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Free Thought.

ORIENTAL vs. OCCIDENTAL SPIRITUALISM.

BY A. E. NEWTON.
NUMBER TWO.

In a previous article the writer pointed out some of the characteristics of Brahmanic and Buddhist Spiritualism, which are deemed sufficient to account for the stagnant and degraded condition of the people over whom those systems have long held sway; and stated that the laws of evolution and of cyclic progress lead to the expectation that in process of time a higher system of religion would be developed, and that in a region to the west of India. I will now proceed to remind the reader that

SUCH A RELIGION HAS APPEARED. Abundant evidence exists that, after Brahmanism and other primitive systems had prevailed in Eastern and Central Asia for probably thousands of years, there was developed, on the shores of the Mediterranean Sea, in the land of Palestine, a system of religion, embracing Ethics and Spiritualism, having indeed many ideas in common with older systems, yet presenting prominently certain characteristics which were either wholly wanting or but dimly indicated in the more ancient cults.

Among these was a conception of the FATHERHOOD OF DEITY, as actually exercised in a parental care over all his creatures (in place of the withdrawal and indifference attributed to Brahmanism), with a readiness to guide and help all who put themselves in the mental and moral conditions necessary to the reception of such aid. A necessary corollary of this idea was that of the BROTHERHOOD OF MANKIND—that all human beings, as offspring of the universal Father, are intimately related as brothers and sisters, and hence owe to each other mutual kindness, good-will and helpfulness—an idea which, if practically worked, would at once abolish all caste, all slavery, spoliation, injustice, crime, and every form of selfishness—in fact, bring heaven on earth. Beyond this, this later religion inculcated, as one of its marked features, the duty of returning good for evil, blessing for cursing, and good-will for evil, blessing; with the practice of self-denial and even self-sacrifice for the good of others. Its great teacher is represented as having himself set the example of spending years of his life, to the neglect of ordinary selfish pursuits, in going about healing all manner of disease, curing the blind and deaf, and instructing such as would hear him in the truths of what he called "the kingdom of heaven," or the reign of peace and good-will—at the end yielding up his life in exonerating torture at the hands of his enemies, in the belief that the world would be benefited thereby. In fact, he appears to have initiated a sort of aggressive benevolence, the like of which the world, so far as we know, had never before witnessed. And his immediate disciples are said to have been sent forth by him on like benevolent missions, and enjoined to imitate his example. Further, he is said to have taught that the final judgment, or discrimination of character and assignment of future destiny, is to turn on kindness or service to the needy and suffering in this life, rather than on belief, professions, self-tortures, or observance of rites. In fine, that the proper duty of life and sure preparation for future bliss consists in kindly service or helpfulness to our fellow-beings.

Further, this religion emphatically taught the availability of HELP FROM ABOVE, both by way of enlightenment in the truth, and aid in overcoming evil and wrong in those who sought it by repentance and desire for amendment; which help was obtainable through two distinctly recognized forms of agency—the one termed the "Holy Spirit," or "Spirit of Truth" (i. e., truthful spirit—not very clearly defined, but which an expansive Spiritual Philosophy enables us to rationally understand); the other that of Ministering Angels, or invisible purified and elevated beings, employed in executing the will of the universal Father, and thus furnishing an intelligible agency by which even an infinite Being can reach and minister to finite personalities. Moreover, the great teacher of this religion is reported, though somewhat indistinctly, as having recognized the idea (so probable and natural in itself) that "the dead," or departed of our race, "if accounted worthy," are raised to an equality with "the angels," and so doubtless become associated in this work of ministration. And he is said on one occasion to have himself had an interview with two (Moses and Elias) who had been for centuries in the world of spirits, and who talked with him about his own future work and experience.

Still further, this religion inculcated a form of SPIRITUALITY, or spiritual culture, which consisted not, like that of Buddhism, in merely intensifying the intellectual perceptions to a knowledge and control of the occult forces of the universe, but in a development and exercise of the higher and nobler qualities and capabilities of the human spirit, such as "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance" (self-control), which were styled "the fruit of the spirit." While it recognized and approved the exercise of various "spiritual gifts," or occult powers, among which were those of healing disease, speaking in unknown tongues, interpretation of the same, prophecy, working of miracles, discerning of spirits, etc., yet it enjoined that these should be used only for "edifying" or "upbuilding"—that is, for human improvement—and it directed that "charity," or unselfish love and service for others (which is

the spirit of Brotherhood, is greater than all "gifts," and the greatest of human virtues. It is needless to say that the system of religion here referred to is what is usually termed Christianity, in its primitive form. Nor is it necessary to show that these ideas, or any of them, actually originated with Jesus of Nazareth, called "the Christ," or even that such a person ever lived on earth. It is enough for the present purpose that these teachings are undeniably extant in a series of writings which have been in the world for some eighteen centuries, and which appear to have been produced about the time and in or near the region named. Nor is it important to the end in view that all the ideas set forth should be accepted just as they were conceived and expressed in those ancient writings—much less that all the doctrines and historical statements coupled with them should be unquestioningly received as infallible truth.

THE IMPORTANT POINT

To which attention is called is that the conceptions and teachings above specified belong self-evidently to a higher stage of moral, religious and spiritual evolution than was exemplified by the earlier religions—as evidently so as that parental solicitude and care are higher than indifference and neglect—as that brotherly love and outflowing beneficence are superior to mere selfishness—as that desire for attainment of all noble virtues and spiritual graces is worthier than love of power or wish for selfish happiness.

BUT PARTIALLY APPRECIATED.

Though this religion has been in the world for near two thousand years, and has been nominally accepted and professed by millions of our race, yet it must be confessed that its higher and nobler features have as yet but a small extent been appreciated and incorporated into the hearts and lives of men. If to be able "to see the kingdom of God," of which Jesus taught, that is, to apprehend and participate in the reign of peace and universal good-will which brotherly love would introduce, it was necessary to be "born again," as he said, it seems evident that comparatively few who have professed Christianity have experienced any such "new birth." The selfishness, the narrowness, in rare instances, and perhaps but partially in any; while the natural tendency has been to exalt doctrines, beliefs, and rites—the intellectual and ceremonial side of this religion—above its essential spirit, which is LOVE. (This tendency, it should be remarked, is plainly not the fault of the religion itself, as its hostile critics are wont to allege, but rather is a trait of that crude human nature which genuine Christianity seeks to refine and elevate.)

Nevertheless, the introduction of these higher teachings into the world, attended as they appear to have been by the influx of a new spiritual, or rather celestial, impetus, marked an epoch in human evolution.

A NEW FORCE

Had been generated in human society, which, despite the obstacles to be overcome and the hindrances met, has been as a leaven working in the lump of humanity, with more or less effect ever since. Thousands, millions of human beings have been touched, and in some degree quickened by the fire of celestial love—the impulse to benefit and bless their kind; though often, doubtless, mistaking the best or wisest way in which to do this; and usually, too, alas! mingled with more or less of selfish motive. One result has necessarily been to people the spirit-world with a class of beings who have been at least impregnated with a germ of the celestial element of unselfish love, which, as it expands, produces a yearning impulse to enlighten, to elevate and bless humanity in general, as well as their own near kindred in particular. Such spirits, naturally, have not gravitated to the same "heaven," or section of the spirit-world, as have the devotees of Brahmanism and other incongruous religions. Jesus, the great teacher of this system, is reported to have said in his last days that he was going to "prepare a place" in the invisible world for his disciples, where he would "receive them to himself"—indicating his knowledge of their unfitness for agreeable association with the previous inhabitants of that world in general. And it may reasonably be supposed that the experience in the after-life of those who have received this celestial quickening, or have been born into the unselfish life, is vastly different from that of those not so quickened—that their future advancement may be far more rapid, and on quite different lines—as their chosen employments and enjoyments will be of altogether another kind. In seeking to raise others, they doubtless raise themselves far more rapidly than they would by self-tortures, or by observance of rites, by "orthodox" beliefs, or even by rounds of reincarnation.

ITS WESTWARD COURSE.

Following the cyclic law, this new religion spread mainly to the westward from Palestine. Coming in contact with the intellectual and aesthetic culture of Greece, the imperial despotism of Rome, the "rude barbarism" of Gaul, Germany and Britain, and with the varying religious ideas of those countries, in the lapse of centuries, its external expression in creeds and forms underwent many modifications, and its essential spirit seemed at times to be almost wholly lost. Yet here and there it shone out in noble examples of self-devotion to human good, or what was believed to be such. The exercises of "spiritual gifts," somewhat frequent in the early centuries, in the way of "healing" and "prophecy" (inspiration), gradually, almost ceased, doubtless through loss of faith and lack of encouragement. Yet through all these centuries

the leaven of "good-will to man," infused from the celestial heavens and vitalized, no doubt, as far as possible by the influence of philanthropic spirits, was still working in the masses of humanity, slowly ameliorating social and physical conditions, rendering governments more just and humane, restraining to some extent the warlike tendencies of nations, and prompting to the institution of numberless efforts of public beneficence and acts of private compassion. A vast deal yet remains to be accomplished, indeed, before the era of brotherhood—the reign of "peace on earth, good-will to men"—will have fully arrived; yet as we look backward we see that a vast deal has been already attained.

This humanitarian tendency has been more especially observable within the last century or two, and has advanced with greatly quickened pace within the present generation. It has been attended by an awakening of the Western mind to researches into the hidden forces of Nature from the scientific or physical side (as those of the Orientals were from the intuitional and spiritual or metaphysical side), and this has been accompanied by astonishing successes in efforts to control and use these forces for the convenience and welfare of man. Though human selfishness still plays a large part in these efforts in general, yet the end of human service which they are adapted and largely applied to subserves sufficiently shows an overruling purpose of good; and evidence is not lacking that our great inventors are but instruments or mediums through whom beneficent spiritual beings are seeking to bless mankind by the application of once hidden forces to human needs. When the East and the West shall come to a better understanding of each other—which they now seem to be approximating—and shall seek to combine their respective treasures of occult knowledge and open science—we may look for a vast increase of human power and acceleration of progress.

DRIFT OF THE MODERN MOVEMENT.

Now, to apply these considerations more directly to the subject in hand—namely, the alleged dangers of Modern Spiritualism and of occult mediumship, as deduced from the existing general and preponderating influence in the great Spiritual Movement of our time and country, as the writer has become acquainted with it, is in the direction of good-will to man—evidently impelled by a desire on the part of its unseen movers to emancipate, enlighten, elevate and bless, rather than to dominate, tyrannize and enslave. True, there are evidences also of the inroads of another class of influences—those who evidently possess great intelligence, and perhaps also a strong religious bent, but have not yet been born out of the lust of power and love of control; as well of a more frivolous class, whose only desire appears to be to amuse themselves or astonish mortals; and even of a malevolent class, whose aim seems to be the production of mischief and misery. And, too, there are mediums and Spiritists (they cannot properly be called Spiritualists), who conceive it to be a duty to yield themselves abjectly and unquestioningly, as does the Brahman devotee, to spirit "guides" and "controls"—to believe whatever is taught by these, and to be led hither and thither by unseen dictators. Besides, there is doubtless a large class of modern dabblers in the mysteries of the unseen, who are so eager for the production of mere marvels, so devoid of any earnest purpose of good, either to themselves or others, or so permeated by selfish desires and evil passions, that they naturally draw around themselves only corresponding classes of invisible beings, from whose influence no good, but only evil, can be expected. These phases of the modern movement, the like of which have appeared in all ages, are, of course, attended with dangers, against which warnings cannot be too earnest or too oft-repeated.

But they who are acquainted with the higher and better phases of Modern Spiritualism will know that there are active in it a class of spiritual beings, claiming to be the arisen spirits of our race—often our own ancestors, relatives, or dear departed friends—who give proof of a purpose which is benign and uplifting. The extensive revival of healing, with other valuable "spiritual gifts," not only proves the beneficent character of the general movement, but shows that it is a renewal or fresh wave of that evolutionary impulse which reached our planet near two thousand years ago, and has gone into history under the name of Christianity. In this, its renaissance, or secondary wave, it matters little by what name it shall be called, and doubtless it will assume some new features and drop some old and unessential traits—will discard many remnants of ancient error and misconceptions of medieval ignorance; but its central idea, its dynamic force, remains the same, namely, "good-will to man"—"Universal Love"—outflowing from the All-Father's heart, announced and ministered by angelic hosts, and seeking to be generated in the hearts of men.

The higher class of spirit-teachers, or ministering angels, to whom I allude do not attempt to tyrannize or to dogmatize; on the contrary, they merely suggest or affirm what they regard as true, with perhaps their reasons for it; they punctiliously respect the individuality of both the medium and the inquirer, ever insisting on the best exercise of each one's own truth-determining powers. They patiently and patiently seek to enlighten, to expand, to awaken all that is good and noble, and to purify from all that is unworthy and evil; they shed a hallowed influence which tends to promote a "new birth" out of the selfish and animal stage of

existence into the divine life of universal love, which is the reign of heaven; and they seek to point the way to the reconstruction of human society on the basis of Brotherhood. By this they prove that they have themselves been "raised" or "re-born" into the celestial or "eternal" life. The ministrations of this class are more especially enjoyed in the sacred quiet of the home-circle, and by those seekers who love truth for its own sake, and earnestly desire to conform their lives to its requirements. They who enjoy the privilege of such angelic ministrations know that no words can describe their value or their uplifting power; nor can the doubts or cavils of skeptics weaken the conviction of their reality.

It is plain, then, that the effect which modern spirit-intercourse will have upon those who accept and participate in it must depend chiefly upon themselves—that is, upon the views they individually take of it, the motives with which they seek it, or the use they desire to make of it, and the consequent grade or section of the vast spirit-world with which they put themselves in rapport by virtue of their own interior conditions. If they are content to remain under the dominion of self-love, to be seekers of pleasure rather than of universal good, they thereby ally themselves with the hordes of Hadesan spirits whose tendency, if not positively downward, is at least non-progressive. But if, by sincere self-renunciation and consecration to a life of uses to their fellow beings, with earnest aspiration for truth and right, they come in living and loving sympathy with that celestial host who are working unselfishly for human elevation, they cannot fail to advance in true nobility, freedom and happiness.

A few words on important correlated topics, and I have done.

"ORGANIZED SPIRITS," AND "CULTIVATED MEDIUMSHIP."

Mr. Dawbarn's warnings are directed especially against "organized spirits" and "cultivated mediumship," both of which he regards as sources of extreme danger. Now it seems plain to me that all depends upon the character of the spirits and the purpose for which they are organized; as also upon the kind of mediumistic culture sought, and the object for which it is used. For good purposes, as well as for bad. They may combine to exercise a tyrannical power over others in this world or the other; and no doubt the bigoted adherents of Brahmanism, Buddhism, Mohammedanism, Romanism, Calvinism, and other forms of faith, who carry the love of domination into the other world, are thus organized in the spirit-life as in this, and wield a mighty power. But other spirits, who have risen above the love of power and the lust of control, and who are impelled by the love of humanity, may also organize for the benign purpose of spreading light, liberty, justice, brotherhood, rational religion, and true spirituality on the earth; and the writer has conclusive reasons for believing that such beneficent organizations exist in the world of spirits. No danger to liberty or to human progress is to be apprehended from such bodies, but on the contrary, great good is to be hoped.

So of mediumistic culture. Mr. Dawbarn says, "An active brain is death to mediumship." This statement seems to need an important qualification. Passiveness for the time being is no doubt necessary for the reception of thought from another mind—at least in one stage of mediumship—not in all stages. But when the thought or message has been received, there is no reason why the medium should not actively exercise his or her own mind upon it, to determine its reasonableness or otherwise. Thus mediumship may and should be a stimulus to mental activity—and it always is such to those who use it wisely. Proper culture of mediumship includes the culture of all the powers, faculties and graces of the human spirit, in order that one may become a channel for truth in its fullness, roundness and perfection. The practice of retirement from the busy world (for seasons)—even of crawling into a hole to meditate, as Mr. Dawbarn facetiously expresses it—is not without great value. The object should be to obtain, in quiet and seclusion, clearer perceptions of truth that may be of benefit to ourselves and to our fellow-mortals. The mistake is in remaining in the "hole," or in the cloister or the nunnery, for life, or in selfishly reserving the truth acquired, instead of coming forth and imparting to our groping and needy fellow-beings whatever light and spiritual force we may gather in seclusion, that it may help others to a better life. The fault of recluses in general is a lack of the humanitarian impulse—of genuine philanthropy. Their imaginary "holiness" is chiefly supreme selfishness. In fact, safety and progress lie in the direction of a proper, all-sided spiritual culture, as before outlined, in place of the distorted, abnormal development resulting from the Brahmanic and Buddhist methods.

SPIRITS IN PRISON.

It may be asked, why do not philanthropic and redeemed spirits (that is, redeemed out of self-love) enlighten, emancipate and elevate those inhabitants of the spirit-world who are in ignorance and error, or enslaved to self or to spiritual tyrants? No doubt they seek to do this, to the extent of their power. But their efforts, like similar efforts in this world, are resisted and repelled by those whom they would benefit. Spirits are imprisoned within the walls of ignorance, bigotry, self-satisfaction and moral inertia, as are the masses of mankind in this world; and only here and there individuals who have come to feel unrest or dissatisfaction with their condition, and a desire to rise out of it, can be reached by uplifting influences. Jesus, it is said, after he was "put to death

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

The Barriers Coming Down.

Not one of the many voluntary public testimonials to the great work and character of Henry Ward Beecher carried with it a deeper significance than that of the Hebrew Doctor Gotthell, in the Temple Emanu-El in New York City, on a Sunday immediately following his demise and burial. The Temple was filled with an immense congregation that was closely responsive to the exercises of the memorial occasion. Before all eyes was placed a portrait of Mr. Beecher, wreathed with roses and lilies and central thought of all present. After the singing and the prayers followed the eloquent tribute of Dr. Gotthell. It was but yesterday, as it were, that Mr. Beecher stood in that same pulpit of the Hebrew Temple, and uttered his own glowing eulogium on the great Hebrew philanthropist, Sir Moses Montefiore, who had just passed away after a mortal life of more than a century, and openly claimed kinship with the illustrious dead. The close relationship of the two occasions was fitly recognized by Dr. Gotthell, who proceeded to read a part of Mr. Beecher's address as the most fitting introduction to his own eloquent and finely discriminating eulogy.

Said this Hebrew doctor—"If any justification were needed for this service on the part of a Hebrew congregation to-day, it is supplied by the utterances of that great teacher of the Gospel at that time. But that day has passed when our motives in such an action as this would give offence or be misinterpreted. We wrong the man and ourselves to say simply that he was a friend to the Jew. Beecher was a friend to every race. If you scan his life, when will you find a time when he was not a friend for the wronged and the oppressed? It is not, then, as a friend of the Israelites only, but as an American as well, that we are here to honor his memory." The ready comment to which Mr. Beecher himself was an editorial contributor is that no more significant tribute could be paid the memory of one whose "whole life was a struggle for light, for joy, for freedom; who passed out of the shadows of servitude into the glow of sonship; who passed on every side through the formal and temporary to the vital and the spiritual; who really believed that God was his Father, and that all men were his brethren."

At length it has come to pass that Jew and Gentile can fraternize at the open grave of one whose life and utterances taught the great truth of human brotherhood. It required the presence of a large nature and an exceptionally vigorous character, such as was that of Mr. Beecher, to become a bond of union between men of opposite creeds and religious persuasions. No ordinary man would have sufficed for the work so long and so ardently desired. He was one of the very few preachers in any of the pulpits whose personality had strength enough to illustrate and enforce his large sympathies with his open speech and his undisciplined life. He alone among preachers defied all discipline save that severest of all known, self-discipline. He was, like Paul, all things to all men, that none should without knowledge of the great and living truth of spirit. To this he was ready to subordinate, and even to sacrifice, the creeds in which he had his own rigid schooling.

In this memorial service of a great congregation of Hebrews, more than in any similar service performed by any known body of modern believers, is to be recognized the march of liberal thought and large sentiment in this age of ours. We may behold in it the coveted proofs of the coming in of that ennobling charity which holds within it all the promises of the future. The old and high walls of partition are indeed crumbling and falling down. The old dispensation is merging into the new. Gentile and Jew at last stand side by side in the same sanctuary. Both alike are children of a common Father. The ancient prophecies are hastening to their fulfillment. The soul of nobleness is discerned in all races alike. The Christian is not all, and does not possess all. The door is opening wide through which men of every nation and tribe are to pass as brethren, and the inheritance of the same immortal destiny. Every human life is seen to contain the germ of nobility, which to be translated as a heavenly inheritance. Intolerance, that

bitterest of the fruits of human character, is doomed to relax its hateful sway, and the power of human brotherhood is to rule in the earth. "It is part of the work of men of genius," says the *Christian Union*, commenting on the event above described, "to pierce to the heart of things and lay bare the universal basis of all belief and life. Smaller men may be trusted to keep up the barriers; great men are compelled by the very sweep of their vision to pass over and beyond them! The world is slowly learning that all thoughts of God are insufficient, that all systems are imperfect and temporary, that all true souls have some vision of the truth. Larger knowledge of the universe is slowly fashioning larger conceptions of its Infinite Maker; with the consciousness of our human ignorance there is coming a new humility, a new worship, a new tolerance of the worship of others. The end is still far off. There are still the battles of toleration and freedom to be fought; the struggle against narrowness and bitterness, even more dangerous in good men than in evil, is still to be carried on; but the nobler conception of human brotherhood and divine sonship, the clearer recognition of the common inadequacy of all thoughts of God, while they will not diminish the strength of individual conviction, will make men more tolerant of the thought which is not their own. The greatness of God, as it slowly breaks in upon the minds of men, will make our differences insignificant; and the whole truth, as it slowly reveals itself, will show all our systems inadequate and passing."

If Mr. Beecher had done no other work than this it would have made his name renowned through many generations. When we patiently reflect on it, how strange it seems that so many noble lives, the most precious of their times, should have to be taken up, and all their energies spent, in simply removing obstructions and breaking down needless barriers. Still, it is while engaged in that that they achieve the greatest growth and realize the unfoldment of their powers. And it is also by and through such service that they help blind together the many cords of human sympathy which would otherwise remain slumbering and irresponsive, and therefore practically unpossessed. It has been given to but few men to wield such an influence and exercise such a power in this direction as Mr. Beecher did, and what he has done cannot be undone.

"Spiritualism no Defense."

The bigots of Pennsylvania are, no doubt, ere this throwing up their caps in honor of Judge Arnold, (is he a descendant of the revolutionary celebrity of that name?) who has just shown that he knows about spirit communication and its laws, and more about tyranny entrenched in law, than any person on the bench who has yet spoken in America.

As many of our readers know, Mrs. Sarah Patterson, a spiritual medium in Philadelphia, was charged by the County Medical Society with practicing medicine and surgery without being registered as a physician; and when the case came up for consideration Judge Arnold showed himself a ready and eager instrument in the hands of Allopathic retrogression. The trial came to a conclusion April 21st, the jury bringing in a verdict of guilty. Carrie B. Kilgore and Damon Y. Kilgore represented the defense, and when the verdict was announced Mrs. Kilgore made a motion for a new trial and an arrest of judgment, saying that they would file their reasons within the prescribed time. The motion was granted, and in the meantime the Judge permitted the defendant to renew her bail.

In his charge to the jury—which must, of course have had a pronounced effect upon the minds of that body—Judge Arnold is reported to have said:

"The question before you is a simple question, whether or not the defendant practiced medicine, surgery, or any of their branches, for gain, and received or accepted certain fees from the two witnesses. If she did, she is guilty in manner and form as she stands indicted, unless you believe that she was insane and not responsible for her acts, and if you acquit her on that ground you are to say not guilty on the ground of insanity, and then you can put her in an asylum. Spiritualism is no defense whatever. Therefore dismiss all you have heard about Spiritualism."

Here we have a Simon-pure medico-judicial decision! It may be granted that the law—however culpably unjust—being in existence, the judge had no authority to go behind its provisions, but to consider them binding on the accused if the evidence proved her amenable thereto; but the mean flings indulged in by him, while in the course of administering the outrageous statute under which Mrs. P. was arrested, were totally unworthy of his office, and show him to be an ignorant zealot of the brass-mounted description. No wonder, under the circumstances, the Philadelphia press ignored such an outrageously *ex parte* charge.

We desire to ask the attention of every thinker in Pennsylvania to the spectacle thus presented: It is a fact totally incapable of successful denial on the part of the medics that the mediums of the present day are doing, through their peculiar gifts, a work for suffering humanity all over the world which Allopathy and its dependent allies are unable to accomplish. Hence these "doctors" protective" enactments are passed to give these gentry a close monopoly—laws which virtually make the several States wherein they exist to say to their citizens when ill: "You shall be cured if the Regulars can do it—otherwise, you shall die"; and which deny to the practitioner who exerts his (or her) natural gifts the rights guaranteed to him by the Federal Constitution.

Now, under such a statute, we see in this nineteenth century a reputable woman dragged into court, buzzed over by the legal hornets, and held up to insane ridicule by the very magistrate from whom she had the right to have her case presented untinted by prejudice to the jury about to take it into consideration. Will not the name of this judge, who has put himself so crassly on record against the dawning light of the times, be consigned, as years go by, to equal companionship in obloquy with that of another Arnold the American people wot of, who sought with fratricidal hand to strike down the feeble republic for whose very defense his sword was drawn!

In direct contradiction to the ignorant and thought-empty charge of this Philadelphia "Dogberry" we desire to hold up to the public consideration the calm and fair language of Judge Parmenter of Boston, in the case of Mr. and Mrs. Ross, as given expression to in the Municipal Court Room, Boston, Friday, April 22d.

On that day and date this case, which had come up for preliminary examination one week previously, was brought to trial; Complainant, Clara S. Crombie, who charged the accused with obtaining one dollar "by trick or device," contrary to statute; complainant's counsel, J. W.

Holland; defendant, A. P. French. The court-room was crowded, and much of the matter already published in these columns found restatement. The case rested finally upon a technicality of the law, regarding the time—i. e., whether before or after the séance—that the money in dispute was paid.

Judge Parmenter, in summing up the evidence, spoke in the following remarkably temperate and thoughtful vein:

"It is not my purpose to decide the matter to-day. Many people firmly believe in spiritual manifestations, and it is claimed that there are pretenders who practice upon believers. It is not for me to say that spiritual phenomena do not exist. In fact, one of the greatest scientists of the times has declared that he is not prepared to assert that Spiritualistic claims are not well founded. But here, nevertheless, is an alleged fraud, practiced upon persons who have full faith in spiritual phenomena. It seems to me that it is far beyond the deserts ordinarily practiced, as, for instance, that of three-card monte. In such cases the dupes of the dupe are excited, or else he hopes to show superior skill to the trickster. But here the finer sensibilities of the dupes are wounded, and if of an entire of no greater disappointment or humiliation than to have such sacred confidence unduly violated. It is certainly a cruel thing to revive their grief wantonly, and if there is no weapon in the armory of the law to reach a fraud of this kind, it is sincerely to be deprecated. If there are persons who can be deceived so thoroughly, and who do I shall be unable to render a decision until Friday of next week, until which time the case stands adjourned." [The defendants were then held in the same bail to appear Friday, April 29th.]

Spirit Presence.

The word "ghost," so often used in its general sense, remarks the editor of the *Popular Science News*—Dr. J. R. Nichols—means the soul of a man, or the spirit of man, the soul of a deceased person, a spirit separate from the body. It was from the fourth to the nineteenth century that ghostly apparitions inspired terror and aversion. During the time of Christ and for the first three or four centuries of the Christian era, the very contrary was the fact. Jesus and his immediate followers had much to do with ghostly proceedings, and spiritual existences were distinctly recognized by him, in point of fact forming the basis upon which rests the superstructure of the Christian faith. The New Testament abounds with occurrences as strange and incredible as are related by the most credulous ghost seers of the present day. The manifestations excited neither surprise nor terror during the early centuries. No harm appears to have come from ghostly agencies except in cases of individual obsession and a few others. Ghosts greatly agitated the world during the fifteen centuries between the fourth and nineteenth, and superstition held entire communities in its iron grasp.

But within the last half-century things have greatly changed. Better interpretations of nature and her laws have revealed the deformities and evils of old beliefs, and existence has been made more tolerable in consequence. Ghosts, so called, are no longer objects of fear; on the contrary, they are viewed with favor and their visits are welcomed by thousands of persons in all civilized lands. The presence of apparitions excites only interest and curiosity. Many an one claims to have as many acquaintances and friends in the invisible world as in this life terrestrial. Within forty years, millions of people have been profoundly impressed with the belief that direct intercommunication is established between the living and the dead; that carnate man and incarnate spirit are brought into direct intelligible communication. The phenomena have been uniformly the same in every country, in every age, and among all people. They continue the same as at first, with but slight variations. Precisely what happened at the house of Rev. Dr. Phelps of Stratford, Conn., occurred at Athens eighteen hundred years ago, as is related by the ancient naturalist, Pliny. And similar occurrences took place in the house of John Wesley in the winter of 1716-17.

Dr. Nichols says that it was only after the invisible agent or agents at the Phelps mansion were interrogated with the aid of the alphabet, did the disturbances cease; and he adds that a very explicit statement of the method and results of this interview were given him by Dr. Phelps, of which he took notes that are still preserved, but that there are "considerations" which prevent their being made public at the present time. As for the controversy which arose over the matter, and the denials of the statements made, he says it is not at all strange "when the ecclesiastical and theological connections of the eminent divine are considered." The disturbances at the house of Dr. Phelps took place in 1850, and the interview referred to in 1861, eleven years later, when Dr. Phelps was past sixty years of age and in possession of sound physical and mental health; and he "unhesitatingly expressed his firm belief in the extramundane nature of the phenomena, characterizing as untenable and puerile the many theories and hypotheses which had been advanced to account for the occurrences, no one meeting the facts in the case."

Dr. Nichols cites other cases of house possession, notably one in Essex Co., Mass., and one in Middlesex Co., Mass., and says in the suburbs of Boston. And the conclusion he arrives at is that he finds but few instances of alleged spirit appearances that are applicable on any hypothesis based on natural laws as at present understood.

The Lesson for Youth to Learn.

The *Christian Register* says with perfect truth that, in the struggling, working, eager competition of to-day, there is no lesson more important for a youth to learn than that he is not to enter into the whirl of life merely for what he can get, but also for what he can give: "It is," says the *Register*, "the holy mission of service to humanity, the mission to purify and elevate society, and to make the world a little better than it was before, that ought to engage him. Personal ambition, whether for wealth or reputation, is hardly distinguishable from pure selfishness."

THE SPIRIT MESSAGE DEPARTMENT

opens with a communication from Rebecca Soaver, addressed to friends in Charleston, S. C.; John E. Foster follows with a word to those who know him in Evansville, Ind.; Charles Savage, of Bath, Me., brings greetings to friends in that locality; Mary Ellen Dwyer seeks to reach her mother and sister in Montreal; William Fisher gives experiences which will be read, he thinks, with pleasure by Joseph Wood of Philadelphia and others; then follows the Invocation, the delivery of which preceded the séance held Feb. 25th, whereat questions were answered bearing upon the duty of Spiritualists to allow their children, by proper education, at least equal light with themselves regarding this life and its bearing on the future; John A. Barnard speaks to his brother Henry and sister Mary, in New York City; Mary Ann Blake offers kindly greetings to friends in New Bedford; Daniel Smith would like to enlighten his people at Bar Harbor, Mich., concerning spirit-life and its duties; Frankie Marsh of Boston has a consolatory message for his parents; Geo. B. Coffin of Chicago reports to his acquaintances; Sarah Wiggins wishes to reach friends in Cambridge; Mrs. Emma Fletcher voices advice and cheer to her daughter in Shelburne, Mo.; and Samuel Hastings responds to the remembrance of those who knew him in Boston.

PLAIN TALK OF A BISHOP.

At the morning session of the New England Southern Methodist Conference held in Fall River, Mass., last week, candidates for local deacons and elders were examined, and eleven were received into the conference; on which occasion Bishop Fowler delivered an address to the candidates, in which he defined the duties and work of a Methodist preacher. Regarding the pastoral visits, he said:

"You are expected to do pastoral business, not social. Remember that, and it will save you from trouble. You go into the homes of your parish representing all these ministers and taking all their characters with you. Rather die than come out with soiled garments. I hope you are married. You ought to be. Never have a relation that you would be ashamed to tell your wife of. Keep that in mind, and you will never have a select conference sitting on your case. So conduct yourself that any man in your parish will be glad to have you call, whether he is at home or not."

There is still considerable talk about the fate of the Maine Medical Registration Bill,

which, it will be remembered, lived long enough to be signed by the Governor, and then died of a veto. There are some lawyers who declare that it is still alive, and a law of the land, and assert their belief that the court would so decide. It is even intimated that Judge Goddard, one of the most stout lawyers in Maine, means to take the matter to court, although it is hard to see how a case could be made up; for, even if the bill is a law, of course there are no commissioners to carry out its provisions. The people of Maine are too sensible to allow such a sumptuary law to be put upon their statute books. We hope and believe the Governor's veto will be sustained in order that the ends of justice may be subserved.

We received a pleasant call one day last week from Dr. Joseph Simms,

whose reputation as a popular lecturer on physiology and kindred themes is world-wide, he having spoken with equal success in England, America, Australia and elsewhere. Dr. S. is a Spiritualist of firm conviction, and takes no pains whatever to make the fact a secret wherever he goes. He purposes, in company with his wife, to make a tour of Europe the coming summer, in search of additional materials for a forthcoming book, in the preparation of which he is now actively engaged, and which is to be entitled, "Skull, Brain and Mind."

"Faith cures" (so-called) are merely footpads upon the shores of time.

Sometimes they designate themselves "Christian Scientists," in order to "catch onto" piously inclined people, etc., etc.—when the fact is those who possess the power at all are what Spiritualists and all well-informed people know as magnetic healing mediums, similar to the late Dr. J. B. Newton, who made so many wonderful cures years ago by the "laying on of hands," thus imparting healthy magnetism to the patient. This is the whole story—the grand fact beyond doubt—and has been in vogue among Spiritualists for over thirty-five years.

Thanks are tendered to Mr. J. B. Newton for contributions of photographs of "Howards" for our Public Reading Room, and to Mr. George Richmond for a photograph of "Howards" for our Public Reading Room.

J. J. Morse in Washington, D. C.

In the course of a business letter our friend, G. A. B., writes as follows:

"Mr. Morse has been having a successful series of meetings here during April—the hall being filled every Sunday evening with most attentive listeners. These occasions have taken more of a popular feature than when he was here last season. In the forenoon written questions relating to spiritual matters are submitted, to which responses are made by his inspirer, while Mr. Morse is in the entranced condition. In the evening the subject of the lecture is furnished by the audience.

The replies made to the half-dozen propounded questions which usually form the morning service have the great merit of being direct, comprehensive, logical and spiritually instructive. I more than fancy that they contain more light and truth touching spiritual realities than are to be found in the utterances of a dozen of the popular pulpits of this city, whose church spires point so elaborately heavenward. But the most established church dogmas insist upon shutting out the light of Nature with that of the spirit, and then declaring that such light does not exist.

Mr. Morse's discourses are uniformly vigorous in thought, clear in conception, strong in statement, logically unanswerable and philosophically convincing. He returns here at the earliest practicable month to renew his ministrations.

It was no less pleasant than notable to see, as I did on two occasions at Mr. Morse's forenoon meetings, such old-time workers and worthies present as Mr. Mayhew and wife, Judge Glancy and wife, Mr. D. Lyman, Dr. N. Francis White, and others like unto them. No better evidence of the attractive power of Mr. Morse as a speaker need be mentioned.

Mrs. Helen Stuart-Robings occupies the desk through May."

American Spiritualist Alliance.

After a long period of inaction the American Spiritualist Alliance is again coming to the front, intending to resume its place among Spiritualistic organizations, and determined to make a vigorous effort to carry out the objects and aims for which it has been founded.

It would be as needless as inopportune to here review the causes which have enforced upon the Alliance the condition of torpor from which it is now awakening. Suffice it to say that the present status of this constantly rapidly growing movement of Spiritualism and the best interests of the cause at large, loudly call for the concerted labors of just such an organization as the Alliance.

This has become so evident that in response to a call of its President, issued through the BANNER OF LIGHT, a well-attended and enthusiastic meeting of the Alliance took place last evening, at which initiatory steps were taken to push forward with renewed vigor the work for which our society has been formed, namely, "To promote the development and diffusion of spiritual science and true spiritual religion as shown by enlightened reason and the highest teachings of the spirit-world."

The most flattering prospects are attending this awakening to a new life of our society. New members, whose social influence and intellectual worth are conceded by all, are joining our ranks, and many more of such are ready to unite with us as soon as we can demonstrate the fact that we still live.

Therefore let the old membership of the American Spiritualist Alliance come forward, as in the past, resolved each and all to do their share of its great humanitarian work, resolved to discharge with cheerfulness and zeal their duties as members; glad of the opportunity thus offered them to contribute their quota to the advancement and promulgation of truth.

We also appeal to all who are in sympathy with so worthy an object to uphold and sustain our efforts. We need material as well as spiritual help. Our banner, upon which is inscribed our motto, "Liberty and Fraternity in Unity," is now floating in the breeze anew.

Come, you who are sincere and willing to labor, come and join hands with us.

The next meeting will be held on the second Tuesday of May, and will be announced in the BANNER and otherwise notified.

J. F. JEANNERET, Sec'y.
 44 Maiden Lane, New York City.

Mrs. Cora L. V. Richmond has met a bereavement in the transition of the eldest sister of her husband, Frances C. Richmond,

which event occurred at 64 Union Park Place, Chicago, April 18th, after five weeks of great physical suffering. We are informed that within an hour after her release she made known to her friends her presence, and expressed joy at being free from pain, and of having been welcomed by her spirit father to the peace, rest and happiness of the higher life.

Read the announcement on the fifth page of the wonderful cure made by Dr. Jas. R. Cooke.

We are informed that the lady referred to is an old and well-known Spiritualist.

The Healing Art.

To the Editor of the Banner of Light:

As the therapeutic resources outside of what is taught in medical colleges are of equal practical value to all that is taught in their curriculum, it is manifestly important that magnetic and electric practitioners should be as thoroughly instructed in these new sciences as their professional rivals are in the old medical system. The new system embraces more that is helpful and progressive than the instruction of the colleges, and I have a strong desire that those who espouse the new system should be as well educated in all that is necessary, and present as strong claims to the public confidence as the hundreds for whom I have heretofore signed diplomas, and who I know were well instructed in the most advanced developments of medical science.

With this view I have established the *College of Therapeutics* as the nucleus of such an institution as progressive science requires, and concentrated into a brief, practical course, the knowledge which is most necessary to an enlightened practice of the healing art, and which qualifies the practitioner to hold an honorable position in competition with the graduates of colleges.

If magnetic practitioners prepare themselves, by thorough instruction and study, to hold an honorable position, they will be proportionally esteemed by society; but if they do not, they must be content to occupy an inferior rank, to receive inferior compensation, and to be perpetually threatened by proscription legislation. A student of the College of Therapeutics, who has since attended one of the best medical colleges in the United States, writes that his instruction here has been of more value than all he has obtained from an ample college faculty; and yet this course does not require one-tenth of the time or expense demanded in the old medical colleges.

The course will open at 6 James Street next Monday evening, and all who are specially interested or curious are invited to attend the introductory lecture. Such knowledge should not be confined to practitioners, for all progressive minds will find it not only deeply interesting but of immense value in preserving the health of their families, and meeting many emergencies for which the medical faculty are poorly qualified. Psychometry, which is a part of the course, furnishes an unfailing fund of interest and instruction.

J. B. BURMAN, M. D.

Worthy of Aid.

As noted in a recent issue there are now living in very reduced circumstances, in a locality near Boston, two sisters and a brother—each of the trio being over eighty years of age. We trust the generosity inclined will feel moved to assist these needy Spiritualist friends in sustaining themselves a short time longer among the rough trials of life. Our call in their behalf has already brought out the following responses:

Previously acknowledged:

J. Lovendahl.....\$20.00
 J. Hatch.....5.00
 H. Anderson.....5.00
 Mrs. G. M. Kemms.....2.00
 H. W. Jones.....1.00
 Ira D. Dayport.....1.00

JOURNAL OF THE AMERICAN AKADEMI.

The current number of this monthly contains a paper on "The Parmenides of Plato," read at the March meeting, with a report of the conversation that followed. "Criticism of Criticism and Corrected," and remarks on a proposed translation of the "Holy Vedas," by Arjan Era, 100, 000, 200, by Mr. Burton Chand Bar, editor of the *Argan Magazine* (Lahore, India). Orange, N. J., Alex. Wilder.

Among the States cured by a Doctor's Plot

Law may now be broken. Minnesota, the Legislature having passed a law, which, if enforced, will—so hoped by the medical members who oppose its enactment—operate to drive out the magnetic faith and leave a new field to the disciples of medical poison.

We fully sympathize with the *Evangelist*, viz., that *Evangelist* belongs not only to the people of Boston, but also to the people of New England, and to certain extent to the people of the whole country. Every good citizen has an interest in its integrity and in its success.

McArthur for contributions of photographs of "Howards" for our Public Reading Room,

and to Mr. George Richmond for a photograph of "Howards" for our Public Reading Room.

J. Stone, Edwin Bradley, Mary Ellen Watson, Dr. Hodgson, Arthur Pearson, ...

Verification of Spirit-Messages.

DR. GROVER-FRANCOIS REMICK PUTNAM AND OLIVER STEARNS.

Few of the readers of the BANNER OF LIGHT in and around Boston will ask for evidence that the statements in your issue of April 10th came from or were properly pertained to DR. SAMUEL GROVER in any case, and to FRANCES REMICK-PUTNAM in another.

The BANNER OF LIGHT, on February 11th, spoke of and for those two spirits. At that date Mrs. Putnam had been in spirit-life only about six weeks.

An aged gentleman, Dr. Grover, and Mrs. Putnam were communicators, and contained a very fine communication from an Oliver Stearns.

I know the Boston man of that name during thirty years; also I knew another Oliver Stearns for more than sixty years. This other one was my associate student in college for three years, and for two years my classmate in the Divinity School.

When the Spiritist communication appeared in the BANNER OF LIGHT, the reading of only a few lines of it promptly drew my thoughts away from the Boston Oliver Stearns to my old friend, recently, and for many years, Professor of Sacred History and Pastors.

Why should Spirit Mrs. Putnam, on the 11th of February, wish to say to her companion (myself) that the Oliver Stearns who communicated at this circle-room a few weeks ago was highly connected in social life and in educational circles?

In my opinion, she, while in spirit, had no knowledge of any other Oliver Stearns than the Boston one. As a spirit she has accurate knowledge of the mundane associations and residence of the Cambridge one.

THE SKILLFUL LISTENER. The skillful listener, methinks, may hear the grass blades clash in sunny field together, the roses kissing, and the lily, whether it laugh or sigh low in the summer's ear.

From Lebanon, N. H., April 24th, 1887, Mrs. Sarah Huntington, aged 79 years.

Advertisements.

Dr. F. L. H. Willis. May be addressed until further notice, 123 Amity Street, Brooklyn, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychically.

For a Spiritopathy Healing.

TREATMENT by letter. Any distance, consisting of 12 letters, cured by magnetic letters.

DR. GEO. ANOS PEIRCE, F. O. Box 1185, Lewiston, Maine.

DR. J. R. NEWTON. STILL heals the sick! MRS. NEWTON, controlled by Dr. Newton, cured by magnetic letters.

SOUL READING.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their history on a sheet of paper.

SMITH'S AMERICAN ORGAN & PIANO CO.

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Neuralgia, Lamé Back, Rheumatism. When MENTHOL PLASTER is used, the only plaster that will relieve it.

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IN Townsend Centre, one of the prettiest places for a country home, 25 acres of land, recently improved.

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A LIBERAL OFFER.

SEND lock of hair, name, age, sex, leading symptoms, and a recent photograph.

ASTONISHING OFFER.

SEND three-cent stamp, lock of hair, age, sex, leading symptoms, and a recent photograph.

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WILL give Psychometric Readings by letter, Character and Business, \$1.00 and stamp.

The Writing Planchette.

SOLEMN is unable to explain the mysterious phenomena of this wonderful little instrument.

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SEND lock of hair, name, age, sex, leading symptoms, and a recent photograph.

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ALSO, Medical Clairvoyant, 603 Tremont Street, Boston.

Private Developing Sittings. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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Do you Wish to Know if you are a Medium? Enclose 50 cents, give name, age and sex, and I will send you a mediumship and temperament reading.

J. WILLIAM FLETCHER, Business, Medical and Mediumistic Examinations.

WRITTEN Examinations from Lock of Hair, including six questions, on any of the above subjects.

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CHAS. D. COWAN, DEVELOPING MEDIUM, will give Private Sittings.

BERRY SISTERS. SANGES at their home, No. 49 Rutland Street, Sunday and Tuesday evenings.

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Mrs. Abbie M. H. Tyler, Mental and Magnetic Healer.

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MISS A. PEABODY, BUSINESS, Test, Clairvoyant Medium.

MISS HELEN A. SLOAN, MAGNETIC Physician, Vapor and Medicated Baths.

DR. J. N. M. CLOUGH, MAGNETIC and Electric Healer.

MRS. AUGUSTA DWINEL, SEANCES: also Trance and Prophetic Medium.

MRS. A. E. CUNNINGHAM, 459 TREMONT STREET, Suite 31, Boston.

DR. J. N. M. CLOUGH, MAGNETIC and Electric Healer.

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MRS. DR. JULIA CRAFTS SMITH gives Trance Mediums, Medical Examinations and Massage Treatment.

MRS. L. A. COFFIN, WILL give Psychometric Readings by letter, Character and Business.

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Miscellaneous.

Buchanan's Journal of Man. One Dollar per annum; Single No., Ten Cents.

Language of the Press. "He stands at the head of the thinkers of this nation, and has given to the people with his regular reports, the best thoughts."

"This monthly is one of our rarest, as it is everything that comes from the pen of this advanced thinker."

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Have You CONSUMPTION? Cough, Bronchitis, Asthma, Use PARKER'S TONIC without delay.

Crawford House, \$1.50 PER DAY. Corner Sixth and Walnut streets, Cincinnati.

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SITUATION WANTED as housekeeper, nurse or traveling companion to an invalid lady.

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NEW INSPIRATIONAL SONGS, BY C. P. LONGLEY.

Beautiful Home of the South, 25 cents. Come into thy Beauty, Angel of Light, 25 cents.

DR. RHODES' FAMILY MEDICINES. Purely Vegetable (ALL SUGAR-COATED).

Medical Confections. A Universal Blessing.

SUITED TO OLD OR YOUNG! A PERFECT Liver and Kidney Renovator.

STELLAR SCIENCE. I WILL give a test of it to any person who will send me the placename and date of their birth.

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SKETCH OF THE LIFE OF EDWARD S. WHEELER, the Distinguished Improvisator and Composer.

THE WRITING PLANCHETTE. SOLEMN is unable to explain the mysterious phenomena of this wonderful little instrument.

DIAGNOSIS FREE. SEND lock of hair, name, age, sex, leading symptoms, and a recent photograph.

New York Advertisements.

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A VOLUNTARY TRIBUTE TO THE DOCTOR'S SKILL. Mrs. J. A. Hill, No. 1 West 110th Street, New York City.

"I have been cured of my chronic rheumatism, and my health is now as good as ever."

I CURE FITS!

WHEN I say cure I do not mean merely to stop them for a time and then have them return again.

ENDY, WELCH & CO., FAITH AND PRAYER CURE TAUGHT AND PRACTICED.

A LAD who was cured of his chronic rheumatism, and his health is now as good as ever.

CURE FOR DEAFNESS.

PICK'S PATENT IMPROVED CUSHIONED EAR DRUMS. Perfectly restores the hearing, and performs the work of a skilled doctor.

DEAFNESS. Its causes, and a new and successful CURE at your own home.

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DYSPEPSIA AND INDIGESTION Easily Cured by the GREAT GASTRO-GENIC POWDER.

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND 4-cent stamp, lock of hair, name, age, sex, and a recent photograph.

RUPTURES CURED IN THIRTY DAYS BY MY MEDICAL COMPOUND.

ENCLOSE lock of hair, with leading symptoms, and we will give you a correct diagnosis.

Received from England. RAPHAEL'S ALMANAC.

OR THE PROPHETIC MESSENGER AND WEATHER GUIDE FOR 1887.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, that will occur in Each Month During the Year.

War and Accidents! Sedition and Riot! Heat and Thunder! A Large Hieroglyphic by RAPHAEL.

CONTENTS. Sixty-Seventh Annual Address. Monthly Calendar and Weather Guide.

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Banner of Light.

BOSTON, SATURDAY, APRIL 30, 1887.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Beaworth Street. -Bancroft are here every Sunday...

Spiritual Temple, at Berkeley Hall. -Services every Sunday at 10 A.M. and 7 1/2 P.M.

Franker Memorial Hall, Berkeley Hall. -Public services every Sunday at 10 A.M. and 7 1/2 P.M.

First Spiritual Temple, corner Newbury and Essex Streets. -The Spiritualist Society will hold public services every Sunday...

College Hall, 24 Essex Street. -Sundays, at 10 A.M. and 7 1/2 P.M., and Wednesdays at 7 P.M.

Essex Hall, 616 Washington Street. -Sundays, at 10 A.M. and 7 1/2 P.M.; also Thursdays at 7 P.M.

Spiritualistic Phenomena Association, Berkeley Hall. -Meeting every Sunday at 10 A.M.

Children's Progressive Lyceum No. 1, Falmes Memorial Hall. -Sundays, at 10 A.M.

Essex Hall, 616 Washington Street. -Sundays, at 10 A.M. and 7 1/2 P.M.

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ing and adapted, was evinced by the rapid and undivided attention accorded.

Following the evening lecture were many remarkable manifestations. The bush that comes over an audience when Mr. Baxter rises to delineate spirits, and which is maintained throughout one of his sittings, as well as his thoughtful and earnest gaze of the auditors, plainly mark the fact that the communion is considered to be, not alone by the believer, but by all investigators.

Next Sunday, the first of May, Mrs. R. Shepard-Little will be the speaker.

THE LADIES' INDUSTRIAL SOCIETY held its last meeting for the season Tuesday afternoon and evening, April 19th. At 6 o'clock an old-fashioned supper was served to over one hundred, the attendants being in antique costumes. In the evening, Capt. Holmes presided, the exercises opened with a piano solo by Prof. Higgins. The also gave a very fine recitation, "Donkey Party," the ludicrous scenes of the active participants in which suggested to Mrs. R. S. Little the text, "A Theological Donkey, which brought out a number of humorous and witty remarks and provisions. Piano duet by Willie Boyce and Maudie G. Banks; recitation by Miss Gene Bowen; remarks by Mr. Eben Cobb; song by Charles W. Sullivan, with piano accompaniment by Mrs. F. W. Woodbury. A singing hymn composed for the occasion by Mr. Geo. C. Faine, a member of the Society. This closed a series of successful entertainments, to be resumed in October by the coming of the new season. A number of those present the pleasant hours spent in Langham Hall, where harmony prevailed and hearts beat in unison as they listened to the inspiring words of gifted speakers. Addressed by W. F. LOVING, No. 439 Shawmut Avenue, Boston.

Parker Memorial Hall. -On Sunday last, April 24th, W. J. Colville lectured at 10:30 A.M., on "The New Dispensation." Speaking of the religious and governments of olden time, he said they had all come into existence naturally and apply for demand. No intelligent student of history could be ignorant of the fact that the rulers of antiquity were persons of exceptional force and understanding; they were distinguished from their subjects by genuine superiority. In its inception every government and every religion is necessary; it only became a stumbling block to be removed from the path of progress when moral deterioration had set in. As the reign of Belshazzar came to a sudden and untimely end, so the day of the prophet Daniel, and that doom was unerringly foretold by a message from the spirit-world, phenomenally delivered, so the end of the present order of things in the modern world is being foretold by the same power in the moral and intellectual upheavals of the present moment.

The next era will be emphatically Woman's Era; some have termed it the Dispensation of Our Lady Light. In the dispensation of the present, the dominating wisdom, in which the female principle in mankind and woman in society will come to the front as never before, save in those grand old days renowned in the story of the sexes were equally represented in all positions of influence and command.

In one particular, America is behind England. England allows a queen. The same law does not prevail there in many European States; but here the President is always a woman. A woman in the future hold the reins of government, and citizenship be no longer a boon conferred upon only one side of humanity. Man originally triumphed because of his superior muscle and strength; but in the future, man can hunt Indians and buffaloes on unselected prairies better than woman can; therefore man goes first and alone to the wilds of the West to open up gates for the coming of the woman. The need for intellectual and moral, rather than physical powers, man is no longer the superior being even if he be the stronger animal. Here in Massachusetts, the story of the woman's right to suffrage has been seen first. The tide of the new idea is, however, steadily flowing westward, and it will not be long ere masculine monopoly will die a natural death.

The leading feature of the new age will be its emphatically democratic character. Democracy, in religion, as well as in government, will characterize it in a marked degree. Modern Spiritualism cannot afford to develop a new race of priests and prelates; but the development of a new era of humanity, must be the divine embassy in the next dispensation. The music at this service was very pleasing. Mme. Bishop's recitation of "The Verdun Cross" gave great pleasure to all lovers of really fine music. A pleasing poem on several subjects given by the audience concluded the exercises.

In the evening, a very enjoyable concert was given. The audience, unusual, was both large and appreciative. The artists were Rudolf King (pianist), Miss Ella Griffin (soprano), Louis Miller (tenor), Chas. E. Ray (baritone), Paul Higgins (pianist), Edwin Maynard (reader), and W. J. Colville, who sang three songs and gave a poem on three subjects from the audience. All the numbers were applauded, and many expressions of appreciation were given. The concert was financially as otherwise a complete success.

On Sunday next, May 1st, the 28th Congregational Society will hold services at 10:30 A.M. Mr. Colville will lecture on "The Philosophy of Herbert Spencer Compared with Spiritual Science." During the evening Mrs. Richardson and Miss Whitcomb, of Ladies' Seaboard Association, will be the speakers.

W. J. Colville continues to hold public meetings at 478 Shawmut Avenue, on Mondays at 7:45 P.M., and Saturdays at 3 P.M., and to conduct classes in Spiritual Science. The course of instruction is held in the commodious rooms which cannot be at Shawmut Avenue in the afternoon, a similar class meets at 23 Tremont Row, Tuesdays and Fridays, at 7:45 P.M.

Chas. E. Ray, in continuation of his course of lectures on "The Philosophy of Herbert Spencer Compared with Spiritual Science," will lecture on "The Philosophy of Herbert Spencer Compared with Spiritual Science," on Wednesday and Thursday evenings, at 7:45 P.M. and 7:30 P.M., respectively, at the same place.

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have occupied our platform we return our sincere thanks, feeling that by their efforts, and the aid and guidance of the spirit-world, the world of Spiritualism has been carried on. This Society has given the public opportunities not to be found elsewhere in Boston, as well as the thoughtful and earnest gaze of the auditors, plainly mark the fact that the communion is considered to be, not alone by the believer, but by all investigators.

Next Sunday, the first of May, Mrs. R. Shepard-Little will be the speaker.

THE LADIES' INDUSTRIAL SOCIETY held its last meeting for the season Tuesday afternoon and evening, April 19th. At 6 o'clock an old-fashioned supper was served to over one hundred, the attendants being in antique costumes. In the evening, Capt. Holmes presided, the exercises opened with a piano solo by Prof. Higgins. The also gave a very fine recitation, "Donkey Party," the ludicrous scenes of the active participants in which suggested to Mrs. R. S. Little the text, "A Theological Donkey, which brought out a number of humorous and witty remarks and provisions. Piano duet by Willie Boyce and Maudie G. Banks; recitation by Miss Gene Bowen; remarks by Mr. Eben Cobb; song by Charles W. Sullivan, with piano accompaniment by Mrs. F. W. Woodbury. A singing hymn composed for the occasion by Mr. Geo. C. Faine, a member of the Society. This closed a series of successful entertainments, to be resumed in October by the coming of the new season. A number of those present the pleasant hours spent in Langham Hall, where harmony prevailed and hearts beat in unison as they listened to the inspiring words of gifted speakers. Addressed by W. F. LOVING, No. 439 Shawmut Avenue, Boston.

Parker Memorial Hall. -On Sunday last, April 24th, W. J. Colville lectured at 10:30 A.M., on "The New Dispensation." Speaking of the religious and governments of olden time, he said they had all come into existence naturally and apply for demand. No intelligent student of history could be ignorant of the fact that the rulers of antiquity were persons of exceptional force and understanding; they were distinguished from their subjects by genuine superiority. In its inception every government and every religion is necessary; it only became a stumbling block to be removed from the path of progress when moral deterioration had set in. As the reign of Belshazzar came to a sudden and untimely end, so the day of the prophet Daniel, and that doom was unerringly foretold by a message from the spirit-world, phenomenally delivered, so the end of the present order of things in the modern world is being foretold by the same power in the moral and intellectual upheavals of the present moment.

The next era will be emphatically Woman's Era; some have termed it the Dispensation of Our Lady Light. In the dispensation of the present, the dominating wisdom, in which the female principle in mankind and woman in society will come to the front as never before, save in those grand old days renowned in the story of the sexes were equally represented in all positions of influence and command.

In one particular, America is behind England. England allows a queen. The same law does not prevail there in many European States; but here the President is always a woman. A woman in the future hold the reins of government, and citizenship be no longer a boon conferred upon only one side of humanity. Man originally triumphed because of his superior muscle and strength; but in the future, man can hunt Indians and buffaloes on unselected prairies better than woman can; therefore man goes first and alone to the wilds of the West to open up gates for the coming of the woman. The need for intellectual and moral, rather than physical powers, man is no longer the superior being even if he be the stronger animal. Here in Massachusetts, the story of the woman's right to suffrage has been seen first. The tide of the new idea is, however, steadily flowing westward, and it will not be long ere masculine monopoly will die a natural death.

The leading feature of the new age will be its emphatically democratic character. Democracy, in religion, as well as in government, will characterize it in a marked degree. Modern Spiritualism cannot afford to develop a new race of priests and prelates; but the development of a new era of humanity, must be the divine embassy in the next dispensation. The music at this service was very pleasing. Mme. Bishop's recitation of "The Verdun Cross" gave great pleasure to all lovers of really fine music. A pleasing poem on several subjects given by the audience concluded the exercises.

In the evening, a very enjoyable concert was given. The audience, unusual, was both large and appreciative. The artists were Rudolf King (pianist), Miss Ella Griffin (soprano), Louis Miller (tenor), Chas. E. Ray (baritone), Paul Higgins (pianist), Edwin Maynard (reader), and W. J. Colville, who sang three songs and gave a poem on three subjects from the audience. All the numbers were applauded, and many expressions of appreciation were given. The concert was financially as otherwise a complete success.

On Sunday next, May 1st, the 28th Congregational Society will hold services at 10:30 A.M. Mr. Colville will lecture on "The Philosophy of Herbert Spencer Compared with Spiritual Science." During the evening Mrs. Richardson and Miss Whitcomb, of Ladies' Seaboard Association, will be the speakers.

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