that have come to me. I now feel to rejoice in the beauty of the spiritual life, and to know that all has been designed by a Master hand.

One word more, my friends. I cannot close without exhorting you to work, will to grow, aspire to be, think, [illegible] truth and

truth, to strike a blow for right wherever you are given the opportunity; if you have the truth within you, *live it out in your daily lives*. We must seek to reform ourselves before we can reform others; to grow upward, to step up higher continuously, not to falter or fall; but if we do, struggle up manfully, endeavor to retrieve the mistakes which we have made; and in this way we will be giving influences of strength unto others which will benefit them, and advance ourselves upon the upward path. Remember that "A pure life is the beacon star of salvation, but a base example leads to death." Therefore, friends, let us embrace the true religion, old as the universe, the Science of Truth and Right, and put it into practice. We will not set a bad example unto others, we will only bring an influence of harmony, purity and abiding love unto all with whom we come in contact.

[To the Chairman:] I am, my friend, Robert Anderson, to my Boston friends.

Dr. Joel Shaw.

[To the Chairman:] I am in my fifth year of spiritual life, and I bring you greeting from the immortal side. I have many friends in Boston. I would like to gather them all together, so as to give them my blessing, and assure them that I am interested in their welfare, but through your beautiful sheet I will be glad to send them my greetings, and tell them of my home in the spirit-world. I will not enlarge upon it. I can indorse what the previous speaker said concerning the tangibility of the spiritual life. You may be assured that our homes are as palpable and real as those of earth. I have a work to do in the spirit-world, and I find it pleasant to me. I am engaged in fields where assistance is needed by those who are spiritually sick, those who are deformed in spirit, not rounded out as they should be, because in earthly life they were deprived of conditions necessary for the full unfoldment and development of every part of their being. These spirits are weak and suffering; they do not understand their own ailments; they feel distressed and unhappy. There is work enough among such fields for every earnest soul. I feel to join hands with the spirit who preceded me in any good work which he has in contemplation.

I will not speak further of this, because I have not the time. I wish to say one word to you, friends of earth, who are Spiritualists, who understand the science of spirit-return: you cannot comprehend all the laws of spiritual control, but you can learn of them, you can become informed as to their conditions, and come into association with the operating intelligences upon the other side. It is the work of many earnest spirits to seek to benefit and uplift the fallen or sick in spirit-life; those who have passed from the body after a life of error or wrong-doing, whose condition in the spiritual world is one of great unhappiness. It is the work of missionary spirits who desire to benefit humanity, to seek to uplift, to strengthen and to bless all such unfortunates ones.

We consider the best way for us to proceed—that which facilitates our movements—is to bring such spirits back to earthly life, into contact with those in the mortal form. Those of you who are earnest in endeavor, who desire to live and to do right, whose aspirations are upward, generate and send forth a magnetism which is strengthening, beneficial and elevating in its character. This magnetism is composed of spiritual and material elements combined, and flows through the pores of your system, and forms an atmosphere around you, into which we can bring the erring spirit and clothe him with it for the moment, which penetrates his entire being, until he feels that a new life has been imparted to him which is strengthening and uplifting in its character, and he begins, as it were, a new existence. It is not because spirits have no power that they are obliged to bring such individuals back to earthly life in order to begin the scheme of redemption; but it is because materialistic qualities, combined with spiritual emanations from lives that are pure and earnest in their tendency, give the required character and quality to the spirit. I can hardly explain these things to your comprehension, because you have to see the other side before you can realize them. What I wish to impress upon you is, that material elements are required, because the erring spirit is of the earth earthly; he is drawn downward, as though by a weight, to the physical life, and if not brought into contact with those who are good and true, he will surely gravitate into the surroundings of those who are inclined to evil. I would, therefore, impress upon you the importance of welcoming such spirits, giving them kindly counsel and advice, and assuring them of your sympathy, while at the same time you seek to assist them on the upward road; to bring to them, if possible, some knowledge of the importance of life, and of the meaning of true existence. Let them see that there is something beyond more noble than the lives which they have formerly led. They will listen to you because you are mortal individuals; that is, they understand that you possess the same qualities and tendencies, so far as physical life is concerned, as they did when in the body; that you understand human life; and they will take from you what possibly they would not from advanced spirits.

I am glad to see that circles have been opened where such spirits have been welcomed; where they can receive instruction and blessing from the material side. I wish to send out the thanks of the spiritual world to all those individuals who have endeavored to perform a work in this direction. For every kindly word of advice and loving sympathy which they have given to an erring spirit they will be blessed and strengthened ten-fold, for they have been assisting highly advanced intelligences in the work of elevating and strengthening the human race.

We must begin with those who are low down in a condition of ignorance and error, if we would regenerate humanity. Every time we perform a good action for the spirit-world, seek to bless and benefit those who are unhappy, in lowly conditions, we hasten the dawn of that era when there will be no sin, no ignorance, no pain or misery, because the human race will have advanced to a higher plane of intelligence and wisdom. You need not fear contamination or evil effects to yourselves from the presence of the undeveloped spirits who are guided to your homes by wiser spirits. If your own lives are pure, your aspirations high, you will be strong to counteract all evil with good. Let your example be noble and it will bless others. As the good man or woman on earth can enter prison cells and teach the convict, or visit haunts of sin and shed the light of truth upon the unfortunate without becoming defiled by the surroundings, so you can teach the crude spirits who come to you without suffering evil in consequence. Allow no *spirit* to commit a wrong act in your presence, or drink liquor or behave unseemly. Gentle yet firm advice will prevent all that. Give him to understand that you are his friend and will help him to redeem himself, and a cup of cold water will serve in place of the fiery draught he craves. The results of your labors will prove them to have been of God.

I find the time is waning; I must go. I sought not to have spoken so long; I crave pardon. I send my love—perhaps I said so—to my friends. It will do no harm to repeat it, because I feel it so intensely. I wish all to know I am happy in the spirit-world, in my work. I am pleased that the physical life is ended and that the spiritual has been taken up. Dr. Joel Shaw.

[Message given March 20th, and published in advance at request of controlling spirit.]

Achsa W. Sprague—Appeal for Horace M. Richards.

To the Chairman:—Once more I am pleased to announce my presence from your platform. It is not the first time that I have manifested from this loved place, nor I think will it be the last. I desire to send my love and warmest and affectionate greetings to my friends wherever they may be found, whether [illegible] friends in the body, in various directions and places in this country. To all I would send a word of cheer, and assure them more than that I am in earnest association and sympathy with them in all their good works [illegible] directed to the labor of [illegible] truth and the knowledge of immortal life unto those who are in darkness [illegible] who need a comforter. Are there [illegible] have not received and recognized the truth [illegible] of immortal existence. [illegible] strength are the spiritually [illegible] physically weak.

would like to be able to bring unto all such just that degree of comfort and assistance which they most require. As I cannot do this, since I am limited to material conditions, as are all our workers, yet I will do what I can, in connection with my friends of earth, to benefit those who are in need of assistance.

To all my friends I would send a kindly word, and to all of our mediums, not only those with whom I came in contact, in days past, but also those who are unknown to me, who are laboring for the promulgation of truth, who are seeking earnestly to spread the good work abroad, opening the eyes of the spiritually blind, feeding those who are affected with soul-hunger. To each one I bring a blessing and encouragement from the spiritual world, for I recognize these as my brothers and my sisters, and although their experience and discipline in life may seem at times severe, yet I believe if they will recognize all that is brought to them by their angelic helpers, and all the assistance or sympathy that is rendered them by earthly friends, they will agree with me, that there is much of sunshine, beauty and fragrance in the life that is devoted to the spiritual world and its workers.

I will not tarry here to raise my voice in behalf of these human instruments of the spiritual world. I have, in times past, besought those who visit our mediums, and receive instruction and light through their instrumentality, to give their influence, their strength and assistance to them, so they may be surrounded by a bulwark that will guard them from all undue influences of a baneful nature, and be able to attract to their side the highest and best intelligences of immortal life. I believe that Spiritualists are awakening to their duty in this respect. Although there is much of friction and of turmoil, many conflicting opinions in the air, so that we can hardly see the truth because of the smoke of the conflict, yet I think all this will in a little time pass away, and that we will understand and recognize our true friends wherever they are, and be able to understand who are really spiritual in their natures—that is, what constitutes a Spiritualist. We shall also be able to distinguish them from those who have entered the ranks of Spiritualism merely as curiosity-hunters, those who have such faith in their own opinion that they believe they will be able to discover all the alleged "fraud" and "delusion," and expose it to the world.

Our philosophy—our phenomena—stands upon the rock of truth, and whatever storms may assail it, or whatever tides may inflow upon it, it cannot be shaken from its foundation. Fact is the bulwark upon which it rests, and we may be confident that no matter how we are assailed by foes without or pretended friends within, Spiritualism will stand the test of time and turmoil, ever advancing in purity, dignity and strength. All earnest workers and mediums should be strong in spirit, determined to do their duty as best they can. Do not desire the gifts possessed by others, but resolve that you will exercise the powers you possess in the direction in which they are best unfolded, and your spiritual helpers will do the rest; you need not fear but that you will be sustained in spite of all difficulties.

While I come to speak to my friends in general, and give them my love, I come particularly to send a few words of affection and sympathy to one friend who is very dear to me. I wish to say to him: Although you realize and understand I am frequently present with you, that I bring my inspirations and ministrations to you in order to stimulate you to a higher unfoldment, and to assist you in material ways, that you know my affection surrounds you like the aroma of a flower, yet I feel I must come here and send you my token of love, assuring you of my blessing and my continued encouragement. I wish you to feel that although you are disciplined at this time in painful ways, yet the experience will prove for your good; you will understand by-and-by why these things were brought to your life, and when you join me in the spirit-world, and look back on your past career, you will be able to exclaim: "All has been for the best. Although through devious ways I have struggled up to my present height, yet I could have attained this summit in no other manner, and would not have it otherwise if I could." Then rest assured that your angel friends are with you; they bring you sympathy and strength, they will endeavor to cheer all the remaining days of your present life, and meet you with glad greeting when you enter the Summer-Land.

While I come to send my word of love to this particular friend, I wish also to appeal to the public in his behalf. To those who knew and loved me in days that are gone, when I stood before them on the platform and endeavored to enunciate the truths of immortality which I received from the angel-world, to those who at times now speak of me in terms of endearment, who have the memory of my life fresh in mind, I appeal for my friend, and ask them to do toward him as they would, in my behalf, were I, embodied in physical form, in the same unfortunate situation in which he is now placed. My friend has been a great worker for the spirits in his own peculiar way; his ministrations have been felt and recognized; many mortals have been assisted and comforted through his instrumentality. And now that he is in a helpless condition, stricken down by the hand of disease, and not able to perform that labor which would bring him in pecuniary support, I ask my friends to send him what little assistance they can, feeling that it will be put to a good use, and believing that they are extending their bounty unto me; for although I am a spirit, yet I am enabled to appreciate fully the kindness of friends.

I have the permission of your spirit-chairman to have my message advanced. The friend to whom I refer, and to whom a portion of my remarks is directed, is Mr. Horace M. Richards of Philadelphia. Achsa W. Sprague.

MESSAGES TO BE PUBLISHED.

Jan. 23.—Lotela, for Mrs. Eleanor S. D. Twiss; Mary E. Jacobs, Henry Crafts, H. M. L., Minnie.

Jan. 30.—Mrs. Emma Carter; Robert Morris, Jr.; Julia Abbott; Adam F. Prentiss; Red Eagle, for Gen. Meacham; Blossom, for Mrs. Fannie Congdon, Joseph Cheever; Carrie Snow.

Feb. 2.—John Meskimen; Alice A. Pinkney; Charlie H. French; Mrs. Roxana Orcutt; George A. Hewitt.

Feb. 9.—Isaac Tabor; Mary Etta Pierce; James Miller; Judge Ezra Wilkinson; Star Flower; Lillie, to Mrs. H.

Feb. 13.—Andrew Bigelow; Jeremiah Desmond; George Davis; Alice Cheever; Sarah Higgins; Lila Ventriss.

Feb. 16.—Edson N. Leonard; Solomon Rankin; Mrs. Annie E. Metcalf; Mrs. Hannah Van Winkler; John Hazleton; E. A. Stevens.

Feb. 20.—Bernard Thornton; Nancy Sumner; Rollin Sanford; Mary Ellen Pittsch; Nancy A. W. Priest; Alice Peabody.

Feb. 23.—William F. Dodge; Dr. H. O. Wright; Rhoda Winchester; Mrs. A. Jones; Parson Thompson; Julia E. Terry; Annie; John H. Currier.

Feb. 27.—D. F. White; Will Jackson; Julius Pratt; Eliza Chesler; Locota, for Andrew Stacy; Anna U. Carlyle, William Spear, Annie O. Toynton.

March 2.—Gulliver Foy;—Bertha Washington Palmer; Willie Witt; Maud Lilian; Moritz; Eliza McIntyre; Fred McKenny; Carrie Manchester; Olive Belle Sanford; Julia Blair; White Kennedy; Johnnie McFarland; Lotela, for Bertha Lewis; Lucie Evans; Frank Barkley; Georgie Wilkins; Willie Walker.

March 6.—Dr. S. P. French; Mary Ella Hallett; Hon. James Wilson; William Jenkins Fange; Mrs. Elizabeth Page.

March 9.—John M. Brown; Mrs. Carrie A. Pike; George Reynolds; Maria M. Shepard; Samuel Hatch; Anita, for Ed. Wilkins; Annie Lawrence; John P. Ordway; Mary White; Samuel Walters.

March 13.—Edward Chaler; Robert Burr; Mrs. Mary Haley; Maj. J. A. Petty; John Bentley; Mrs. Mary Webster; Washburn.

March 16.—Reuben Godfrey; Mary Elizabeth Walker; Joseph Cross; Miss S. L. Skinner; Rufus Osgood; [illegible]

March 23.—Mrs. Rebecca B. Cowdrey; [illegible] Woodruff; Sullman Brooks; Mrs. Sarah Ann [illegible]; Rebecca H. Thornton; Thomas M. Ryley; William [illegible]

March 27.—Mrs. Elizabeth Smith; George [illegible]; Edwin Buckley; Annie J. Tilden; George [illegible]; Mary Goddy.

☞ It is somewhat strange that with all the literature issued from the press in Boston only one should publish [illegible] before us is a stout, handsomely [illegible] document, sent forth by the [illegible] Company, 105 Summer street, [illegible] It bears the [illegible] title of *Facts*, [illegible] incidents and inferences collected and drawn from the experiences of [illegible] who are avowed Spiritualists. In most [illegible] may suppose themselves [illegible] statements [illegible] The [illegible] of this [illegible] proof [illegible]

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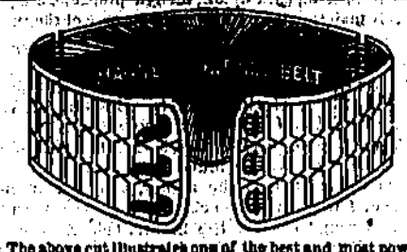

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March 3.

J. WILLIAM FLETCHER,

TEST AND BUSINESS MEDIUM,

ALSO

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MRS. CORNELIA H. BUCHANAN (late Decker) continues the practice of Psychometry (205 East 80th street, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, five dollars; mineral or mining examinations, ten dollars. Jan. 6.

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MRS. STODDARD-GRAY AND SON, DEWITT C. HOUGH, hold Séances for full-form Materialization and answer Written Questions Sunday, Monday, Wednesday and Friday evenings, 8 o'clock, and Tuesday afternoons, 2 o'clock, at their residence, 330 West 34th street, New York. Admission $1,00. Private séances by appointment. 4w*—March 17.

PRACTICAL.—A private lady Psychometrist, of great talent, gives written Readings of Character, Business and Health. Enclose handwriting or lock of hair, with two dollars and two 3-cent stamps. Address PRESCOTT, Box 200, 21 Park Row, New York City. April 7.—4w*

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 125 West Eleventh street, between 5th and 6th Ave., New York City. Nov. 18.—33w*

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Banner of Light.

ALL SORTS OF PARAGRAPHS.

Digby would respectfully suggest to certain dummies of questionable contemporaries that paper pellets do n't cost anything.

Speak the truth; yield not to anger; give, when asked, of the little thou hast; by these three steps thou shalt go near the gods.—*Buddha.*

Dr. Sargent's practical talks on physical training are capital. The tissues, he says, need regular exercise to insure health. He also says the liver is apt to get disturbed by beer-drinking, and the influence of a disorganized liver over a man's demeanor is at once apparent.

The *New-Jerusalem Messenger* has concluded to place a hyphen between "New" and "Church" and "New" and "Jerusalem" when these words are compounded as adjectives. We record this as an instance of a new juncture in Swedenborgianism.—*Christian Register.*

The fogies of our Legislature are talking about "the Sabbath of the fathers." But they forget that "the fathers" did n't have railroads and steamboats in their day, and consequently did n't know how good it was to get to the seashore on a hot Sunday, to inhale the pure, invigorating sea-breezes and listen to inspiring music. Their descendants have, however, and are better in consequence during the week days of toil. If one desires a healthy soul he must possess a healthy body.

"Music is a thing of the soul; a rose-lipped shell that murmurs of the eternal sea; a strange bird singing the songs of another shore."—*J. G. Holland.*

Vanderbilt's ball has caused a great squall—in the newspapers; that's all!

When we are dead, if our friends should be so foolish as to put up a grave-stone (and we hope they will not, for we would prefer them to give the money to the poor), we suggest the following for an epitaph: *The children and cats and dogs loved him.* This, not the highest praise, perhaps, can be said of any one; but we should esteem it as the highest truthful compliment that could be paid to us.—*Gardiner (Me.) Home Journal.*

A story is told of an Eastern swell who was out in Western Texas trying his breech-loading shot-gun on the wild turkeys. He fired five or six shots, and missed every time. Firing again with both barrels, he cried, "I got that one; did n't you see the feathers fly?" "Yes," replied the Texan who was with him, "the feathers flew so well they carried off the meat."

Jesus Christ was an amiable and virtuous man. The morality that he preached and practiced was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many years before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any.—*Paine's Age of Reason.*

The Chicago *Times* says that "no race of people coming to this country become so soon thoroughly Americanized, and are so free from the narrow political clannishness that characterizes immigrants of some nationalities, as the Jews."

An exchange favors preaching by proxy; but congregations often seem to prefer hearing by proxy, judging from the number that stay at home from church.—*Christian Register.*

A splendid dog fell overboard from a steamer. The captain refused to stop for anything short of a drowning man. "You will stop for me, of course," said the gentleman, as he leaped overboard. Of course master and dog were both saved.

Amounts to the same: The man who stops his paper to economize ought to cut his nose off to keep from buying handkerchiefs.—*Louisville Straws.*

CURE FOR DYSPEPSIA.—One-half ounce powdered Turkish rhubarb; one-half ounce powdered magnesia. To be taken three times a day, after each meal, one-half-teaspoonful mixed with one-half wine-glass of water. A little sugar, if wished.

Jesus came and abolished the law of Moses. Mohammed followed him, and introduced his five prayers a day. The followers of both these say that after their prophet no other is to be expected; and they occupy themselves talking thus idly from morning to evening, but meanwhile, you who are living under one of those dispensations, tell me, do you enjoy the sun and the moon more than others, or less than others?—*Sabam, 10th cent., A. C.*

The *Journal de Pharmacy* gives the following recipe for a mucilage which will unite wood, porcelain and glass: To eight ounces of strong solution of gum arabic add thirty grains of solution of sulphate of alumina, dissolved in two-thirds of an ounce of water.

Put a man into a factory, as ignorant how to prepare fabrics as some teachers are to watch the growth of juvenile minds, and what havoc would be made of the raw material!—*Horace Mann.*

The startling discovery has been made by M. Pasteur that the saliva of a person fasting is venomous, as it contains parasites which will inoculate. Breaking the fast deprives the saliva of its poisonous quality, as the parasites are then taken into the stomach with the food. The eminent biologist gives for the present only the fact, and makes no attempt at explanation.

A helping word to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth-rolling prosperity.—*Beecher.*

FOREIGN NEWS.—By a boiler explosion at St. Dizier, France, 1st inst., twenty-six persons were killed and thirty-eight injured.—During the terrific gale recently on the English coast, six fishing-smacks were sunk and forty sailors lost their lives.—The anniversary of the birth of Prince Bismarck was celebrated on the 1st inst.—The St. Petersburg police have captured eight Nihilists in the suburbs, after desperate resistance, among them a very handsome and highly intelligent woman.—A despatch from Trebizond says the Russians are preparing to occupy Armenian territory.—Several European governments are considering measures to compel the Swiss government to prevent assassination plotting in Geneva.—A systematic method of emigration has commenced in the west of Ireland, and the first lot of emigrants are on their way to this port.

Who shall say
That from the world of spirits comes no greeting?
No message of remembrance? It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits speaking to us
As friends, who wait outside a prison wall
Through the barred windows speak to those within.
—*Longfellow's Michael Angelo, in Atlantic Magazine.*

The walls of Paris, which are to come down, cover a strip of ground 160 feet wide and 25 miles long, and the city will gain $20,000,000 in land by their removal.

Near Selzburg, Austria, a mine has been found which seems to have been abandoned at least two thousand years ago in consequence of an inundation. Bodies of the ancient salt-miners have been discovered among the *débris* tolerably well preserved. Among the implements were wooden shovels, a basket made of untanned raw-hide, a piece of cloth of coarse wool, and the remains of a torch bound together with flax fibres. The disaster which flooded the mine had evidently been sudden.

A woman has been drawn to serve upon the jury in Clarion County, Pa., to serve for the April term.

A little four-year-old, upon retiring the other night, began to say her evening prayers, as usual, and after repeating, "If I should die before I wake," paused a moment, and added, "What a rumpus there would be in this house!" Then she recited the concluding lines of the prayer, and scrambled into bed.—*Hartford Post.*

The dome of St. Peter's at Rome lately glistened with a mantle of snow, the first in thirteen years.

We often hear the expression that "the fire has gone out." And it is said that in some of our large places you can actually see the fire escape.—*Marathon Independent.*

A remarkably honest Chicago doctor sent in a certificate of death the other day with his name signed in the space reserved for "Cause of death."—*New Orleans Picayune.*

Oh, how my head aches! Remove the cause by Dr. Benson's Celery and Chamomile Pills. 50 cents.

Spiritualist Meetings in Boston.

Banner of Light Circle-Room, No. 9 Montgomery Place.—Every Tuesday and Friday afternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page. L. E. Wilson, Chairman.

Horticultural Hall.—The Boston Spiritual Temple, Sundays, at 10½ A. M. and 7½ P. M. W. J. Colville, Speaker; E. Holmes, President; W. A. Duncklee, Treasurer. The public cordially invited.

New Era Hall.—The Shawmut Spiritual Lyceum, 176 Tremont street, Sundays, at 10½ A. M. J. E. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1, Appleton street, Sundays, at 10½ o'clock. D. N. Ford, Conductor.

Eagle Hall, 616 Washington street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 24 Essex Street (1st flight).—Sundays, at 10½ A. M. and 2½ and 7½ P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Spiritual Lecture-Room, 26 Hancock Street.—W. J. Colville's guides conduct the following meetings: Sundays, 3½ P. M., for Bible interpretation; Tuesdays, 8 P. M., Conversation on Health and Healing; Fridays, 8 P. M., Public Reception for Answering Important Questions.

Ladies' Aid Society, 1051 Washington Street.—Fridays, at 2½ P. M. Business Meeting at 10 o'clock. Sunday afternoons, at 2½ o'clock, Tests, etc.; Conference in the evening. Mrs. A. M. H. Tyler, President.

Eagle Hall.—Spiritual meetings every Saturday evening, at 7½ o'clock. Dr. N. P. Smith, trance orator and test medium.

Mystic Hall, 70 Main Street, Charlestown District.—Sunday afternoons, at 3 o'clock. C. B. Marsh, Conductor.

Chelsea Spiritual Association, Odd Fellows' Building, opposite Bellingham-street Horse Car Station. Sundays, at 3 and 7½ P. M.

THE LADIES' HARMONIAL AID SOCIETY, Friday afternoons, at 2 o'clock, in same hall. Business meeting at 4½. Entertainments in the evening. Mrs. S. A. Thayer, President.

NEW ERA HALL.—Owing to our children being engaged in the Anniversary celebration given by Mr. Colville the day previous, our services on Sunday, April 1st, were not as extended as usual, our children not having time to learn new pieces. The exercises consisted of singing, reading in Manual, Banner March, songs by Banner Quartette, recitations by Bessie Brown, Georgie Wilber, Arthur Milliken, Rosie Wilber and Ernest Fleet, reading of a Letter of Greeting from Atlanta, Ga., and response from this Lyceum, by Mr. Rand; closing with remarks by Mr. Hatch, and Target March. C. FRANK RAND,
Assistant Conductor Shawmut Lyceum.
8 *Webster street, Charlestown District.*

HARMONY HALL.—On Saturday afternoon and evening well-attended meetings were held in this place to celebrate the Thirty-fifth Anniversary of the Advent of Modern Spiritualism. Prescott Robinson presided at both sessions. David Brown opened the afternoon exercises with a speech in which he described different spirits present; Dr. Orne of Lynn made an address, purporting to be inspired by the late Rev. Henry Beavy; Miss Flora H. Averill gave a recitation; Mrs. Minnie C. Stone sang, and remarks were made by Mrs. Maggie J. Folsom, Mrs. Norris and J. D. Henderson. The evening programme was very similar to that of the afternoon.

CHARLESTOWN, MYSTIC HALL.—Sunday, April 1st, appropriate anniversary exercises were held in the afternoon at the usual hour. Mr. David Brown and Mrs. M. W. Leslie occupied the most of the time, speaking and giving tests, followed by remarks from Dr. Ira Davenport and Mr. Berney which were very interesting. Excellent vocal and instrumental music was furnished by the choir and Miss Braham of Boston. Next Sunday, April 8th, Mrs. Maggie Folsom and Mr. David Brown will occupy the platform at 3 P. M. C. B. M.

DRAMATIC RECITAL.—Miss Emma G. Greenleaf, the talented elocutionist, will give a recital at the Musical Conservatory, 13 Pemberton Square, Boston, April 12th, commencing at 8 o'clock P. M.

Parker Memorial Hall.

On Sunday, April 1st, the regular meetings were continued in this hall at 3 P. M., when there were some four hundred people in attendance. The music was unusually good, the flowers on the desk were beautiful, and the entire service of a pleasing nature. The lecture delivered by W. J. Colville, under influence of his inspirers, was upon "The Ideal Woman." Members of the congregation have secured a *verbatim* report, which will appear in our columns as soon as space permits. At its conclusion the lecturer thanked his many friends there assembled for their great liberality in sustaining the meetings, and announced that there was now no doubt but that they would be regularly continued until the summer vacation; the collection for expenses paid everything easily—the rent of the hall being secured by influential members of the congregation. Sunday, April 8th, the topic of discussion will be "Joan of Arc, and Other Remarkable Women of History." Services at 3 P. M. precisely. Everybody cordially invited.

New Publications.

YOUTH: Its Care and Culture. An Outline of Principles for Parents and Guardians. By J. Mortimer-Granville, with American Notes and Additions. 16mo, cloth, pp. 167. New York: M. L. Holbrook & Co. For sale in Boston by Clark & Carruth, 340 Washington street.

The excellencies of this volume can scarcely be overrated. Its chief purpose is to expose certain fallacies respecting the care and education of those who, having emerged from childhood, are rapidly approaching the field of active life. After having in the first chapter duly considered the laws of heredity and their operation, and in the second the importance and means of eradicating transmitted constitutional affections, the author, who is one of the wisest and most thoughtful writers of England, enters upon the main subject of his book at that point which may be looked upon as the threshold of mature life, where man, inspired by a faint glimpse of the world before him, takes on new powers, and evolves new functions with which to fulfil his destiny. Personal characteristics, habits of thought and feeling that are to distinguish him from others, are now formed, and that these may be such as will result in happiness to himself and others the teachings of this work are submitted to parents and guardians for their adoption. The author considers health and good physical development essential to the attainment of the end in view.

THE ROYAL ANTHEM BOOK. By Mrs. Clara H. Scott. Long 8vo, boards, pp. 196. Cincinnati: Published by F. W. Helmick.

This work is said to have been prepared "expressly to meet the demands of the masses of church singers throughout the country." This remark evidently refers more to the particular form of music it contains, rather than to the words, for no one can reasonably suppose that any very great "masses" of people demand dogmas and doctrines set to music that no liberal, progressive-minded person can subscribe to. The *music* may be very good, undoubtedly is; but its sweetness is not sufficient to disguise the bitterness of the theological pill the doctors of divinity seek in this way to administer to the people. There never was a time when the field of poetry has been so white with beautiful and inspiring words, waiting the coming of a hand to harvest it, wed it to music and send it singing over earth; and yet our book-makers persist in rattling the dry bones of an effete theology in our ears, thinking that the manner in which they are shaken will so charm our sense of hearing that our eyes will be blinded to their hideousness. Let there be a change.

REPORT OF THE COMMISSIONER OF AGRICULTURE FOR THE YEARS 1881 AND 1882. 8vo, cloth, pp. 704. Government Printing Office, Washington, D. C.

The value of this work as a means of increasing the productive powers of this country will meet with quick recognition. It is unquestionably the most complete and reliable report that has emanated from the Department it represents since its institution. It presents to the people the results of the most carefully conducted experiments in the growing of farm and orchard crops and the raising of stock, and practical information respecting matters upon which rests the real, substantial wealth of this country, and, in fact, of the world. The tables of statistics are numerous, and show that a vast amount of labor must have been expended in collating them. Much attention is given to the most effectual means of preventing the ravages of insects upon vegetation and of disease upon animals. The treatments of the various subjects are made clear by many fine plain and colored lithographs, engravings and diagrams. Three hundred thousand copies have been published by order of Congress.

A NEW THEORY OF THE ORIGIN OF SPECIES. By Benjamin G. Ferris. 12mo, cloth, pp. 278. New York: Fowler & Wells, 753 Broadway.

The author accepts the doctrine of Evolution, but in a general sense only, claiming that creative intelligence and power are employed in the production of the successive steps of the process. He doubts certain propositions advanced by Darwin; such, for instance, as natural selection, spontaneous generation, the identity of the vital or bioplasmic element in all classes of life, etc. Assumptions like these he thinks are formed on data which, though probable, are positively undetermined. The main purpose of the author seems to be to effect a reconciliation of biological science with a belief in an over-ruling Providence.

SONGS OF AN IDLE HOUR. By Wm. J. Coughlin. 16mo, cloth, pp. 214. Boston: A. Williams & Co., Old Corner Bookstore.

There is more poetry in this, both of thought and expression, than is to be found in many a more pretentious volume, though the author, who is a business man of Lowell, makes no claim to a position upon the lowest round, even, of the literary ladder. The contents of the book are what he terms the results of a form of recreation adopted by him in the idle hours of an active life. The great variety of subjects, "from grave to gay, from lively to severe," and the diversity of treatment, serve to make it an agreeable companion for all times and moods.

RECEIVED: THE COUNTESS OF RUDOLSTADT. A Sequel to "Consuelo." By George Sand. Translated by Fayette Robinson. 12mo, paper, pp. 329. T. B. Peterson & Bros., Philadelphia.

LA BELLE LISA; or, The Paris Market Girls. By Emile Zola. 12mo, paper, pp. 312. T. B. Peterson & Bros., Philadelphia.

VACCINATION: ITS FALLACIES AND EVILS. By Robert A. Gunn, M.D. Third Edition, Revised and Enlarged. Ph., 12mo, pp. 38. New York: Nickles Publishing Company.

SOME OF THE REASONS AGAINST WOMAN SUFFRAGE. By Francis Parkman. Ph., 12mo, pp. 16.

THE IMMORALITY OF RELIGIOUS CAPITALS. A Lecture delivered in Paine Hall. By James Parton. Ph., 16mo, pp. 16. Boston: J. P. Mendum, office of the Boston *Investigator.*

FOREST PROTECTION, and the Tariff on Lumber. *Spirit of the Press.* Ph., 12mo, pp. 36.

COVENANTERISM. An Exposure of the Project to put a Religious Creed into the Constitution of the United States, and Convert this Government into a Persecuting Power. By Arthur B. Bradford. Ph., 12mo, pp. 12. Thomas Sharp, Salem, O.

A Tribute from Judge Cross.

To the Editor of the Banner of Light:

May I be permitted through the mediumship of the *Banner of Light* to express the thanks of our little circle of four to the noble spirit who communicated in your free circle of Jan. 19th, under the name of SOPHIA M. (A.), the message which appears in your March 31st number.

It is a due courtesy for us to respond so far as to say that the spirit author of this message is one of a faithful band whose combined efforts are directed to human progress and reform. The substance and minutia of the communication are perfectly intelligible to the members of the circle to which allusion is made.

The spirit LEMMIE is also as familiar to the circle and the writer as are the friends of this world to our ordinary perception.

New York City. NELSON CROSS.

Benefit Seance.

Mrs. Maud E. Lord has generously volunteered to hold a *séance* in Eagle Hall, 616 Washington street, Boston, on Friday afternoon, April 6th, at 2½ o'clock, for the benefit of MRS. Fales, the well-known medium, who has been sick all winter, and unable to attend to any business. The object is a worthy one, friends, and the hall should be filled on this occasion.

THE AMERICAN UNIVERSITY.—Dr. Joseph Rodes Buchanan, author of "System of Anthropology" and other works, is to be the head of this pantological institution, to be located in Boston, one department of which, the medical, is to be opened in April next. The object of this movement is to realize the highest ethical principles in education, as well as to impart thorough instruction in technical knowledge. For example, that the medical art may be made philosophic and satisfactory to a rational mind will be demonstrated, it is anticipated, by this branch of the university. A charter for the American University, to be established in Boston, was issued a short time since. The university will pay as much attention to moral as to intellectual culture, and will make industrial occupation a part of education. The endowment pledged to the university will insure the operations of the institution when a suitable corps of professors is obtained.—*Exchange.*

MODERN SPIRITUALISM.—Mr. Thos. B. Hall's little volume, entitled "Modern Spiritualism, or the Opening Way," (A. Williams & Co., publishers) is composed of three papers, of which two have been previously published in the *Unitarian Review.* Twenty years ago the author published a volume under a similar title, and the views then expressed have been confirmed and strengthened by his later investigations... Spiritualism, as he believes in and endeavors to explain it, is an elevating and enlightening influence which links man with the unseen and draws him toward the eternal. His tone is devout and his sincerity beyond question; and readers who fail to sympathize with his views or to agree in his conclusions cannot well refuse him the tribute of their respect.—*Boston Journal.*

☞ None but those who possess OAHSPE will be able to explain some of the terms used in Dr. Newbrough's articles. "Es" means the spirit-world, or that which is unseen by mortals. "Su'is" is a term used to denote clairvoyance and clairaudience, or the operation of the spiritual perceptions. "Sar'gis" implies materialization, or a person in whose presence spirits can take on the semblance of mortal forms. Many of the Oahspean terms, if introduced into spiritual literature, would give greater brevity and directness of expression.—*The Medium and Daybreak, London, Eng.*

It was once said of England, the mistress of the ocean, that "her sails whiten every sea." The propulsion of vessels by steam, instead of wind as heretofore, has plucked a feather from the plumage of that aerial metaphor. One of the most formidable of English ironclads, or war vessels, is called "The Destroyer." This floating monster of destruction is claimed to be absolutely impenetrable. All efforts to pierce her steel coat *must*, we are told, *fail.* Dr. Graves's Heart Regulator, on the other hand, *never fails* to cure the most aggravated and distressing cases of heart disease.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulton street, holds services every Sunday at 11 A. M. and 7½ P. M. Speakers under engagement: Mrs. F. O. Hyzer, for April; Mr. C. E. Lynn, for May, and Mrs. F. O. Hyzer, for June. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 3 and 7½ P. M. Educational Fraternity of Sunday School, meets every Sunday at 10½ A. M.; Ladies' Aid Society every Wednesday, at 2½ P. M. Social Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock. Psychic Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 6th street, corner South 2d street, at 7½. Charles S. Miller, President; W. H. Collins, Secretary.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

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