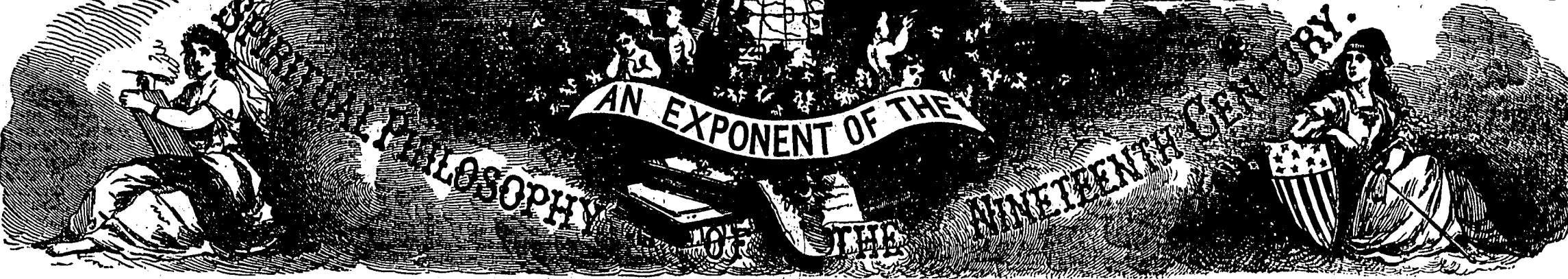


BANNER OF LIGHT.



VOL. XLVII.

COLBY & BIGH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 24, 1880.

\$3.00 Per Annum,
Postage Free.

NO. 5.

CONTENTS.

- FIRST PAGE.—*Spiritual Phenomena:* Materialization in San Francisco; An Interesting Sitting with Watkins; Confidence in Mrs. Corner; Materializing Mediums; Séances with Henry B. Allen.
- SECOND PAGE.—*Children's Lucubrations:* Inauguration of the Shawmut Spiritual Lyceum; The Anniversary Celebration Exercises in San Francisco, Cal.; Albany, N. Y.; Belfast, Me.; and Edon Mills, Vt. The Village Malden. Spiritualism in San Francisco, Cal.
- THIRD PAGE.—*Poetry:* The Mechanic. A New Spiritual Work. *Banner Correspondence:* Letters from California, Utah, Ohio, Connecticut, Massachusetts, Nebraska, and Illinois. Obituary Notices, etc.
- FOURTH PAGE.—*Conditions in Spirit-Life:* A Faithful Sentry Relieved, Concerning Medical Liberty, Giles B. Stebbins's New Book, A "Miracle-Worker" in the Old Dominion, etc.
- FIFTH PAGE.—*Brief Paragraphs.* New Advertisements, etc.
- SIXTH PAGE.—*Messengers Department:* Spirit Messages given through the Mediumship of Miss M. Thoreson Sheldhamer and Mrs. Sarah A. Danks; Questions and Answers through the Mediumship of W. J. Colville.
- SEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*
- EIGHTH PAGE.—*The Reviewer:* W. Blanton-Moses' New Book, W. J. Colville's Meetings, England—Passing Events. Col. Robert Ingersoll's Last Lecture in Boston—"The Gods." Spiritualist Meetings in Boston, etc.

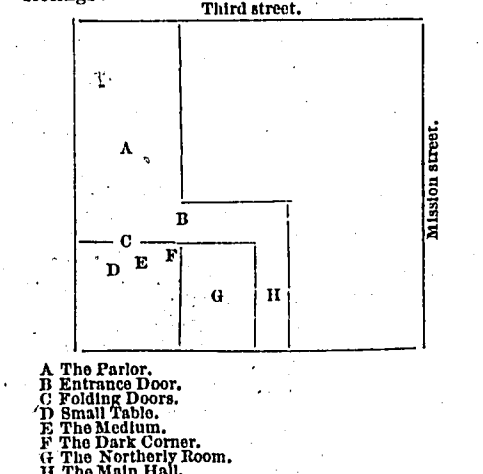
Spiritual Phenomena.

MATERIALIZATION IN SAN FRANCISCO.

To the Editor of the Banner of Light:

Since materialization is the most astonishing as it is the most convincing form in which Spiritualism has been presented on this earth, it is incumbent on those who have witnessed it to bear evidence of the truth as it appears to them. In this city no small controversy and even acrimony have existed in regard to the genuineness of such manifestations made here, among those who, for the sake of the cause they are maintaining, should be more charitable toward the views of each other. The two materializing mediums of this city are Mrs. Crindle and Mrs. Sawyer. Of the latter I shall not speak, as I know nothing personally of her doings. With the former I have had considerable acquaintance as a medium, and have seen her materializations in almost every condition. Her rooms are in a large, public lodging-house, the owner of which is a Catholic, and has no connection with any kind of Spiritualism. They consist of two rooms. The front parlor is about 10x25 feet, fronting westerly on Third street, one of the principal streets of the city. There is but one entrance to it, which is from a short wing of a large public hall. The remaining, or dark room, is easterly of the parlor, opening into it by folding doors extending the larger part of the side. This room is about nine feet square, and has no entrance nor any opening from it except by the folding doors. To the northerly of this little room is a small room which opens into the main hall, but which formerly connected by a door with this room, which doorway is now strongly and closely boarded and spiked, the paper which covers it being, at the corner proximate to the materializing corner, partly torn off by investigating skeptics trying to find a clue to the discovery of fraud. The little room on the north has been occupied exclusively by a single man as a sleeping-room, who, as I am informed, regards his mysterious neighbor and her intelligent visitors as a lot of lunatics.

At one evening of the public materializations, taking advantage of the absence of the occupant, a professional gentleman of large intelligence and strict veracity, to remove all doubts of communication from that room, occupied it with a good light before the adjoining room was darkened or materializations were commenced, and for about an hour afterwards, and the dark room was thoroughly examined before the medium entered it; no one but the medium was admitted into it. The materializations went on as usual, and as many as three materialized human bodies appeared at the door at one time. In the meantime the well-known voice of Mr. Gruff, the presiding spirit of the dark séances could be heard making good-humored calls to the gentleman in the northerly room. In about an hour that gentleman returned into the main room and vouched to the perfect certainty that no communications were made with that room. The following is a diagram of the rooms, showing also the connection with the main building and streets, and particular positions at private sittings:



The room immediately below is a large high store-room, extending back twice as far as the materializing rooms. It is occupied as a Jew clothing store; the occupants are neither visitors nor believers in the materializations. There is not the shadow of a chance for a trap-door. The furniture of the dark room is very simple, a small table, a small wardrobe on the east side, a bureau, three or four chairs, and a few musical instruments, the latter being

placed in the dark corner. The room has always been open for examination. I myself, and more than fifty others, have at various times examined it to our satisfaction. The medium is a plain, honest-looking woman, a resident of Oregon before her removal to San Francisco. She has not been a traveler, has had no opportunity to study legerdemain, and has never been known, so far as I can learn, to have practiced it. It is simply ridiculous to suppose that she could perform the feats of an accomplished juggler without the juggler's conditions, much less the exhibitions I have witnessed, which far exceed any known feats of jugglery.

There are three modes of exhibition: One a dark circle. The next a circle partially lighted by a large lamp, which is so far regulated that sufficient light is given to distinguish a face at the door, and ordinarily in the circle when in close proximity. The third, and most reliable, is the private exhibition in the dark room partially lighted. The leading spirits are, first, Mr. Gruff, the presiding spirit of the dark circles, and assistant at materializing circles. He can only materialize in the dark. He has a beautiful masculine voice, which in both talking and singing is full of melody. He is decidedly a live spirit, full of ready wit and repartee. He appears to penetrate your most private doings, distinguish persons outside at a distance, and read letters in the pockets. He usually speaks through a long tin horn, and his voice can be heard coming from all parts of the room. Later he lights the speaking end of the horn with a phosphoric light. The controlling materializing spirit is Mr. Bird. He has a kind voice and a good face, and he materializes at all public circles. He also intelligently answers questions by written communications. The most perfectly materialized form is Inez Logan. She appears on all occasions, has a soft sweet voice, and a handsome face and figure. Her figure, voice, and even her countenance in the materialized condition, are well known to the writer, and those who have frequented the materializations. She was personally known in her lifetime to a gentleman who calls to see her often, and with whom she claims to have been in love when living. He is a believer in the reality, almost to fanaticism.

Another well-materialized spirit is Star Eye. She has a peculiar and well-known voice, but always appears in a stooping attitude. Another thoroughly materialized spirit is "Grandma Miller," a very old lady—for they all materialize as they appeared when they departed. Her face is well known, and she has only two teeth in her head, which she allows any one to examine *ad libitum*. She is very loquacious, and talks of old times up in Vermont, and shows them how to bake "slapjacks," &c. Father Matthew's face is known to a good many, but I have never seen it under sufficiently favorable circumstances to catch the precise features. I have had five private séances; once alone, twice with one other, and twice with two others; all in the daytime. Just enough of light is let in through the folding-doors from the front room, to distinguish and recognize materialized forms passing in front of the opening and the countenance by examining it at the door, where I have examined carefully the countenance of Inez. I have seated myself each time by the side of the medium, so that I could feel her, see her outlines, and reach all over and behind her. She has never put us under any special conditions, except that she has requested that the small place about 3x5 feet in the dark corner should not be occupied by us, as there was barely space enough for the materialized forms to rise and stand there, there being also several musical instruments placed in the corner. I have, however, put my hand clear around into the dark corner, and felt the patting of the hands which I could not see there. The medium seems always desirous to give us the best possible conditions for examining, only requesting harmony and but little noise. Inez usually comes out first, steps around to the light, advances and salutes us, and afterwards usually comes around to me and places her hands in mine for strength. She is perfectly and completely formed, only I have not yet been able definitely to distinguish the beating of the pulse and heart. She is as natural as in life. Each time I have talked with her about twenty minutes. She shows nearly an average amount of mind for a girl of twenty-two years, very kind manners, strong affection and great purity. I have seen evidence which I cannot here detail, called forth by pure accident, which almost convinced me of her pure spirituality.

Later she purporting to be my sister has appeared first to me. Of her identity I cannot fully determine, as she has not been able to show her countenance, and has only been able to speak a few words; but her height and figure appear to correspond exactly. She comes neatly and very fully dressed. Her appearance seems accompanied with considerable pain, and she displays evidence of the deepest emotion and affliction. At one sitting a very tall materialized form appeared to the lady sitting with me as her mother, and a small girl as her daughter, both of whom she recognized as such. Another figure has been partly materialized before me, showing the height and a partial form covered with materialized drapery. She was represented as a friend whom I had known from childhood. I said: "How can I tell that it is you, since I cannot see your face nor hear your voice?" The medium then described her clairvoyantly to perfect identification. What appeared and purported to be the same one, I have seen rising before, but could only perceive a dark strong shade, with complete profile. Another form I have seen several times rise up over the table, with head, arms and drapery; but the lower portion of the body did not seem to be materialized. This one is called the sister of the me-

dium. She always comes sweeping widely her drapery over the room. Each one has a peculiarity of manner and movements, and all the voices are very distinct, peculiar, and generally very melodious. I have witnessed two or three times the dematerialization of Inez. She commenced to dematerialize in front of the opening in the door, but her head would incline to the dark side of the medium, the brain-power appearing to return toward the medium from whence it came. The drapery and lower part of the body appeared to sink into the floor as I stooped over to watch it disappear. I have also shaken hands with Mr. Gruff, his hand only materializing, and visible to me. He took my hand with a strong masculine grasp. I have seen at these private sittings as many as three materialized forms at a time, and as many as seven distinct forms appearing separately. I have also watched the singular phenomenon of building up from short shapeless shadows to full life-size ones, with form and complete profile; arms and hands without body, or with a piece of a body, and apparently fingers without hands. In some of the public circles have been exhibited many interesting things, although not so satisfactory as at the private sittings. I shall leave them for others or for another occasion to describe. Like exhibitions have been made to many others; not all, however, have taken so much pains to obtain the fullest views of these astonishing phenomena.

Amongst the observers are scientific and professional men, merchants and artists, seeing as I do, with the natural eye—practical men, who are the hardest to deceive and the keenest to detect jugglery. All, so far as I know, have been actuated by a high desire to know the truth, and avail themselves of these tangible and superhuman proofs of a future existence. Many old Spiritualists have condemned without seeing; none, however, that I know of, have gone so far as to dispute the actual appearances of flesh and blood, but attribute it to expert jugglery. They say the materialized persons are too real, but they have never yet been able to tell where all these different ladies, gentlemen and children have been concealed, and how they are so deftly brought upon the scenes. Others require the conditions of examining each time the person of the medium, and placing a galvanic battery or some delicate arrangement by her to determine her movements; as though several full-grown persons could be concealed under the lady's skirts, or that each movement of hers would bring forth a matured human being! These births may well be compared to Minerva springing from the head of Jupiter. A distinguished lady Spiritualist has denounced these materializations in a public lecture, always taking care, however, to mention no names. If found in error she can still exclaim, "Thou canst not say I did it!" Neither will she announce her opinion on the authority of her spiritual guide. Her views, I think, can be explained on two grounds—mistake of facts and mistake of laws. All the ordinary spiritual intelligence is given, as exhibited by clairvoyants, with the addition that the voices come from without the medium. But other great psychological laws and extraordinary scientific achievements are manifested. The mechanical and chemical composition of the human body, from the floating atoms of the atmosphere; the current of electric or astral fluid from the medium and mediumistic persons, as an instrument for the workmen to perform their work; and the flow of the brain-power from the medium to the materialized forms, appear to be some of the wonders of this great work. As I have never yet been confirmed in the belief of Spiritualism, I am open to explanation or conviction of the truth, whatever it may be; but I cannot be convinced by the mere denunciation of persons, with whatever fame they may plume themselves, who will neither go themselves to see, nor accept the most authentic statements of the facts, as given by others.

San Francisco, 1880.

AN INTERESTING SITTING WITH WATKINS.

To the Editor of the Banner of Light: I have had a second sitting with Mr. C. E. Watkins, a private one, which I propose to give a brief account of, as I think such important facts as occur in his presence cannot be kept too much before the public mind.

I commenced by writing a name of a deceased friend, and a question, on a slip of paper. Six of these slips being thus prepared, and placed on the table, Mr. Watkins, who had retired from the room while the writing was being done, returned, and requested me to point with a pencil to the folded papers, which, I may observe, I could not distinguish the one from the other. Having told me to hold a particular pellet in my hand, he said, "Write down T. T." These were the initials of one of the names I had written, which was soon after given in full, accompanied by a reply to my question. The person addressed held strong materialistic views, and, moreover, was very conservative—anti-democratic in the extreme, and my question referred to this. The reply given was: "I do not think much of Materialism, or I should not be here now, and I do not think much of the views I held."

On pointing to another paper the medium at once commenced laughing, and said, "I cannot say what I want for laughing, but the spirit, James Dexter, says, 'This manifestation is not produced by a dog's tail.'"

The question was addressed to a facetious friend of mine, who once told me an anecdote (he was great at anecdotes) of some people he knew being scared by hearing what they supposed to be spirit raps, which turned out to have been produced by a dog wagging its tail, and my question referred to this circumstance.

The next question was addressed to a young man who died from the effects of intemperate habits, and was as follows: "Do you suffer from the effects of your drinking propensities now?" To which a reply was written between two slates I held in my hand, and read thus: "Well, friend Cooper, it makes it almost a hell for me at times, but I am working out slowly. Tell all not to drink. Graham Hewett."

I was then informed that the writing was not done by the said Graham Hewett, but at his request, by one of the guides of the medium.

Two other slates were now taken and placed together, with a fragment of pencil between them. Mr. Watkins here remarked that he was going to try a new experiment, which was for his baby to hold the slate. So, little one-year-old was brought forward, and its hands placed in contact with the slate. But passivity could not be obtained in this manner, and a new expedient was adopted: The slates were placed in a chair, and the baby deposited upon them. After the lapse of about a minute the slates were examined, and on one of them was written, in a bold, legible hand, "My dear friend Cooper, I am writing this myself. Graham Hewett."

Another question addressed to a relative was replied to by the medium writing with pencil and paper automatically, the writing strongly resembling that of the person addressed, the signature being almost a *fac simile*.

Such are the principal occurrences at this highly satisfactory séance, and I do not see how persons who witness these things can escape from the conclusion that spirits are the active agents in the production of these phenomena. I think even friend Seaver, of the *Investigator*, who considers me over-credulous in testifying to these facts, would be constrained to admit, on attending one of Mr. Watkins's séances, that there "are more things in heaven and earth" than are comprised in his materialistic philosophy.

Mr. Watkins has received a highly satisfactory letter from a gentleman holding an official position in this city, who had a sitting with him a few days ago. The writer says, "I am more than satisfied with the result of my sitting with you, and you are at liberty to refer to me at any time, and I shall take pleasure in testifying to the genuineness of the manifestations which take place in your presence. My experience with you yesterday was the 'last straw which broke the camel's back' of materialism with me, and I have not a leg to stand on as a denier of spiritual force. I am a convert, and shall hereafter call myself a Spiritualist, and can give to any who ask a solid reason for the faith that is in me."

As it is uncertain how long Mr. Watkins is to remain in Boston, Spiritualists will do well to induce their skeptical friends to pay him a visit while they have the opportunity.

Boston, April 5th, 1880. ROBERT COOPER.

CONFIDENCE IN MRS. CORNER.

A gentleman of position, writing from abroad, sends the following expression of sympathy with Mrs. Corner, and of confidence in her integrity and mediumistic power:

A story of an unfortunate occurrence that happened at the rooms of the B. N. A. S., where Mrs. Corner was the medium, has reached my ears, and I think that, as she has probably had a good deal of unpleasantness to put up with, she may like to see a line from one whose confidence in her has been in no way shaken by what transpired.

I have had the pleasure of sitting with her as a medium a great number of times, and seen the materializations of several spirits through her instrumentality. Marie, her own control, especially do I know, and have watched her closely. During Mrs. Corner's séances at Mr. Fletcher's, I always sat quite near to the curtain of the inner drawing-room on the left hand side, a vantage ground of observation from whence I could inspect what was going on with minuteness. On several occasions I have seen Marie only partially materialized, gradually growing up into her full form of about five feet four inches tall, and of a fair complexion. I have conversed with Marie; have often touched her hand, which was almost invariably cold; and have measured her height against the door-post; and I solemnly declare, against all possibility of contradiction, that she is not Mrs. Corner, does not resemble Mrs. Corner in figure, and is several inches taller than Mrs. Corner.

I have also seen Marie come out into the circle with a veil on, just sufficient to reach below her knees, and then, before all, cause an elongation of the veil to the extent of many yards. But perhaps the most convincing proof of the medium and the spirit being different individuals occurred in October last at Mr. Fletcher's house. The medium was in a trance, when suddenly a tall spirit in a white Oriental robe, with a girle round the waist, and a swarthy face, appeared, holding Mrs. Corner with his arm about her, she being still entranced. For some time the two forms stood together before the curtain, showing a remarkable contrast to one another in height, size, dress and general features. At length the tall figure—which looked to be about six feet three inches, or six feet four inches—got more shadowy, and Marie's voice from within was heard, calling to Mr. Fletcher to come, as the spirit was going to let the medium fall; and before Mr. Fletcher could render assistance the spirit vanished, and let Mrs. Corner fall on the floor so heavily that we were all afraid she might be seriously hurt.

Besides Marie, who always, by the way, appeared with bare feet, I have seen many other materialized spirits through Mrs. Corner's mediumship—Winona, Dewdrop, Marguerite and others connected with myself, who have appeared upon the scene—and it has been very interesting to watch the process of materialization, which varies according to the power that is present, and the employment of it by spirits who wish to clothe themselves with flesh. There is a marked difference between the efforts of those who make the attempt for the first time, and others, such as Marie, who practice materialization constantly.

I understand that Marie was not with Mrs. Corner on the late unfortunate occurrence, and I should judge, therefore, that the medium was made the victim of some malicious spirit who found her unprotected. I sincerely hope that the matter may pass over without giving her

too much annoyance, and that her professional career may not be prejudicially affected. The time has come for her friends to speak out on the genuineness of the phenomena which take place through her mediumship, and if I were in England I would most readily take all the means in my power to put her right before the world. Allow me to conclude by expressing my unabated confidence in her power and in her integrity. I look forward to the time when I shall again have the pleasure of a séance with her, and be again shaking hands with Marie and Winona.—*Spiritual Notes, London, Eng.*

MATERIALIZING MEDIUMS.

To the Editor of the Banner of Light: Yesterday morning I had a sitting with Dr. J. V. Mansfield, 61 West Forty-second street, N. Y., whose remarkable mediumistic powers are so widely and favorably known. Among other questions I wrote the following three, all addressed to Theodore Parker in one envelope:

1st. Can Theodore Parker tell me how our persecuted materializing mediums will prosper in the future?

2d. Will the self-constituted Junto of professed Spiritualists succeed in doing them and the cause of Spiritualism further injury than they have already done?

3d. Will the English enemies, or mistaken friends of the cause, succeed in their endeavor to destroy the necessary conditions for materializing spirit-forms by crushing out dark circles, as they propose to do?

The above three questions were sealed so as to be impervious to the external vision of the medium, and submitted to him. The answer came (*verbatim*):

"Thanks, thanks, for such respectful notice. I have frequently talked with you since my departure through the Gate-gate and beautiful lady, Stuart, and trust I may have the pleasure of conversing many times more through the same channel ere you come over here to dwell. Not long since I was talking with Henry Ware, Jr., and my old friend Wm. E. Channing, of the signs of the times, and our conjugal conclusions were that Spiritualism had obtained such a hold upon the minds of the inhabitants of earth that all other isms would be lost or swallowed up by it in less than the next century. Talk about crushing out the light of Spiritualism! You might as well say you would crush out the light of that great luminary the sun! Fear not, then, brother Thomas. This great light that is now so much feared by the clergy, and those who would slide with them, is managed by the angel-world, and no power on earth, or all powers combined, will affect it or impede its progress in the least. The day is not far distant, my faithful co-laborer, when spirits will not only materialize, as you see them from time to time, but they will stand before mortal audiences and proclaim the truth which are eternal. The mediums will be protected—or, persecuted as they are, yet they are under the watchful care of the angel hosts. Then, my brother, 'cry aloud, and spare not.' Your friend and brother, THOMAS PARKER."

I next submitted the following sealed question to Mr. Parker: Will (as I have been told) materialized spirits walk our streets so as to be visible to all within the space of the coming five years? The answer came word for word:

"Yes; it has been so told you, and it will be verified to a wonderful extent; but that all will be able to see them I do not believe, not even for ten times that time. They walk out now, and to your vision and touch are as real as could well be. The strides that are to be made in materialization the next five years will shake modern theology from centre to circumference."

THOMAS PARKER.

In conclusion let me say, might it not be well for you, Mr. Editor, to suggest in all humility to our learned London friends, who, in their wisdom, have decided that spirits shall materialize in the light of noonday, or not at all, whether it would be equally proper for them to demand like conditions from God Almighty (as they do from his angels), who, though held to be omnipotent, has never as yet in all time, so far as my slender *scientific* attainments enable me to speak, perfected on earth the materialization of a single specimen of the human, animal or vegetable kingdom, without subjecting it to the condition of darkness in its incipient stage? THOMAS R. HAZARD.

New York, April 9th, 1880.

SEANCES WITH HENRY B. ALLEN.

To the Editor of the Banner of Light:

Thinking that many of your readers may not have had an opportunity to witness the manifestations occurring in the presence of Henry B. Allen, I propose to give a brief account of what transpired at two séances lately held in this place. On the evening of February 17th a table was placed in the middle of a room, and upon it several bells, a guitar and writing materials. Around this sat twenty-four persons, Mr. Allen, the medium, being seated with them. The persons on either side of Mr. Allen held him by his hands. The lights were then extinguished.

In a few minutes the dulcimer, which was outside the circle and nearly behind the medium, was played upon, the bells were rung, and the guitar, which was floated about the room, was also played upon, and several persons sitting some distance from the medium were touched by it upon the head; it was also placed in the laps of many present, playing the sweetest of music at the same time. Hands were felt, voices heard, and lights were seen above the circle. By request of persons present, hands were shown in the air, accompanied by lights, some of which were seen above the wrist. Independent writing was obtained, full names being given of persons who passed away twenty-five years ago, the messages being directed to the persons for whom they were intended. Writing was given on the collars and shirt-bosoms of gentlemen, and one had a pencil taken from his vest pocket, his collar written upon, and then the pencil replaced. Chairs were taken from three persons at a time, including the medium. Toward the close of the séance the dulcimer, which weighs thirty pounds, was heard moving about, then raised over the circle and placed upon the table, where it was again played upon. The chairs on which the dulcimer had rested were also raised in the same manner and placed upon the dulcimer, that of the medium being taken and put upon the top of the whole, where they were found at the close of the séance.

On the evening of the 18th the manifestations were more remarkable than those of the previous evening. Some one asked if the ticking of the clock would interfere with the manifestations. The medium said if it did the spirits would stop it; and no sooner had he said it than it was done; and during the evening it was several times started and stopped. At my request, loud raps were produced upon the top of the clock. It was several times taken from the shelf, carried over the company, and deposited upon the table. In fact, about everything that we asked was done by the unseen power. A message was written upon a slate, and when finished the pencil was carried up to the ceiling and then back to the slate instantaneously. Time and space forbade my telling the many wonderful things that were done at these two séances. They have caused much speculation, both among those who were present and those who were not. We hope to have him with us again at some future time.

Exeter, N. H. EDWARD Y. GILMAN.

Children's Lyceums.

Inauguration of the Shawmut Spiritual Lyceum.

On Sunday morning, April 14th, was held the closing session of Lyceum No. 2, of Boston, at Amory Hall—it having been decided by the management to change its name, in obedience to the request of the spirit friends of the school. The hall on that occasion was crowded, the number of adult spectators being large, and the children present seeming to be filled with happiness, and a cheerful wish to abide by the discipline necessary to correct participation in the services.

As an opening exercise the school and audience united in singing "Nearer, My God, to Thee," Mrs. Hattie E. Sheldon, Assistant Guardian, leading. Silver Chain recitations—in which Mrs. May Biggs, Guardian, Mrs. Sheldon, and Mr. C. Frank Rand, Assistant Conductor, joined with the school, from the platform—were next participated in; after which came the grand Banner March, which was executed in a style reflecting high credit alike upon the Lyceum and its orchestra.

Mr. J. B. Hatch then redeemed his promise made on a former occasion, by making a somewhat extended address, in which he skillfully and interestingly portrayed the history of "No. 2" from the inception of the movement to the time of its approaching change of name. As we have not space for all Mr. Hatch's remarks, the following abstract, embodying its main points as they appeared to our representative, must suffice: He called the attention of his hearers, in commencing, to the fact that Sunday, April 14th, was the first Sabbath of the Lyceum's second year of existence. What he was about to say concerning the instituting of Lyceum No. 2, and its continuance up to the present time, had not for its springing feeling of vainglory, or individual pride. Both himself and his coadjutors considered the making of this statement to the public an act justly due to those invisible workers by whose direction the school had been founded, and by whose aid it had been carried forward to the present hour. He desired to make this open acknowledgment of the gratitude which himself and his assistants in the work felt that they owed to the spirit-world. About one year ago the speaker severed his connection with Lyceum No. 1; and not only did he suppose his work in that direction done, but it was his intention at that time never again to enter into any public service connected with Spiritualism. But in the month of February, 1879, he was approached by a friend who stated that some evenings before a spirit purporting to be Mrs. Fannie A. Conant had controlled the medium at a séance attended by this friend, and had expressed the wish that he [Mr. H.] would come into the presence of the instrument then used, as she had something to say to him. He obeyed the call, and to his surprise he was requested, earnestly, to make an effort to establish a Children's Lyceum in Charlestown District, he being assured of ultimate success. His faith in the practicability of the enterprise was not very strong, but that of his friend, C. Frank Rand, now his worthy assistant, was, and he [H.] yielded to the wishes of others expressed in the same direction, the result being the hiring of Amory Hall (once a Methodist church) and the announcing of the experimental formation of No. 2. The first session—small indeed—was held April 6th, one year ago, in that hall, in Charlestown District. About half a dozen worthy people came, and about the same number of children (among the latter he cited the three sons of Mr. Rand, also Misses Ella Carr and Gracie Burroughs). But something seemed to say to him, and to all present, "Go on—this is but the beginning," and they did "go on," without books, paraphernalia, or any of the ordinary accessories which do so much to render Lyceum sessions pleasant to all concerned. Obeying to a call published in the *Banner of Light*, the friends met at his house, and organized a Lyceum Association, the officers then chosen serving (substantially) up to the present time. For one month the school continued to be without books, etc., but its numbers increased, and the adult attendance multiplied, and the bills were paid each Sunday before leaving the hall. Then came the time when the set of equipments now in use was obtained for the school; and at the date—in June—when the Lyceum closed its sessions for the heated term, its membership rolls contained the names of eighty children, surely a good result for so short a period of work.

When the summer vacation passed an attempt was made to call the school together (in September) in Vanhook Hall, on City Square, in the District; the place, however, proved unfavorable, and the prospects for success again seemed to wane; but the spirit advisers were not backward in declaring that the victory was sure, and that a way out of the present difficulties would certainly be provided. This proved to be the case in a most unexpected manner to him [H.], for Lyceum No. 1 of Boston in the fall of '79 decided to remove to Palm Building, thus placing Amory Hall (on Washington Street, Boston) again in the field as a candidate for occupancy, and he was able to obtain the use of it for No. 2. Since coming to the city proper the new school had steadily moved onward, gaining numbers, attendance and prestige, and it was now in a sound financial condition—"owing no man, woman or child anything" in a pecuniary sense. [Applause.]

In concluding, the speaker reiterated his statement of thanks to the spirit-world, and to the spirit Mrs. Fannie A. Conant, whose advice had led to all the successes which had been won by the new organization—even the coming of the New York and Brooklyn delegations to Boston having been the result of her direction; and the assurances she had given that all expenses would be met without trouble had been gloriously fulfilled. While, for instance, the two New York State delegations were in this city No. 2 Lyceum had received nearly \$100, without any marked effort on the part of its management—all was accomplished, he believed, by spirit-power acting upon human agents to whom, as well as to the spirits, he desired to return the earnest acknowledgments of the school. After a few eloquent sentences touching the importance of the Lyceum movement and the good work it was accomplishing in all parts of the country wherever introduced, he closed his remarks by reading a paragraph (from the *Banner of Light*) wherein Bishop Simpson was put on record as preaching the true spiritual doctrine concerning the grave and that which lies beyond.

At the close of Mr. Hatch's earnest and eloquent remarks, Miss Carrie Shelhamer read in a highly acceptable manner the poem "The Message of Light—The Advent of Modern Spiritualism," (written by her sister, Miss M. Theresa Shelhamer, which appeared in the *Banner of Light* for April 3d; Misses Carrie Welch, Carrie Huff, Gracie Jacobs, Maud Munton, Gracie Burroughs, Kattie May Bosquet, Lucy Garion, gave recitations; Miss Berlie Kemp performed a piano solo; Hattie Davidson sang; Mrs. Russell and Mr. Fairbanks presented a vocal selection (Miss Davidson accompanied); Miss Esther Singleton sang, (Mrs. J. W. Day accompanied); and Miss Lizzie J. Thompson read a fine poem by William Denton, in a style which would have pleased that gentleman himself had he been present.

Mr. Hatch next introduced Mrs. M. V. Lincoln, who, he said, would now explain to the school and the audience the meaning, purpose and origin of the new exercise which she had proposed for the Sunday following Easter, and which the Lyceum now gathered was about to put into practical form for the first time. Mrs. Lincoln stated the case and its surrounding circumstances in the following manner: While present at the banquet given to the New York and Brooklyn delegations during their visit to Boston, she was informed by one of her most intimate spirit controls that Mrs. Fannie A. Conant had a message which she desired her [Mrs. L.] to deliver to the friends there assembled. This message involved a project, the nature of which she afterwards explained to the delegates at the farewell meeting in the *Banner of Light* Free Circle-Room, Thursday afternoon, March 11th. The substance of the communication ran as follows: Desiring that the New York and Brooklyn friends should take home with them something more than the memory of pleasant hours, and that they should inaugurate, on their return, a rite whose yearly recurrence would not only bring up the recollections of the past most vividly, but also preach a sermon of practical worth and suggestiveness, both to adults and children, wherever the ceremony was observed, the spirit of Mrs. Conant wished that the appended plan be taken into consideration.

The 21st of March was a date marking the death of old Theology—at least its death as far as the converts to Spiritualism were concerned—and the birth of Modern Spiritualism, and as such was eminently worthy the services regularly held on that day. The Sunday following the 21st the spirit desired should be regularly celebrated hereafter as the SPIRITUAL EASTER, marking the deliverance of those commemorating it from the dark bonds of theologic superstition, and the gaining of freedom and light—a freedom which would ultimately exert its beneficent sway over every child of humanity, and a light whose divine effulgence would yet shine upon all!

As an appropriate order of service the spirit suggested that in each Lyceum all over the land should be set up on that Sabbath an evergreen tree, to be called the TREE OF WISDOM. Upon it each group—at the end of a march similar to the Grand Banner March, except that flowers instead of flags were borne in the hands of the participants—in order, and each scholar of each group in turn, should deposit a flower, at the same time reciting aloud a sentiment appropriate to the time and place. This exercise could also be joined in by the officers, if they so wished. Around the base of the tree the spirit requested that a bank of moss—to represent the Ever-green Shore—be arranged, whereon the little ones, too small to reach the branches, might lay their offerings, while they recited their verses. This plan, she announced, "No. 2" was about to practically inaugurate as a distinctive feature of Lyceum work.

The Floral March was then participated in. The Lyceum made a circuit of the hall, its members and leaders carrying in the right hand (instead of flags or other insignia) the flowers which were to be placed upon the "Wisdom Tree"; each group then returned to its own regular place of convening (as marked by the targets when the school was ordinarily in session), and its members took seats at a word from the Conductor; after which that official called one group after another, with his leader, to come to the foot of the tree and deposit the flowers in the possession of its members, each child or teacher in so doing reciting an appropriate motto; the guards standing by the tree took the offerings and affixed them to the branches with such speed as was practicable, and thus the service proceeded (all had been included in the exercise). The place assigned, during this new service, for the Conductors and the Guardians was upon the platform, but each officer personally gave a blossom for the tree, and recited a motto. The tree was of moderate size, and was surmounted with a white dove. The flowers placed upon it embraced specimens of the calla lily, heliotrope, forget-me-not, pink, rose, ivy, white lily, pansy, willow bloom, etc., etc., the whole making a beautiful and attractive display. Mr. Hatch announced that the tree, as it stood, with its floral offerings, was, at the close of the meeting, to be presented to the City Hospital, that the flowers might give pleasure to the sick—which notice was received with marked approbation by the assembly.

Mr. Hatch then announced that the name of the Shawmut Spiritual Lyceum, formally accepted at a previous meeting of the Association, would now be adopted by Lyceum No. 2 in place of its old patronymic; and that after a song by her sister Carrie, Miss Shelhamer, the medium at the *Banner of Light* Free Circle-Room, would install the officers in their respective positions in the new organization. At the conclusion of the song, Miss M. T. Shelhamer advanced to the front of the platform, holding in her hand a calla lily, and spoke as follows:

Mr. Conductor, Officers and Members of this Lyceum: As I have been sitting here this morning listening to the various exercises, my mind has reverted to that grand Summer-Land Lyceum which meets above us in the spiritual world, and many of whose members I feel have gathered in union with you at this hour in harmony and sympathy; and as I thought of that grand Lyceum—that glorious school of learning in the heavens—a thought also came to me of one whose name is "Lily." She it was who requested me to bring to you at this time, as an offering from the spirit-world, a lily for your Easter tree; it was with a happy heart that I consented; and now, Mr. Conductor, I place upon the symbolic tree this fruit of the spirit's request.

Mr. Conductor, officers and members, will you be good enough to rise to your feet? [Here the school rose.] The day has passed by, and Lyceum No. 2 of Boston is numbered with the things that were. To-day we gather here to inaugurate a new Lyceum, which shall be known to you and to the world at large as the Shawmut Spiritual Lyceum, of Boston. This name which we present to you to-day has been handed down to you from the spirit-world, in commemoration of the coming of the Indian bands, who return to you from the upper hunting-grounds of the spirit-land to impart to you strength and courage; and in their name, and the names of the pure and holy angels—workers for the 'spiritual cause—who have ascended on high, we to-day formally confer upon you this new and significant designation. And may this new Lyceum go forth into the world strong in the power of the spirit, and spreading far and near a grand and noble influence which shall uplift all those with whom it comes in contact. May this new title be to members, officers, and all who hear it, a sweet sound, which shall suggest the hills, the valleys, the rivers and streams which this poetic Indian name calls up before the imagination.

[Addressing the officers—the influence controlling Miss Shelhamer spoke as follows:]

To-day we install you anew as officers of this organization, and as actively working friends of the dear little children who meet here from week to week. We would say to each, be as pure as the white lily; remember the vast possibilities residing in the little ones around you; possibilities that can be gradually drawn out, and by-and-by be turned to good purposes. As you look upon a tiny seed you may not comprehend what possibilities of beauty or fruitage are lying dormant within; but as the summer sun shines from above, and the clear and crystal dew falls, then that little seed expands and reaches outward to the fulfillment of its duty as a link in the chain of being, whether of flower, or grain, or fruit. And so with these little ones gathered here to-day: If at times they outwardly appear unimpaired of their glorious privileges, or inattentive to the life lessons sought to be imparted to them, be not discouraged, for the work is going on within them, to an extent, perhaps, even beyond their own comprehension, and in due time the harvest of your labors will surely appear. Give them the calm, clear sunshine of life, the crystal dew of appreciative friendship, and you will, in due season, see how these possibilities within each will bloom forth in beautiful flowers of love and beauty.

Mr. Conductor, we give to you, in behalf of the grand spirit-world, the care of these dear little children. In them you may find the possibilities for great and noble work; remember that what they are, you, and the dear officers joined with you, are responsible for in a measure: If they eventuate in great and good men and women, a glorious meed of praise will lie at your door. May noble and exalted ones in spirit-life watch over and guide you, and as the days go on, and the summer months proceed, bringing forth the beautiful flowers and blossoms, so may you go forth in your glorious work, and may your own lives unfold, to the extension and enlarging of the lives of all who come within the sphere of your influence.

And to thee, oh my Father and my Mother God! we would offer the praises of every heart at this hour; we would place upon thine altar the aspirations, the thanksgivings, the love of these thy children: May they ever work with thee and with thine angel hosts. May these officers and teachers here-gathered work hand in hand with the spirit messengers, guarding and guiding these young souls through the highways of time until they shall hear the final summons from on high, which bids them rest from their labors in the mortal, and shall respond with loving and thankful hearts, knowing that the good they have done will never be lost, but be perpetuated and improved upon in the lives of these thy little ones. Amen.

[At the conclusion of the invocation the officers took their seats, and Miss Shelhamer continued:]

Now, Mr. Conductor, I have here two books—the one the "Biography of Mrs. J. H. Conant," the other its companion volume, "Flashes of Light from the Spirit-Land"—which I wish to present to your organization as a memento of the present happy occasion. It has been the request of this dear medium, who while on earth devoted her life to the cause of truth—this dear medium who has since devoted her energies in the same direction in those glorious organizations which

are as Lyceums and kindred associations above us, that these books be presented to this school as a nucleus, small though it be, of a spiritual library, which they hope you will be assisted to form in this city.

Not from any mysterious source these volumes reach you—though in justice let it be said that credit is certainly due those who have been the mundane instruments by whom they have been provided—but as a gift of that risen soul who takes such an interest in your labors—I refer to our noble medium, who, though out of sight, is still to memory dear—Mrs. J. H. Conant. This biography of that sainted woman, outlining as it does her life from its unfolding to its cessation on the mortal shore, to be more widely unfolded in the spirit sphere of being—containing as it does a history of her struggles, her trials and her triumphs—containing as it does noble utterances from the spirit-world: I present to you in the name of the Spiritual Lyceums, as an index pointing the young mind to the fact that fidelity to its own interior impressions of right, and to the highest inspirations which may reach it from without, is the spirit's true course while yet a pilgrim among the scenes of earth. And this other, which bears the title of "Flashes of Light from the Spirit-Land," given through Mrs. Conant by advanced intelligences from beyond the tide, I also present, with the hope that these flashes may illumine your lives, and that the teachings of this book, carefully perused by you all, may send you forth to the battle of life bearing a shining and ultimately victorious light in all your souls!

Take these volumes, Mr. Conductor, and though their intrinsic value may not be great, yet measured by the labors that have called them forth, the noble and exalted deeds of which they have been the fruitage, and the power they are able to exert upon the thought of those who read, they are indeed of untold worth.

Mr. Hatch accepted the offerings in a few words fitting to the occasion, and expressed the determination that with these two works as a foundation, the labors which himself and his colleagues would surely perform in future would result in the formation of a library for this new Lyceum which would alike be an honor to Spiritualism as known in the city of Boston, and a grateful acknowledgment of what had been done in this direction for them by the spirit-world. He then, as his first official act as Conductor of the Shawmut Spiritual Lyceum, presented to Miss Shelhamer a fine bouquet which had graced the table during the exercises, his gift being acknowledged by the surprised recipient in remarks at once appropriate and full of feeling.

The exercises of the occasion then closed with the Target March by the school. The Shawmut Spiritual Lyceum has inaugurated its official existence under bright prospects for future usefulness, and we join with all its numerous friends in wishing its officers, teachers and members success in the important work of personal supervision and the impartation or reception of practical instruction in which they are severally engaged.

that she had come back with face, hands and feet carefully washed. She had gone out from the silent teacher of purity, inspired with the need of preparing herself to look upon the form divine, and to the extent of her means she had made herself clean, whilst angels witnessed the pure and holy purpose enshrined in the child's heart. We are happily admitted to the enrapturing vision of the angel-world with our earth-stained garments and soiled personalities. How many of us have turned aside to cleanse ourselves from all unwhiteness, that we may with fitting countenances and purified lives gaze upon the holy scene?"

The next speaker was Mr. Wm. Emmette Coleman, who was warmly greeted by the many admirers who have become acquainted with him through his stirring writings and eloquent lectures. Mr. Coleman spoke at more length than any of the former speakers, and his remarks were, like Mr. Plumb's, so warmly appreciated by the audience that I am unwilling to mar their excellence by a mere synopsis. With this paper, therefore, I send you a full report of Mr. Coleman's speech, not doubting it will find that place which it so well deserves in the columns of the *Banner of Light*, when the press of anniversary reports is over. I will only say at present it was an admirable exposition of true Spiritualism as a religion, a moral force and a science. The speaker dilated on the priceless value of the movement in forming his own life, character and intellect, and after painting in vivid colors the glorious illumination which it shed over the day of life and the hour of death, concluded amidst loud applause.

Mrs. P. W. Stephens, of Sacramento, the sister of our esteemed veteran speaker, E. V. Wilson, was next introduced, and gave an ingenious definition of the relation between Phenology and Spiritualism, the organs of the brain, and the constituent elements of human society.

The last speaker was a venerable and well-known gentleman, who for more than a score of years has honored the cause of Spiritualism on this coast by his noble and fearless advocacy. "Father Pierson," as he was named by his own request, was received with a warm welcome, and commenced by the somewhat startling suggestion that they (the audience) should unite with him in solemnizing the good spirits to do something to prevent Emma Hardinge-Britten from leaving the rostrum, "a calamity," as the venerable speaker termed it, which that audacious apostle of the movement has publicly announced her intention to do. After some touching and acceptable allusions to the lectures now being given in that place, and warm congratulations on the grand status the cause had achieved in this city, Father Pierson pronounced the closing words of the afternoon's addresses. Mrs. Britten dismissed the audience, and the first session, thus brilliantly and harmoniously conducted, ended.

Mrs. Cressy, a charming young amateur singer, Miss Nickerson and other professional vocalists, contributed to enliven the addresses with sweet music, and the audience separated, evidently delighted with the gratuitous entertainment provided for them.

In the evening, although a small fee of ten cents was charged to help defray the cost of the hall, &c., long before the time of commencement—7:30 p. m.—the body of the hall, gallery, in fact every foot of standing-room, was literally choked up, and many went away, unable to obtain a chance of squeezing inside the doors. In addition to some good vocal and instrumental music, the evening exercises were limited to the anniversary oration by Mrs. Britten, and a test rapping séance by Mrs. Foye.

The address consisted of a succinct account of the rise and progress of the spiritual movement; a description of the famous "spook house" at Hydesville; the first public investigations at Corinthian Hall, and divers other points of history pertinent to the time and place. The speaker gave an account of her own conversion, some twenty years ago, from English Orthodoxy to American Spiritualism, through the instrumentality of the very medium who then sat at her side, and the very same raps that were sounding jubilate at that moment and on that platform.

The address concluded amidst a very shout of prolonged applause, to be succeeded by the crowning triumph of the day, namely, a rapping and writing test séance by Mrs. Foye. In about three-quarters of an hour about an average of one spirit a minute presented itself, which this marvelous medium described to the audience without a moment's pause or breathing time. Ballots were disregarded, though the names given were mostly written within them. They appeared to the eye of the seers in shining letters on the wall, were spoken in her ear, or given by the spirits in form to her clairvoyant sight. Test after test was poured out as fast as words could give them. The raps resounded through the hall with clarion clearness. Every name and description was instantaneously recognized, and all were given, as is almost always the case at Mrs. Foye's public meetings, to strangers.

Such was the closing triumph of a glorious and triumphant day, and when all was done the vast crowd poured out into the city streets, many of them dazed, bewildered, astonished, but all obliged to confess they had heard Spiritualism placed on the highest pinnacles of religion and science, and seen Spiritualism so clearly demonstrated that night, that they could no longer resist the conclusion that they had heard from the land of souls the grand chorist anthem, "I am he that liveth, and was dead, and behold I am alive forevermore."

WE shall give this speech to our readers at the earliest opportunity afforded us.—Ed. B. of L.]

Albany, N. Y.

We have celebrated here, for the first time I think, the anniversary of what is termed the advent of Modern Spiritualism. Mrs. Williams, formerly a stanch Presbyterian, opened her pleasant parlors and invited the more prominent Spiritualists of our dull city to celebrate with her what she now deems the most glorious epoch of the world's history.

As an introductory, a young girl played on the piano and sang several appropriate airs with no little feeling and effect. Mrs. Williams then read an article in the *Banner of Light* respecting the dawn of our faith at Hydesville, and the majestic sweep of the light arising thence—that effulgence that is yet to know a higher noon.

Dr. G. L. Ditsen being called upon, read an account of the manifestations that took place at his house a number of years since, when the Fox sisters were his guests. Some explanations of these wonderful phenomena followed.

Mrs. Eliza Smith, a trance medium and a highly esteemed member of society, then gave a lengthy discourse, principally relating to our growth out of the Orthodox trammels, superstitions and false teachings. A small table was then placed in the room, and four persons, selected by an Indian control, were seated at it, when it soon began to tip and manifest an intelligence that would have surprised many; in one instance giving the age of an old lady who had recently gone to a higher life.

At rather a late hour we parted with our most estimable hostess and her husband (only half—his better half—a Spiritualist), grateful for their courtesy and thoughtful attention on this unique occasion.

AN OLD SPIRITUALIST.

Belfast, Me.

On Wednesday forenoon, March 31st, we assembled in Pierce's Hall, Belfast, to celebrate the Thirty-second Anniversary of American Spiritualism—parties engaging Hayford's Hall having made the change after the meeting was advertised.

Morning Session.—The President called the meeting to order, and announced a conference, in which Mr. A. T. Stevens, Geo. C. Waite, Mr. A. T. Feabody and Mr. Frank Patterson took part. Singing by the choir. The meeting then adjourned until 2 p. m.

Afternoon Session.—Singing by the choir. Regular lecture by Geo. C. Waite on "The Anniversary of American Spiritualism," showing the rapid progress of the new light since its advent in the churches, and among scientists and materialists, and the good it had done humanity in teaching us that we must meet the

consequences of our own acts, and that in time we should learn that the only way to avoid those consequences is not to commit the acts.

Interesting and instructive remarks were made by Mr. A. T. Stevens, Mr. Levenseller, Mr. Shorer, Dr. Merrill, Mr. Patterson, and Mrs. Ford. Singing by the choir, and the meeting adjourned.

A circle was held in the evening, in which considerable interest was manifested.

Geo. C. Waite.

Eden Mills, Vt.

The Spiritualists of this place celebrated the Thirty-second Anniversary by services in the church in the afternoon of March 31st, consisting of music by Mr. Paul and Miss Cox, of Lowell; recitation by Mrs. Paul; prayer and very fine address by Mrs. Woods; singing by the choir. Then followed a very able speech from Mrs. Paul. Next came supper in S. Scott's Hall. After the tables were cleared the company formed for an old-fashioned dance, "Money Musk," and all joined—from the father of seventy-two years to the child of seven. The exercises passed off very pleasantly.

SARAH M. SANBORN, Sec.

Written for the Banner of Light.

THE VILLAGE MAIDEN.

All modest, and simple, and fair,
Unused to the proud or the poor,
She has spent her bright life in the air,
As the flowers that blush by the door!
She's like the innocent birds,
For the fullness of pleasure and glee;
And I listen in joy to her words,
That are sweet as the bloom on the tree!

I think as I see her in grace,
Wrapt round like the mountains in calm,
As I turn to her fair open face,
Like the antelope's, free from all harm,
How the flowers and trees may well mirth,
Have surely the witness of God,
Bringing back lost dreams to the earth,
And glimpses of lands yet untrod!

WILLIAM BRUNTON.

SPIRITUALISM IN SAN FRANCISCO, CAL.

Mediumistic Activity.—Mrs. Emma Hardinge-Britten and Mrs. Foye—Children's Progressive Lyceum—Lectures and Test Séances, etc., etc.

BY WILLIAM EMMETTE COLEMAN.

To the Editor of the Banner of Light:

Reaching San Francisco a few weeks since, I was pleased at the great interest and activity manifest in all matters pertaining to Spiritualism. Private circles are held almost nightly all over the city, while the daily papers contain notices regularly of over a dozen or more public circles being held three or four times a week, with nearly a dozen more well-known mediums, in addition to those holding public séances, engaged in giving private sittings to anxious inquirers day after day.

Mrs. Emma Hardinge-Britten is drawing over previous houses every Sunday; and though upon her previous visit, prior to her departure for Australia, the city newspapers ignored her and her work completely, now full and impartial reports of her lectures are found in the leading dailies—a great change in public sentiment toward Spiritualism being thus evidenced. Mrs. Britten has delivered several remarkable lectures here of late, including one on the astronomic perihelion, in which she predicted many startling changes—physically, intellectually, religiously and morally—resulting to our earth and its inhabitants and institutions from the great planetary conjunction; and one on "Why Does not God Kill the Devil?"

At the conclusion of each Sunday evening lecture of Mrs. Britten, Mrs. Ada Foye holds a ballot-test séance, including the phases of seeing, hearing, writing and rapping. Having heard it stated that her manifestations were accomplished by jugglery and trick, I carefully and critically investigated their character, both in the public hall and at her residence; and I am convinced that the hypothesis of trick and fraud is entirely out of the question, that quite remarkable genuine "psychic" or spiritual phenomena occur in her presence, and seemingly as well in an overworked medium hall as in a private parlor, excellent tests being given in both places.

The "First Spiritual Union," the regular Society of the city, meets thrice every Sunday in B'nai B'rith Hall. Mr. C. M. Plumb, well known in the East, has spoken for the Society during March. His lectures are ever scholarly and well digested, and are well received. A conference and séance are held, under the auspices of the Society, every Sunday afternoon, in which some six to ten mediums participate. All persons attending are privileged to have a sitting with any of the mediums present, and many investigators avail themselves of the opportunity thus presented of testing the phenomena. At every séance quite a number of the inquirers, and others, publicly declare that they have received good tests of identity from one or more of the mediums present. By these "free-grace" meetings, open to all investigators, much good is done the cause; and other localities would do well to institute similar séances at their Sunday afternoon gatherings. Among those helping in the good work in giving these free test-séances, I recall the following mediums: Mrs. Clarke, Mrs. Reed, Mrs. Babbitt, Mrs. Attkin, Mrs. Seales, Mrs. Miller, Mr. and Mrs. A. Barton Hill, Mr. Davis and Mr. Winslow. Short speeches are also made at intervals by mediums and others, including Mrs. Lewis, Mrs. Hendee and Mrs. Miller. Original poems are also given by Mrs. C. M. Stowe. By invitation, your correspondent gave a few remarks at one of these meetings.

At Social Hall, another meeting very similar to the above is held Sunday afternoons, at which Mrs. Criddle and other mediums give mental tests. At both these gatherings delightful music, vocal and instrumental, forms an enjoyable part of the afternoon feast. Mrs. M. E. Morris, a most competent musical instructor, ably presides at the piano at B'nai B'rith Hall.

THE CHILDREN'S PROGRESSIVE LYCEUM.

I was very glad to meet with an excellent Lyceum in San Francisco; in fact, one of the best I have ever seen. It has an efficient band of zealous workers to guide its course, headed by the Conductor, Mrs. Laverna Mathews, who is undoubtedly the right woman in the right place. She is devoted to its interests, an untiring, unselfish worker, and is ably assisted by her husband, Mrs. Seales and Mrs. Irvine (the Guardians), Mr. Ryder (an active, effective worker alike in conference, séance, or Lyceum, and whose genial face beams upon us whenever there is good work to be done), Mr. Lyons, Mr. Wadsworth, and others whose names I have not yet learned.

I notice some valuable additional features in the Lyceum exercises. The school is at times opened with Indian club exercises, in which all participate who desire. A lesson in elocution, vocal enunciation, is given by Prof. William N. Van De Mark, than whom a more competent instructor could scarcely be found. (By the way, Prof. Van De Mark, formerly a Universalist minister, has of late identified himself with the Spiritualists, and for some months lectured for the Society quite acceptably. He has now opened a School of Oratory, and I learn is very successful therein. He is a welcome accession to the spiritual ranks.) Modifications and additions are made in the Lyceum, in and to the calisthenic exercises, including the practice of breathing exercises—thereby increasing their utility and grace. An interesting feature of the Lyceum is the publication of the "Lyceum Monthly," conducted each month by some volunteer editor from the higher groups, and read to the school by the editor the third Sunday of the month. It consists of original and selected articles in prose and poetry; and other Lyceums might do well to establish a similar feature. Excellent music is furnished every Sunday for the calisthenic and other exercises by Miss Frankie Robinson.

The Lyceum has about one hundred and twenty-five scholars and the average attendance is good; and its sessions last from two and one-half to three hours, the exercises being so varied. Upon last Exhibition Day (or Convention of Groups), the first Sunday in March, I was surprised to see what a large proportion of the scholars took part in the recitations, musical selections, &c. On that occasion the little ones all acquitted themselves creditably. The gem of the occasion was, I think, the singing of little Annie Perkins, seemingly aged about ten, who possesses a full, rich, resonant voice, sweet and clear. Some praiseworthy musical

consequences of our own acts, and that in time we should learn that the only way to avoid those consequences is not to commit the acts.

Interesting and instructive remarks were made by Mr. A. T. Stevens, Mr. Levenseller, Mr. Shorer, Dr. Merrill, Mr. Patterson, and Mrs. Ford. Singing by the choir, and the meeting adjourned.

A circle was held in the evening, in which considerable interest was manifested.

Geo. C. Waite.

Eden Mills, Vt.

The Spiritualists of this place celebrated the Thirty-second Anniversary by services in the church in the afternoon of March 31st, consisting of music by Mr. Paul and Miss Cox, of Lowell; recitation by Mrs. Paul; prayer and very fine address by Mrs. Woods; singing by the choir. Then followed a very able speech from Mrs. Paul. Next came supper in S. Scott's Hall. After the tables were cleared the company formed for an old-fashioned dance, "Money Musk," and all joined—from the father of seventy-two years to the child of seven. The exercises passed off very pleasantly.

SARAH M. SANBORN, Sec.

Written for the Banner of Light.

THE VILLAGE MAIDEN.

All modest, and simple, and fair,
Unused to the proud or the poor,
She has spent her bright life in the air,
As the flowers that blush by the door!
She's like the innocent birds,
For the fullness of pleasure and glee;
And I listen in joy to her words,
That are sweet as the bloom on the tree!

I think as I see her in grace,
Wrapt round like the mountains in calm,
As I turn to her fair open face,
Like the antelope's, free from all harm,
How the flowers and trees may well mirth,
Have surely the witness of God,
Bringing back lost dreams to the earth,
And glimpses of lands yet untrod!

WILLIAM BRUNTON.

SPIRITUALISM IN SAN FRANCISCO, CAL.

Mediumistic Activity.—Mrs. Emma Hardinge-Britten and Mrs. Foye—Children's Progressive Lyceum—Lectures and Test Séances, etc., etc.

BY WILLIAM EMMETTE COLEMAN.

To the Editor of the Banner of Light:

Reaching San Francisco a few weeks since, I was pleased at the great interest and activity manifest in all matters pertaining to Spiritualism. Private circles are held almost nightly all over the city, while the daily papers contain notices regularly of over a dozen or more public circles being held three or four times a week, with nearly a dozen more well-known mediums, in addition to those holding public séances, engaged in giving private sittings to anxious inquirers day after day.

Mrs. Emma Hardinge-Britten is drawing over previous houses every Sunday; and though upon her previous visit, prior to her departure for Australia, the city newspapers ignored her and her work completely, now full and impartial reports of her lectures are found in the leading dailies—a great change in public sentiment toward Spiritualism being thus evidenced. Mrs. Britten has delivered several remarkable lectures here of late, including one on the astronomic perihelion, in which she predicted many startling changes—physically, intellectually, religiously and morally—resulting to our earth and its inhabitants and institutions from the great planetary conjunction; and one on "Why Does not God Kill the Devil?"

At the conclusion of each Sunday evening lecture of Mrs. Britten, Mrs. Ada Foye holds a ballot-test séance, including the phases of seeing, hearing, writing and rapping. Having heard it stated that her manifestations were accomplished by jugglery and trick, I carefully and critically investigated their character, both in the public hall and at her residence; and I am convinced that the hypothesis of trick and fraud is entirely out of the question, that quite remarkable genuine "psychic" or spiritual phenomena occur in her presence, and seemingly as well in an overworked medium hall as in a private parlor, excellent tests being given in both places.

The "First Spiritual Union," the regular Society of the city, meets thrice every Sunday in B'nai B'rith Hall.

TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, of Wholesale and Retail.
 Orders for books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail of coin not only expensive but subject also to the loss of the coin, we would request our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business orders, including the sale of books on commission, respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.
 (Not out of print) will be sent by mail or express.
 Colby & Rich, 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 not open to the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not desire to be responsible for the statements of our contributors. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are sent to us. When newspapers are forwarded which contain matter for our inspection, the reader will confer a favor by drawing a line around the article he desires specially to recommend for publication.
 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.

BOSTON, SATURDAY, APRIL 24, 1880.

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

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

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

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.
 LUTHER COLBY, Editor.
 JOHN W. DAY, Assistant Editor.

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

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

Conditions in Spirit-Life.

The grand advance which the Spiritual Philosophy presents over and above the positions occupied by every other dispensation which has sought either to reveal the conditions attendant on life beyond the grave, or to moralize or speculate thereon, is owing, first, to the fact that the New Dispensation makes its demand upon attention because it is promulgated by those intelligences who, once inhabitants of the earth sphere and cognizant of mortal experiences, are now denizens of the spirit-world, and are practically existing among the states of being which they so emphatically portray; and second, because these states of being, or conditions of spiritual appreciation and development, are shown by the spirit Mentors to be expansive, and possible of being changed for the better by progression—this tenet of future progress on the part of all being the key-stone of the arch of the spiritual dispensation. The so-called Evangelical systems of religion have been imbued with exactly the opposite sentiment, and have rested their case on a declared "fixidity" of condition in heaven or hell after this life-work is done. Spiritualism teaches that "heaven" and "hell" are but terms representing conditions existing within the spirit rather than stated localities outside of it. This idea was in a measure grasped years ago by the Swedish medium-seer, but his mind was so thoroughly imbued with the olden views on this topic that the spiritual radiance which sought to flow through the windows of his soul, like the dawn of a new day upon the world, was colored with this dogma of future fixidity also, which dogma, reacting upon the minds of his followers, naturally eventuated in their crystallization in this life into a sect, which is now as unprogressive and as dogged in its resistance to a new truth as the sturdiest disciple of what is antiquated in the religious world could desire.

Swedenborg, for instance, in his treatise on Divine Providence, speaks as follows, stating identically what returning spirits do, viz: that the condition of the real, interior man at the death of the body leads him by the subtle law of spiritual affinity into the sphere of spirit-life for which the newly-arisen soul is best fitted; but the returning intelligences further teach that this entrance-sphere is but the initial step in a chain of after and reasonable unfoldment and uplift, and not the irrevocable settlement, habitation or condition of the spirit-man for all coming time.

The spiritual state [he says] is that of man after death. Every man is his own love, and no one can live with any but those who are in a similar love; and if he goes among others he cannot breathe his own life. Therefore every one after death enters the society of his own (who are those that are in a similar love), and recognizes them as relatives and friends. And what is wonderful, when he meets with and sees them, it is as if he had known them from infancy. It is spiritual affinity and friendship which effect this.

Nay, more; no one in a society can occupy any house but his own. Every one in a society has his own house, which he finds ready prepared for him as soon as he enters the society. He may be in company with others outside of his house, but he cannot abide anywhere but in his own house. And further yet: no one can, in a room belonging to another, sit anywhere but in his own place. If he sits elsewhere he loses his self-possession, as it were, and becomes dumb; and what is wonderful—every one, when he enters a room, knows his own place. The same takes place in temples, and also when they congregate in public assemblies. From which it is evident that the spiritual state is altogether different from the natural, and is such that no one can be anywhere but where his ruling love is; for there is the delight of his life, and every one wishes to be in the delight of his life. Moreover, man's spirit cannot be elsewhere, because this delight constitutes its life, nay, its very respiration, as also the beating of its heart.

In the natural world [he continues] it is different. Here man's existence is from infancy thoroughly taught to simulate in feature, word and gesture, delights other than those belonging to his internal. Therefore from man's state in the natural world a conclusion cannot be formed respecting his state after death. . . . No one who is in the delight of evil can be introduced into that of good; which may be still more certainly inferred from the fact that no one is for-

bidden after death to ascend to heaven; the way is shown him, opportunity is given him, and he is introduced; but when he (who is in the delight of evil) enters heaven, and inhales its delight, he begins to feel a sense of oppression, and . . . he flees precipitately, nor rests until he reaches the society belonging to his own love [or choice].

Evidently, therefore, [he continues] no one can go to heaven out of immediate mercy; consequently it is not mere admittance that is required, as many in the world suppose. Nor is there any such thing as instantaneous salvation, since this supposes immediate mercy. There were some who in the world had believed in instantaneous salvation out of immediate mercy; and when they became spirits they wished that their infernal delight, or the delight of evil, should be transmitted, by divine omnipotence and divine mercy together, into heavenly delight, or the delight of good; and because they were very desirous to have this done, angels were permitted to do it, who then removed their infernal delight. But then, because this was the delight of their life, consequently their life itself, they fell as if dead, bereft of every sense and motion; nor was it possible to breathe any life into them but their own.

The necessity of preparedness for the life of heaven (which term, as we have before set forth, should be read to mean a state of mind rather than a place of abode) is strikingly delineated in the above strong sentences, to which, however, we prefer to attach the explanatory clause, that according to the spirit-teaching of to-day those who may at one time be possessed of a choice for "infernal delight" have before them the possibility of developing in the coming eternities even to a fitness and a desire for the "heavenly," by and through the awakening and beneficent influences shed upon them in spirit-life by loving intelligences who occupy states of mind relatively beyond them in the march of progress.

A Faithful Sentry Relieved.

We briefly announced, in our issue for April 10th, that Mrs. Mary Webster had passed to spirit-life, at a ripe old age, from her home in Amesbury, Mass. Her decease occurred on Sunday, April 4th—she having at that time completed an earthly sojourn of eighty-four years and four months. By this change from the mortal to the spiritual sphere of being she has left behind her one son, one sister, two brothers, eight grandchildren and four great-grandchildren. May the divine consolations attendant on the new Gospel of Spiritualism, which she loved so well, be and abide with them all—whether now comprehended or not by their own interior selves.

The mortal remains of Mrs. Webster were interred in the old family burying-ground at Amesbury, on Tuesday, April 6th, the funeral exercises transpiring at one o'clock P. M., in the home where this estimable lady had so long resided. Dr. John H. Currier—formerly of Amesbury, but now of Boston—officiated, having been summoned for the purpose by the friends at the request of Mrs. Webster to that effect, made before she passed away. A large concourse of relatives and neighbors (among the former being the daughters of ex-Governor Straw, of New Hampshire) assembled to pay a last tribute of respect; and many for the first time listened to a Spiritualist funeral discourse. The remarks of Dr. Currier were much and appreciatively commented on by his hearers, and a very favorable impression, particularly, was made on that part of the auditory whose members had not been accustomed in times past to give ought of attention to Spiritualism and the grand and living revelations of the life to come, which it offers freely to all who will receive them. The obsequies were conducted as to details by David Balch, Esq., of Amesbury—this being the one hundred and ninety-third funeral at which his friendly and unprofessional services have been utilized. The floral tributes were elegant in the extreme, their fragrance typifying the impression which the scene was destined to leave permanently in the minds of all present. Truly "the memory of the just is blest!"

This has been translated from the earthly scenes which her presence so graced and beautified, a worthy towns-woman, and one who was eminently true to duty in every department of human life. She was, to our personal and practical knowledge, a reliable medium (though her gifts were only exercised in private life)—one who has from the first of our editorial career been to us a valued personal friend, an adviser (through her mediumistic counsel, which ever and anon she forwarded to this office in the form of letters written by her spirit controls whenever they saw in our affairs the need of so doing,) the importance of whose words we have on all occasions perceived, and a prophet whose predictions we have found to be unprecedently borne out by the subsequent procession of events. We should be recreant to the noblest impulses of human nature if we did not, at this time, bear witness to the value of this advice, given us by the spirit-world through the instrumentality of this grand old "mother in Israel." She has been relieved at last from her post on one of the watch-towers of the spiritual Zion, and has gone to that—in her case richly merited—reward which is waiting in the heavens for duty done. Friend, counselor, true woman, we bid you "Farewell" on the earthly plane, but "Welcome" as a spirit-helper still!

Bigotry Run Mad!

The "God-in-the-Constitution" wiseacres have held their peace (in public at least) for some time past, though, of course, all who know their nature have felt sure that they were plotting in secret: Of which fact the outcome is now made partially apparent in a late dispatch dated at Washington, D. C., and appearing recently in the Boston daily press:

"A very unique bill, remarkable alike in form and purpose, was introduced to-day (April 12th) in the House by Mr. Downey, delegate from Washington Territory. Commencing with the declaration that the people of the United States are a Christian people, he gives their religious belief in the words of the apostles' creed, and then the bill provides that so much of \$500,000 shall be appropriated as may be necessary to decorate the walls of the Capitol with paintings by the great living artists, illustrative of scenes connected with the birth, life and death of our Lord, as detailed in the four gospels."

If the requested legislation was not of a character vitally impugning the veracity of the people of the United States by making statements in their name not borne out by the facts, the singularly foolish proposition above quoted would be unworthy even of passing notice, and might be set down as fitly belonging to the "mock legislative" escapades indulged in oftentimes during the closing hours of a Congressional session by the laughter-loving among its members. But this measure is reported to be presented in sober earnest, and therefore shows

(straw-like) which way the wind of creedal Protestant bigotry is setting. What more easy in the line of practical analogy than a step beyond this, should this one succeed? If Congress can be induced to officially declare this to be a "Christian" nation, to adopt the "Apostles' Creed" as an amendment to the fundamental basis of our legal and political institutions of the land, and to appropriate a princely sum for the "illustrating" of the walls of the Capitol with authentic portraits of various "sacred" personalities, etc., what more natural than that the demand should next be made that none but Orthodox Christians (believers in the Trinity, etc., etc.) be allowed a share in the government, or even the poor protection arising from the right to testify in the courts? All such ecclesiastical feelers (as the above) toward a theocracy to be founded on the ruins of religious liberty in this country should be promptly met by the sturdiest opposition on the part of the friends of free-thought, both in Congress and throughout the nation!

Giles B. Stebbins's New Book.

Perhaps the most astounding manifestation of spirit-power existing on earth to-day is the immense change in the minds of the people upon the subject of religion. Surely no one who is in the least degree observant of the shifting sands of public opinion, will require any other argument to convince him that such a change has taken place than the events constantly transpiring before his eyes. Robert Ingersoll spoke in the Music Hall in this city, last week, to a crowded audience of three thousand, holding them intensely interested for two and a quarter hours, and another audience, equally as large and as appreciative, a few evenings later, at which times he boldly pronounced truths so diametrically opposite to the "Articles of Belief" subscribed to by all evangelical churches, that, compared with them, the utterances of Abner Kneeland in this city not many years since, for which he was arrested and cast into a felon's cell, were as loyal to orthodoxy as the exhortation of a new convert to its faith. The one was imprisoned, the other applauded! With this sign of the times fluttering in the breeze it needs no Galileo to inform us that the world moves; every body sees that it does.

It is in view of this surprising and rapid transformation scene in the religious world that GILES B. STEBBINS gives to the public this week, from the press of Colby & Rich, "AFTER DOGMATIC THEOLOGY, WHAT? MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION?"

The book opens with the following declaration, which will commend itself to the acceptance of all who, having been put in possession of a mind, feel they have an inherent right to use it:

"The power and sway of dogmatic theology are on the decline. Its assumptions, that creeds and books are authority, more sacred than the truths of the soul and of Nature, that belief in dogmas is the only means of salvation, and that there can be no religious life outside its narrow limits, are to die as the soul asserts itself, and as rational knowledge increases. By slow but sure degrees it falls and weakens. It grows spasmodic in action, rushes into 'revivals of religion,' goes into a chill after the revival fever is over, halts in doubt yet weakens continually. Men and women hunger for some bread of life it cannot give; crushed and darkened minds seek liberty and light; the thoughts of men grow and broaden beyond dogmas, Pagan or Christian."

The author then proceeds to give extracts from the writings of John Morley, editor of the *Contemporary Review* (London), Matthew Arnold, Dean Stanley, Rev. R. S. Storrs of Brooklyn, Rev. Phillips Brooks of this city, and others stating substantially the same views. Speaking of the way in which Dogma is to be vanquished by Truth, John Morley says:

"We shall pass you on your flank; your fiercest darts will only expend themselves upon air. We will not attack you, as Voltaire did; we will exterminate you, we shall explain you. History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction it will sink to a curiosity. From being a guide to millions of human lives it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up."

Proving, beyond the shadow of a doubt, that the dogmatic theologies that have bound in adamant bonds for many ages the souls of men, are rapidly passing away, Mr. Stebbins inquires into what is destined to fill their place, and he finds it is to come from within rather than from without, and that an indwelling guiding intelligence is to manifest itself in natural and spiritual law and the future life of man. The facts and philosophy of Spiritualism are next unfolded, and a most thorough and comprehensive digest of its truths and teachings is presented. To show that the present era of thought has been foreseen and predicted, the following passage from the writings of the great German philosopher, Immanuel Kant (1724-1804) is given:

"There will come a day when it will be demonstrated that the human soul, throughout its terrestrial existence, lives in a communion, actual and indissoluble, with the immaterial nature of the world of spirits; that this world exists upon our own, through influences and impressions of which man has no consciousness to-day, but which he will recognize at some future time."

It is needless for us to say anything further to recommend this new work of Mr. Stebbins to our readers, all of whom are aware that he is one of the best writers in our ranks, and that whatever comes from the press bearing his name is worthy of being possessed by them.

Passed to Spirit-Life.

On Saturday, April 17th, the spirit of Charles Alexander Reed left the mortal form at Paris, France, after an earthly sojourn of thirty-six years. Mr. Reed was the resident partner there of Tiffany & Co., and was also in charge of the London branch of that house. He was the successor in these trusts of his father (of the old firm of Tiffany, Reed & Co.). The deceased was the only son of our esteemed friends, Gideon F. T. and Rebecca T. Reed, and was the last of a family of six children. Our deepest sympathies go out to the bereaved parents in this hour of their sorrow.

A. S. Hayward informs us that a petition is now in circulation in Boston, asking that the patients in the hospitals may have the privilege of choosing any mode of practice, or physician, they desire. Thus it will be seen that the late agitation brought about by the Allopaths, etc., in their vain efforts to establish a medical monopoly in Massachusetts, has been the means of awakening the public feeling against that monopoly to such an extent that certain of the more militant advocates of medical freedom have felt encouraged to carry their "war" of opposition to the iron code of the Regulars even into the "Africa" of the city hospitals.

Concerning Medical Liberty—Testimony from a Brave Minister and a Clear-Sighted Lawyer.

The following letter from Rev. Dr. Malcom, of Newport, R. I., which we are permitted to publish, does honor, from its breadth and humanity of sentiment, to the head and heart of its writer. His father, alluded to in the letter, Rev. Dr. Howard Malcom, was widely and most favorably known, not only in the Baptist denomination of the United States, where he occupied conspicuous positions as an eloquent minister, pastor of the Fourth, now the Clarendon-street Baptist church in Boston, and President of certain Baptist colleges in Pennsylvania and Kentucky, but was known in England and Burmah, and highly esteemed in all denominations of Christians, for his valuable religious published writings, and for his public services in missionary and peace societies. He died about a year ago in Philadelphia:

NEWPORT, R. I., Friday Afternoon, April 24, 1880.

ALFRED E. GILES, Esq.—My Dear Sir: Your pamphlet, entitled "Free Physicians and Patients' Rights," came to me by mail this morning. Receive my thanks. I have just finished reading it. I thank you for your plea for medical liberty. No doubt there are quacks in medicine, but I am not aware that a medical diploma of necessity keeps its owner from falling into that rank; while, upon the other side, many persons have with success practiced the healing art who have never studied in a medical college. I favor medical study, by patient and laborious methods, with all the aids of modern science and discovery, but at the same time it seems to me something like bigotry and persecution for the schooled and regular physicians to endeavor by law to prevent medical practice upon the part of those who may possess rare endowments by nature, without having the drill of professional instruction.

In theology, also, there are many enthusiasts and ranters, but graduating at a theological seminary does not always prevent a man from fanaticism or heresy; and yet, at the same moment, many men have sprung from the sheep, or the field, who have wrought apostolic labors for God and humanity. For the regular reverends to try to put down the preaching of these men by force of civil law would be to return to the days of the dungeon and the fagot.

My venerable father gave up the old school of medicine, and became an advocate of the homeopathic system, because, as he said, "it comes nearest to nothing." Indeed, for years, he was President of a homeopathic college in Philadelphia, and declaimed very bitterly against the bleeding and dosing of former years.

This matter, upon which I have read and reflected much, my vocation as a clergyman has brought me constantly among the sick. I have long been upon the opinion that less emphasis should be put upon the mere giving of drugs, and more upon ventilation, sunlight, electricity, diet and nursing; that, indeed, there should especially be added to attention to the body a careful influence upon the mental and spiritual state of the patient. Persons die of grief, of care, of fright; why should they not be healed by faith, by hope, by serene and happy spiritual conditions?

At any rate, I thank you for your courage and catholicity in protesting against an unjust proscription, and in making defence for all those who, whether taught or not in the Orthodox medical colleges, are like the good trees of whom Jesus the Christ spoke, which, being good, cannot bring forth evil fruit. If men are healed of their diseases, that is enough; and the best degree in medicine is surely that which brings healing to the largest number.

With great respect,
 Your affectionate friend,
 CHARLES HOWARD MALCOM.

Tracy P. Cheever, formerly City Solicitor of Chelsea; and now Recording Grand Secretary of the Grand Lodge of Massachusetts, F. A. M., in the course of a letter to Mr. Giles thanking him for his recent work in behalf of freedom in medical practice in this Commonwealth, gives expression to the following views, which show how the case has appeared to at least one clear-sighted member of the legal profession:

"I think you have presented the matter with great force and adroitness. I think that the principle upon which your argument rests is a sound one; and I shall always hug the conviction by my breast that it is better to be cured by a quack (which is only another name for the so-called irregular practitioners) than to be killed by the most regular or scientific doctor. In fact, whoever cures or helps a patient is the scientific person, and his opposite is the quack, in spite of his regular belongings."

A "Miracle-Worker" in the Old Dominion.

RICHMOND, VA., April 17th.—Richard Miller of Wytheville, Va., heads the list by prayer and touch. At least, so the rumor goes. He assumes to have had a dream a month ago in which the idea was impressed upon him that with God's help he could perform wonderful cures among the afflicted. He states that the next day, after fervent prayer, he healed a sick man by touching him. The intelligence of the miracle went all over the beautiful country of Virginia. He healed a woman, who was afflicted with rheumatism, simply by the touch of his hand. G. N. Vertz, a photographer at Abingdon, visited Miller next day, and the next day he cured a paralytic in the mouth, which deprived him both of the powers of speech and hearing. Miller looked at the afflicted man, and after a short prayer, touched him, and told him that before he reached home he would be well. When he entered the door of his house on his return, his hearing and speech came back to him, and to-day he is apparently hale and hearty. Mrs. Irene Newton, a beautiful young lady of Bristol, Tenn., helpless from rheumatism, was taken to Miller last week, and when an attempt was made to lift her in the carriage, she was again cured, and said she was entirely well. The miracle-worker is an exceedingly modest man, and always indignantly declines any compensation for his services, alleging that he is but the humble instrument of God.

Under the heading of "A Strange Story" we find the above, which it will be seen is deemed important enough to be flashed over the country, on the wires of the telegraph—as if nothing of the kind existed anywhere else in this our day and generation. Throwing out the stated and oral "prayer" which is held to be an important adjunct in this man's case, and excising the terms "miracle" and "miracle-worker" from the account, we submit that it would read substantially the same as multitudes of reports which have appeared in our columns in the past—statements of cures wrought by the magnetic healers, whose work is found to be such an important factor in introducing Spiritualism among the masses, that we have recently had the spectacle here in Massachusetts of Doctors of Divinity, Bishops, etc., clasping hands with the Doctors of Medicine in this Commonwealth, in the effort to put them down by law—which theologico-medical coalition, thank God and the good angels, proved a failure! If any one desires that we specify some accounts parallel with those in the above telegram, we can confidently refer such person to the cure of Henry Slade (of paralysis) by Dr. McLennan, of San Francisco; the cures effected by Dr. Webster, of 84 Montgomery Place, Boston (a statement concerning another striking exhibition of his powers being already in type for next week's issue); what has been done through the magnetic healing powers of A. S. Hayward, Dr. Mack, and others; and last, but not least by any means, the records of the wonderful cures brought to pass by that Nestor among the healers, Dr. J. R. Newton. [And this leads us to say, in this connection, that Dr. Newton's book, "The Modern Bethesda; or, The Gift of Healing Restored," can be found by those interested in the subject on sale at the Banner of Light Bookstore.]

Let the "scribes and Pharisees" of the daily press cast their eyes honestly around them, and in their own neighborhoods they will surely find matter enough for narratives like the above, demonstrating the potent powers now operant

in this present age—the unimpeachable witnesses to the verity of which accounts will be personally accessible to them—and will not have to depend, in order to interest and astonish their readers, on "strange stories" imported by telegraph from Virginia.

Commodore Francis Connor—Spiritual Funeral Services in San Francisco—An Oration by Emma Hardinge Britten.

Very interesting services were held in the First Unitarian Church of San Francisco, on Easter Sunday, March 28th, the occasion being the observance of the last rites of love and esteem over the mortal remains of Commodore Francis Connor, of the Oregon Steamship Line, and who for twenty-nine years has commanded passenger steamers on the California coast, without the loss of a single life or the occurrence of an accident. The casket was borne into the church by eight uniformed officers of the steamship Oregon and deposited in front of the pulpit, amid a white sea of choice and fragrant floral wreaths and emblems, among which was a steamship constructed of hellebore and violets—emblematic of his inviolate devotion to his calling.

Commodore Connor was a man whom many knew and none knew but to love. An indication of the universal respect in which he was held was shown in the large assemblage that filled the church, three thousand people being within its walls, and nearly as many more outside unable to gain admission. A correspondent furnishes us with the following interesting incident in connection with the occasion:

"About two years ago the spirit of Thomas Starr King wrote in this city, through a well-known and conscientious medium, to a friend of mine, words to this effect: 'My voice will yet be heard again in my own church.' And about two weeks since he again wrote, 'The time has come; I shall speak in my church on Easter Sunday.' The church then was temporarily closed, owing to the illness of Dr. Stebbins. That week Capt. Connor died, and Mrs. Emma Hardinge Britten was requested to officiate at the funeral, which she did, under the spirit control of our beloved Thomas Starr King, who thus fulfilled a prophecy made two years or more ago."

The oration of Mrs. Britten was a fine production; truthful and ennobling in its sentiment, comforting in its assurances of the continued existence of the friend whose earthly form lay lifeless before them, and eloquent in its delivery. It was spoken of by the public press as a praiseworthy effort in commemoration of one who was worthy of all praise, and full report of it was made in several of the papers of the following day. The thanks of all Spiritualists and liberal-minded people are due the trustees of the First Unitarian Church, as well as to Rev. Dr. Horatio Stebbins, who, when applied to for permission to use the building, said, "With all my heart; and I only regret that my temporary illness will prevent my attending to hear the discourse." We shall endeavor to publish Mrs. Britten's eloquent remarks on this occasion in our next.

A New Foreign Monthly.

We have received the first number of a new forty-eight page monthly bearing the name of "Free Thought," and published at Sydney, New South Wales, by E. Cyril Haviland. It is designed to present both sides of Spiritualism, giving its readers what may be offered for and against it. After stating its plans and purposes a popular exposition of free thought is offered by Geo. Lacy, and, following this, an argument to prove that Spiritualism is not supernaturalism. So it appears that at the very time Joseph Cook was endeavoring to convince his Orthodox audience here that the phenomena were not supernatural, a writer at the antipodes was making an effort to convince Spiritualists of the same thing. A portrait of Henry Slade is accompanied by a brief sketch of what was accomplished while he was at Sydney, together with a relation of incidents transpiring at the residence of the publisher. At one time Mr. Haviland carefully locked his wardrobe drawers, put away the key, and Mr. Slade and himself retired for the night. In a short time he distinctly saw six pocket-handkerchiefs brought one by one through the wooden side of the drawer, taken up into the air, brought through the mosquito-netting of the bed and thrown on his face. The blinds of the room were open, the full light of the moon streamed into the apartment, and the next morning he found the handkerchiefs under his pillow. An article by Lewis Aurundel, "Is Christianity a Success?" states that many of the dogmas of the past are degenerating into myths; compares Buddhism with Christianity, the former with its six hundred million devotees divided into two or three sects, the latter with its far less number of worshippers and far greater number of sects, and maintains that while Buddhism is on the increase Christianity is rapidly decreasing. Some very weak arguments are presented by G. F. T. Lennan to prove that Spiritualism is a delusion; then John Tyerman follows with an able review of the Education Question in New South Wales, advocating the establishment of a thoroughly national system in place of denominational schools. The remaining articles are "Natural or Supernatural?" by T. M.; "Mesmerism and Curative Magnetism"; "How I Became a Spiritualist and Why I Remain One," by F. E. S. Hewison; "Investigation at Home"; Reviews, Poetry and Memoranda. We bespeak for this new candidate for public patronage that measure of success to which every honest and faithful advocate of advanced thought and the good of all is justly entitled.

The Second Society of Spiritualists

Of New York City is, we are informed by a word from H. M. Rathbun, in a very flourishing condition—his fact is proved by large audiences and a healthy state of the finances. This society will remove, the first Sunday in May, from Republican Hall into the Masonic Temple, located at corner of 23d street and Sixth avenue. Moses Hull, the present speaker, has been engaged to address this society during the five Sundays in May.

The Banner of Light Free Circles.

Miss Shelhamer holds a séance for spirit communications every Tuesday afternoon at three o'clock precisely, and Mr. Colville answers questions every Friday at 3 P. M. All are cordially invited.

Henri F. Fenton, who recently passed to spirit-life from Nyack, N. Y., was formerly connected with the press of Boston. He was a fine writer of both prose and poetry. Several valuable articles from his pen were published in the *Banner* in 1857. He was fifty-eight years of age. The "Burial of Maud," one of his best poetical productions, we shall reprint at an early day.

Dr. W. B. Carpenter and His Brothers.

The following article bearing the initials of our friend and correspondent Epes Sargent, Esq., and published in the Boston Daily Transcript of April 10th, will hardly be pleasant reading for that champion abuser of Spiritualism and Spiritualists, Dr. William B. Carpenter:

To the Editor of the Transcript: Your correspondent "W." in the Transcript of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present object is simply to call attention to what Dr. Carpenter's two brothers—Philip Pearsall Carpenter and Russell Lant Carpenter—have to say on the subject of Spiritualism, so distasteful and incredible to "W." and to his *Magnus Apollo*, Dr. William B. Carpenter.

Within the month there has appeared in London "Memoirs of the Life and Work of Philip Pearsall Carpenter, B. A., London, Ph. D., New York, chiefly derived from his letters: edited by his brother, Russell Lant Carpenter, B. A. London: C. Kegan Paul, 1880." In this memoir I find the following passage in regard to Mr. P. P. Carpenter:

"Not long after he heard of the death of a little son of Mr. J. Moulding, who seemed full of health and happiness when he had visited him. He was thunderstruck, and felt like David when 'he was astonished for one hour.' When, after some time, he was able to write to his dear friend, he says, 'As for me, I have left off believing in deaths, so called. The spiritual world appears to me close and near. Judging from all accounts, there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feel separated only by a veil of flesh. I feel as though it would never surprise me to find that I had died and was there; it often seems more natural than the present state. In old times, when I believed in an external heaven, and thought we left off being men and became some queer kind of undefined angels, it was not so. Now I feel it to be a waking up of the same humanity without the hindrances of flesh.'"

"In my intercourse with the Spiritualists it is evident to me that they do not mourn for death like Orthodox Christians, whose heaven is more ideal than real. They really do believe that their friends are living happily and have intercourse with them. About this medium work I am very little; its principal use is to teach the reality of things unseen; and it must be a very imperfect thing, at best, because it is only the lowest elements of their nature that can communicate with the highest of ours. But for us all to look on the next state as an absolute continuation of this, only in a far purer and in every way better sphere, is good for us all, and especially for those who have treasures in heaven."

From this it would seem that Dr. Carpenter's brother Philip, eminent as a naturalist, and one of whose works is now being printed by the Smithsonian Institution at Washington, was a thorough Spiritualist; and if any further proof of it should be asked for, it may be found in the following foot-note, appended to the foregoing quotation by his brother, the editor of the *Memoir*:

"In the summer he had attended a circle of 'mediums' at Plymouth, Mass., and had been subsequently introduced to Mrs. Underhill, formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening, of which he gave a full account; he believed that he then received messages from the departed."

It is barely possible that Dr. Carpenter's brother Philip, having investigated the subject, may have been as good authority in regard to it as the doctor, who did not investigate. E. S.

A late copy of the *Celestial City* (Brooklyn, N. Y.) has an article on the recent medical controversy from which we make the following extract, returning thanks for the appreciative paragraph therein contained:

"The demand of the old-school physicians, not only in Massachusetts but everywhere else, for special privileges, is an admission that without legislative interference in their favor, and without restrictive measures against their successful rivals, the regulars will be compelled to make a complete surrender to the clairvoyants and healing mediums. No one at all familiar with the intimate relations of our healing mediums sustain to spirit intelligences the best physicians that have ever lived on earth—can doubt that as soon as the sources of their power are known, and the facts relating thereto are generally understood, any medical system that rejects spirit power and its medial instruments will be ignored as generally and repudiated as indignantly as is now the murderous blistering and blood-letting practice once so popular, but which, under the brightness of the present spiritual illumination, has no advocates except a few bigoted followers of a traditional period full of unhappy memories."

We make these remarks preliminary to our recognition of the services and commendation of the *Banner of Light*, in the vigorous controversy between the powerful medical societies of Massachusetts—the different schools of practice having united their forces—on the one side, and justice and our healing mediums on the other. For three or four weeks the *Banner* has given ample space to this most important discussion to its correspondents, as well as in its editorial columns. The addresses before the Legislative Committee have been published, and a more effective vindication of the right of argument and facts of the policy of freedom in medical practice could not have been made."

In the course of a private letter dated London, Eng., April 6th—from which we have exercised a friend's privilege to make liberal citations elsewhere—W. Stainton-Moses, M. A., gives expression to the following paragraph, which, to our mind, presents an eminently just view of the matter treated:

"I am glad to see that my friend Epes Sargent—a noble name in the annals of Modern Spiritualism—has added another to the obligations he has conferred on us, by providing the Rev. Joseph Cook with means of observing the phenomenon of independent late-writing. That gentleman, brought face to face with such a problem, executes some curious intellectual gyrations, but he is honest enough to admit the facts, though still a little haunted by the devil. His evidence is striking, and will make its mark in certain quarters. Let us hope that one of the marks will not be one of persecution of the reverend gentleman himself for his admissions."

Dr. Ira Davenport (father of the widely known "Davenport Boys") will leave Boston shortly on a tour to the West. All in that part of the country who desire his services in the line of healing, or as a botanic physician, can communicate with him by addressing him at St. Louis Springs, Mich. We wish him success, as he is a worthy man, as well as a superior remedial agent for the removal of those physical ills which "flesh is heir to."

By reference to the first page it will be seen that Mr. Watkins, the independent late-writing medium, is still performing wonders, or "Modern Miracles," (as Rev. Mr. Savage calls them) at 2 Loring Place, Boston. The article is from the pen of Mr. Robert Cooper, an English gentleman, who takes deep interest in the spiritual phenomena.

Spiritual Notes (London, Eng.) says: "Slade, whilst at breakfast in the house of O. von Hoffmann, fell into a trance and uttered the remarkable prediction that Carpenter will become a laborer in the field of Spiritualism!"

Harry Bastian, the distinguished medium for spirit-materializations, will be in Brooklyn, N. Y., the 17th of April, and can be addressed for a short time at No. 43 Putnam Avenue.

The Anniversary in London.

We have received the manuscript of an address recently delivered in Steilway Hall, London, Eng., in commemoration of the Thirty-Second Anniversary of the Advent of Modern Spiritualism, by W. Stainton-Moses, M. A. The occasion on which this discourse was pronounced was also, we are informed by this distinguished and scholarly laborer for the cause in Great Britain, the first anniversary of Mr. J. W. Fletcher's work at Steilway Hall. Our correspondent further writes (under date of April 6th):

"For a year, striving single-handed and with a mountain of other work on hand, Mr. Fletcher has maintained regular Sunday services at one of the best known halls in London. They have been uniformly well attended, and the work so accomplished has been of the utmost benefit to the cause."

On Sunday last the hall was full, and full of people who evidently had a serious purpose in view, and who gave a careful attention to the addresses, which showed that Mr. Fletcher's labors are bearing fruit. I saw many well-known Spiritualists present, and many whose faces are unknown to me and who owe their knowledge of Spiritualism entirely to Mr. Fletcher. Some excellent music varied the proceedings, and there was a hearty unanimity in the whole meeting that was very cheering.

The feature of the evening was an address by Mrs. J. W. Fletcher, which for eloquence of diction, grace of manner and soundness of matter surpasses any similar effort that I can call to mind. Indeed, it has seldom been my good fortune to listen to such spirit-stirring eloquence on any subject, though I am familiar with the oratory at least of my own country. I cannot attempt to reproduce the glowing passages in which she vindicated for the medium of to-day a place alongside of the inspired seer and prophet of the past, and claimed for Spiritualism a continuity with revelations of previous ages. The cheers that followed her peroration testified to the admiration evoked."

Just as we go to press we are in receipt of a letter from Charles R. Miller, Esq., relative to the Astoria (N. Y.) manifestations, etc. We shall print it next week—having no room for it in the present issue.

As will be seen by a notice under the head of "Movements of Lecturers and Mediums," Dr. J. M. Peebles will speak in Boston on the first Sunday in May. Particulars next week.

Mrs. Julia E. Wright, M. D., has located at 231 Shawmut Avenue, this city. See her card in another column.

Read what the *Saratoga* (N. Y.) *Sentinel* has to say concerning Mrs. Maria M. King's new book.

Mrs. F. O. Hyzer's lectures in Brooklyn are highly spoken of.

BRIEF PARAGRAPHS.

Aspiration is the yearning of the soul for the good, the beautiful, the true; and Inspiration is the divine influx of spiritual truth in response to this intense desire of the soul.

The *Homo Journal*, Gardner, Me., sets aside the claim of the *Gospel Banner*, of Augusta, to being printed on the best paper. Waiving the question whether the *Journal* is printed on the best paper, we know it is the best paper printed, for it stands up boldly for a truth when it sees it, and maintains its position in spite of all opposition.

He looked as wise as an owl, did he,
His tricks were well adjusted;
He declined to advertise, you see,
And in a year he busted.

Rev. Mr. Beecher says that there are two things which tend to bring a man up in a downward career—the giving out of his health and the giving out of his pocket.

Jo Cose, on passing by the rooms of the Young Men's Christian Association on Eliot street, Boston, awhile since, noticed a large placard at the door bearing the following inscription: "An excursion will be made Saturday at 4:30 by the members to the artesian well now being bored near the Providence Depot." He records his sentiments regarding the enterprise as follows: "They must have looked upon the exhibition as a great bore. Standing around it, they might have sung the old revival hymn, 'My brother, I wish you well.' However, it was a 'moral exhibition' that beat Barnum's great moral show of Kangaroos and Catamounts into splinters."

Inspiration is the keystone of all true success. In our workshops, in our kitchens, in our mines and fields, whatever and wherever human endeavor results from human intelligence, the will and voice prompts to highest excellence.—Mrs. W. C. C.

Here's freedom to him that had read,
Here's freedom to him that had written!
There's none ever feared that the truth should be said,
But they whom the truth had indited.—Burns.

A facetious traveler "from foreign parts" records it in his note-book that "the lilies of the field have pistols, and every wide-awake citizen of fair Texas is arrayed like one of these."

No language can express the power, beauty, heroism and majesty of a mother's love. It shrinks not when men cower, and grows stronger where men faint, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven.

Latest puzzle poetry:
William goes a courtin',
With her silent sobs,
Both engaged in sorrow,
Wood in little bits.
Not a word they utter—
Curious kind of courtin'—
Now and then they mutter:
"Thirteen—fifteen—fourteen."
—Chicago Tribune.

When a soldier is ill does he become a six-shooter?

April Magazines.

THE TEXAS SPIRITUALIST, for April, has just come to hand, and is a readable and instructive number of this worthy magazine, which Charles W. Newman brings out regularly at Hempstead, Texas. Among the contents of the present number may be mentioned: "What are We?" by F. B. Dowd; "Evidences of Inspiration of the Bible, Examined," by Tom. J. Russell; "Correspondence;" "Bible Lessons in Spiritualism," by Chas. T. Booth, etc. We see by an article in the editorial department that steps are being taken for a State Convention of the Spiritualists of Texas—to be held in the coming fall. We hope the enterprise will prove as successful as was the previous one, which took place at Hempstead.

THE VACCINATION INQUIRER AND HEALTH REVIEW, for April—being No. 13 of Vol. II—is received from Ed. W. Allen, 11 Ave Maria Lane, London. It opens with a consideration of "The Duty Before Us," in which the writer states that in the event of the return of the Liberal party to power, it is not improbable that repeated prosecution for non-compliance with the vaccination law will cease, and shows that the constant efforts directed for the repeal of that law are beginning to produce visible results. A letter is published from Herbert Spencer, in which he says, "I am strongly opposed to compulsory vaccination," and the editor has reason to hope that Lord Derby will advocate the repeal of the compulsory clauses of the vaccination acts. Alexander Wilder, M. D., of New York, furnishes a letter upon "Anti-Vaccination in the United States," and A. E. Giles, of Hyde Park, Mass., a statement of Dr. Schleiermacher's conclusions upon the evils resulting from vaccination. "The Story of the Great Delusion," Chap. XIII, gives a history of the "Varolous Test," and some letters of Dr. Jenner in 1798. The above and other interesting and instructive articles impress us that the circulation of the *Inquirer*

in this country would, in lieu of a home publication, be productive of much good.

THE MANUFACTURER AND BUILDER for April contains twelve illustrated articles, and is very complete in every department. Those interested in the advancement and diffusion of practical science will find this publication all that can be desired. H. N. Black, Publisher, 37 Park Row, New York.

THE HARVARD REGISTER for April contains a sketch of the Thayer family, by Geo. E. Ellis, with a portrait of Nathaniel Thayer, one of the benefactors of Harvard College; Reminiscences of Harvard between 1814 and 1819; articles by Prof. Pierce, E. E. Hale, H. N. Hudson, Henry Ware, Dr. Jeffries, and others. This monthly is the best that has ever emanated from Cambridge in the interests of the college, and must be highly prized by students and graduates of that venerable institution.

THE SHAKER MANIFESTO, the official publication of the various Shaker Societies, discusses in its April number a variety of interesting matters pertaining to the doctrines and customs of the order. G. B. Avery, Publisher, Shakers, N. Y.

BRENTANO'S MONTHLY comes to us well stocked with information relating to Archery, Athletics, Base Ball, Bicycling, Boating, and all pastimes by Field and Water. Brentano's Literary Emporium, 39 Union Square, New York.

THE YOUNG SCIENTIST, A Practical Journal of Home Arts, the current number of which has just been received, is one of the very best of publications that can be placed in the hands of young readers. Its instructions in the use of the Microscope, Home-Made Telescopes, etc., are capital, while the price, fifty cents a year, places it within the means of all. Office, 14 Day street, New York.

THE PRIMARY TEACHER, A Monthly Magazine devoted to the Interests of Primary Instruction in America, Wm. E. Sheldon, editor, is published at \$1.00 a year, by T. W. Bicknell, 16 Hawley street, Boston. It will be found a great help to those for whose use it is designed.

Movements of Lecturers and Mediums.

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

Bishop A. Beals spoke at Fennville, Mich., Sunday the 18th, and is to be at Paw Paw, Mich., the 25th.

Mrs. Abbie N. Burnham spoke in Hartford, Ct., April 4th and 11th—her return to that city being welcomed with much satisfaction by the resident Spiritualists. She expects to lecture in Hartford again for long. On the 10th of May she goes to Leominster, Mass.

L. S. Richards lectured in East Marshfield, Mass., on "Vocophy" (illustrated by the magic lantern), a short time since, before a large audience. He is engaged to speak on the same subject at Duxbury, on Monday night, the 20th inst.

P. C. Mills spoke in Conway, N. H., April 18th and 20th; Brownfield, Maine, 22d. He will lecture in Sanford the 27th, Wells the 28th. Address him post-office box 506, Peabody, Mass.

G. B. Stebbins will speak in Longwood, Pa., Sunday, April 25th; in Brooklyn, May 1st; in Harlem, May 4th; in Byron, N. Y., Sunday, May 9th; and in Farmersville, N. Y., Sunday, May 16th.

Mrs. Maud E. Lord is holding very successful sances in Chicago.

J. Frank Baxter lectured in Vineland, N. J., on Sunday, April 18th, and on Tuesday evening, April 20th, in Seranton, Pa. He will again lecture in Vineland, N. J., on Thursday evening, April 22d, and Sunday, April 25th; on Friday evening, April 23d, will probably lecture in Hammonton, N. J.; on Tuesday evening, April 27th, will meet engagements at North Scituate, Mass.; Wednesday evening, April 28th, at South Hingham, Mass.; Thursday, April 29th, at Saxonville, Mass. He is open for week evenings in May and two Sundays in June. Address him at 13 Walnut street, Chelsea, Mass.

Dr. J. M. Peebles lectures in Boston the first Sunday of May, and in Charleston in the evening. The last four Sundays of May he speaks in Springfield, Mass.

Robert Cooper, Esq., spoke in Leominster, Mass., Sunday, April 18th. In the afternoon he considered as his subject, "The Physical Phenomena of Spiritualism." In the evening his theme was, "The Conservative and the Liberal in Religion."

Dr. W. L. Jack will be at home April 24th, and can be found at his office, 60 Merrimack street, Haverhill, Mass.

Brooklyn Spiritual Conference; Dr. Weeks's Illustrated Lecture; Election of Officers.

To the Editor of the *Banner of Light*:
Saturday evening, April 10th, Dr. C. S. Weeks, of New York City, delivered the opening address. Subject: "The Physical and Intellectual Disabilities of Different Individuals, Preventing them from Recognizing or Accepting Spiritualism." Dr. Weeks illustrated his subject with a large number of portraits, life-size—many of them being of distinguished historical characters. Dr. Weeks is a practical phrenologist, and an enlightened and uncompromising Spiritualist, and his lecture, which lasted for an hour, was replete with interest and profit to all who attended.

Mr. Badger, Judge William Coit, Mr. Fred Haslam, and I think, one or two other speakers followed.

Capt. David announced that the election of Chairman and Vice-Chairman for the next three months was in order. The election, by a unanimous vote, resulted in the choice of Capt. David for Chairman, and Dr. Baker for Vice-Chairman.

CHARLES R. MILLER,
Brooklyn, N. Y., Everett Hall,
398 Fulton street.

Religion and Philosophy.

Prof. J. R. Buchanan's Sunday services for the development of religion and philosophy, will be held in Carter's Hall, 23 East 14th street, New York, every Sunday morning, at 11 o'clock, until the 6th of July, 1880. All are invited.

The committee of the friends of liberal religion request your attendance at the deeply interesting services of Prof. Buchanan, in which religion, stripped of superstition, is presented to rational minds in a novel form, which is in accordance not only with philosophy, but with the deepest spirituality, and most fervent philanthropy.

The profound agitation of religious thought by Fox, Wesley, Swedenborg, Channing and Parker, has prepared many to welcome the still more thorough, critical and reconstructive work of Prof. Buchanan, whose success in unfolding the mysteries of the human soul and brain, and explaining man's religious nature, induces his friends to regard him as the leader in the reformation of religious thought. We find that in this development which enlightened thinkers demand, but which is not yet apparent in the services of the pulpit or in the religious literature.

We invite the rationalist, that he may realize the unity and truth of religion. We invite the sincere Christian, that he may obtain higher views of the Christian life. We invite the Spiritualist, that he may realize the religious tendency and the true philosophy of spiritual phenomena. We invite the earnest thinker to participate in the solution of life's greatest problems; and we invite Christian ministers to hear many truths which are not to be found in theological literature.

M. C. Peck, M. D.,
Chairman of Committee.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday evening at 7½ o'clock.

Saturday evening, April 24th, Prof. Henry Kiddle, of New York City, will deliver the opening address. Subject hereafter to be announced.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID, Chairman.

The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Galtair Place, Friday evenings at 7½ o'clock. The themes thus far decided on are as follows:

April 22d, "The Religions of the East," Mrs. Imogen C. Fales.

April 29th, "After Dogmatic Theology, What?" Giles B. Stebbins, of Detroit, Mich.

May 7th, Col. Wm. Hemstreet.

May 14th, "Mediums and Mediumship," Henry Kiddle.

May 21st, Prof. J. R. Buchanan.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

Editor-at-Large Project.

Funds previously acknowledged (to March 31)..... \$67.60
J. R. Fisk, Alabama, N. Y. 1.00
Mrs. Mary P. Warden, Keosauqua, Iowa, 1.00
Mrs. Luke O. Langley, Exeter, N. H. 5.00
Mrs. C. H. S. Williams, Mass. 1.00
E. Mason, New York City, 2.00
Caroline R. Morton, Boston, Mass. 1.00
J. M. Brown, Bridgeport, Conn. 10.00
Wm. Clapperton, Amsterdam, N. Y. 1.00
Orin Greeley, Stephentown, Wis. 2.00
Frederick Robinson, Marietta, Ga. 1.00
W. F. Stevens, North Leominster, Mass. 1.00
H. G. Pitkin, Memphis, Mo. 8.00
Mrs. Lydia E. Finkham, Lynn, Mass. 10.00

Amount Pledged.
H. Brady, Benson, Minn. 2.00
E. Sampson, Ypsilanti, Mich. 10.00
Peter McCann, Fall Church, Va. 5.00
E. Whipple, Hampshire, Ill. 5.00
Religio-Philosophical Journal, Chicago, Ill. 25.00
J. Durand, Lebanon, N. H. 10.00
Henry H. Newton, 122 West 64th street, N. Y. 10.00
Charles Farrington, 23 Broad 50.00
W. Cotton, Portsmouth, Ohio. 5.00
J. H. Smith, 101 West 10th street, N. Y. 25.00
H. Van Gilder. 25.00
E. J. W. Newark, N. J. 5.00
B. Tanner, Baltimore, Md. 10.00

Total to date..... \$1,270.60

Passed to Spirit-Life:

From Middleboro, Mass., April 1st, 1880, Harriet W. wife of Josiah C. Cushing, aged 56 years 4 months.
Mrs. Cushing was held in high estimation by a very large circle of acquaintances, who gathered in large numbers upon occasion of her funeral, to testify their appreciation of her character for piety, her devotedness to her family, her cheerfulness, and her readiness to serve in her relations with the cheering and natural views of life and its immortal significance which she has long entertained. Her husband may feel that the funeral services in accordance with her knowledge and faith. The truly spiritual and elevating services of the occasion were most affecting, and by the presence of her husband, who was a member, who sang with rare harmony, elicited by a most tender and sympathetic spirit, three pieces most appropriately adapted to the occasion.

From Shutesbury, Mass., April 7th, of heart disease, Jennie P., wife of Samuel F. Dudley, aged 61 years.
Mrs. Dudley was the mother of six children, all but one of whom have reached maturity and were present at the funeral. She has lived her life of usefulness, cheered by a liberal faith in the divine purpose concerning human destiny and well-being, in which her husband and family participated. Lately the knowledge of Spiritualism had come to her with convincing power and delighted satisfaction. At the request of the family, Dr. H. B. Storer, of Boston, conducted the funeral services, addressing the great company assembled upon the relations of the present to the future life.

Convention in Michigan.
The Spiritualists and Liberalists of Van Buren and adjoining Counties will hold their next Convention in Miller's opera house, at Bangor, Mich., commencing on Saturday, May 1st, 1880, at 2 o'clock, and continuing over the same day. Rev. J. H. Burnham, of Saginaw City, Mich., and Mrs. L. D. Cowles, of Clyde, O. Ho. are engaged as speakers, and will deliver their addresses on the 1st and 2nd of May. The local committee on Entertainment—Mr. and Mrs. L. S. Russell, Mr. and Mrs. A. P. Hunt, and Mr. and Mrs. L. S. Burdick, President.
Lottie M. Warner, Secretary.
Bangor, Mich.

FOR THROAT DISEASES AND COUGHS.—
"Brown's Bronchial Troches," like all other really good things, are frequently imitated, and purchasers should be careful to obtain the genuine article prepared by John I. Brown & Sons.

The Kidneys are nature's sluice-ways. Kidney-Wort keeps them healthy and active.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum.
THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. Single copy, 5 cents.
THE SPIRITUALIST. A Weekly Journal of Spiritual Science, London, Eng. Price \$3.00 per year, postage \$1.00.
THE WEEKLY JOURNAL OF THE SPIRITUALISTS. Published weekly in New York City. Price \$2.00 per year, postage 50 cents.
SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Single copy, 6 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year.
VOICE OF ANGELS: A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1.00 per annum. Single copy, 5 cents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2.15.
THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.50 per year; single copy, 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.
THE SHAKER MANIFESTO, official monthly published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copy, 5 cents.
THE OLIVE BRANCH. A Monthly. Price 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copy, 50 cents.
THE COSMOS. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents for the first and subsequent lines on the fifth page, and fifteen cents for every insertion on the seventh page.
Single notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agency, each insertion.
Not in the editorial columns, large type, ten cents per line, fifty cents per line.
Payments in all cases in advance.

Advertisements or cuts will not be inserted.
Advertisements to be renewed at continued rates, unless notice to the contrary be given 15 days before a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. P. 7.

J. N. M. CLOUGH, Electric and Magnetic Physician, office 83 Montgomery Place, Boston. Hours from 9 A. M. to 4 P. M. Will visit patients. Ap. 17.

Special Notice.

Dr. F. L. H. WILLIS will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice. Ap. 3.

Magnetic Treatment of Diseases of the Eyes, Brain and Lungs, specialties with Dr. CLOUGH. Office 83 Montgomery Place, Boston. Ap. 24.

J. V. Mansfield, Test Medium, answers sealed letters, 61 West 42d street, New York. Terms, \$3 a week 3-cent stamps. REGISTER YOUR LETTERS. Ap. 3.

Mrs. L. LENZBERG, Clairvoyant, Magnetic Healer and Test Medium, 88 4th avenue, 2d floor, New York. 9-5. 4w. Ap. 17.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent and receive subscriptions for the *Banner of Light* and other publications. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palace Road, Stoke Newington, N. London, England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

LONDON ENG. AGENCY.

J. W. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner* will be on sale at Steilway Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT.
And Agency for the *Banner of Light*, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORMATORY WORKS published by Colby & Rich, Boston, U. S., may at all times be found there.

ST. LOUIS, MO., BOOK DEPOT.
THE LIBERAL BOOK DEPOT, 618 N. 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 11 O'Farrell street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PACIFIC AGENCY, SAN FRANCISCO.

Messages given through the Mediumship of
Miss M. Theresa Shelhamer.

I would like to say a few words to my audience. I want to tell her that her hand are sustaining her, and bringing her strength for future good work; they are brightening her spirit, expanding her capabilities to receive more light, because of the good things which are to come to her from the spiritual life in the future. It is possible, and I may almost say probable, that we shall ask her to make a change in the next few months. Should May Flower come, we shall speak to her concerning her movements, we shall assure that she will give heed, and follow as we lead. The hand are gaining power and strength, which will mean a part to be taken. Spiritually speaking, we have been upholding her in her work, and bringing her the magnetic strength which is physically required in order to have her sweet spirit dispense light, knowledge and consolation to human hearts. I bring from the spirit-world a blessing which I bestow upon her head, and brighten all her future.

[To the Chairman:] I want my mamma [Do not you see her here anywhere?] No. [Perhaps you will want to go to her?] Yes, I want her. What her name is? [What does your mother live?] In Oakland, [California?] Yes. I want to send her my love; a papa, too. I want to send a kiss too. I's be away a long time. [Do you know how long?] I don't know. I wasn't three years old. I four now, I thinks. Does you want to know who I is? I's Alice Taylor. I's a little girl. My mamma's name is Alice A. Taylor. I want her to know I can come back; she don't know it. I thought she would be here. My mamma

far West to soothe my last hours. I want to say to you, my dear friends, that I have recognized you thoroughly, and that throughout all the mental darkness which crowded upon me to the very end, I have been conscious of the fact that to spirit I could catch a glimmer of light from my friends. Your presence brought new spiritual strength and joy to me; I could realize that my dearest sister was by my side, and it eased my passage over the dark river of death and gave me strength, new life and vigor to enter the realm of my dear friends and to be with them. I wish I could send out to my husband the assurance that I am happy, that all is peaceful; that now I am to be a worker, for I can see new fields opening before me. I can see where I might have planted seed by the wayside; I can see where flowers should spring up where there are now thorns and thistles. I shall uproot these one by one, and at last all shall be harmony and love. Through your organism, dearest sister, I hope to gain strength to work for the angels who are engaged, and that no earthly power, no power of any kind, can prevent me from doing this. I wish my family to know that I shall be true to my word, and that no earthly power, no power of any kind, can prevent me from doing this. I wish my family to know that I shall be true to my word, and that no earthly power, no power of any kind, can prevent me from doing this. I wish my family to know that I shall be true to my word, and that no earthly power, no power of any kind, can prevent me from doing this.

The grave holds the body, the spirit is a wanderer here and there, seeking to catch the sounds. Some are pleasant, some are unpleasant. Have I been forgotten, have they lost my name, have I no place in their hearts that I must be a wanderer, knocking at the door of which none have opened until to-night I am here? It is a mystery. Now tell me what I must do to grow in knowledge of my Creator. I was kind in heart. I fed the hungry, I clothed the naked. What have I left undone that I might be brighter shining, that I do not warm me with the fire, my slave?

Q.—[By N. M. B.] Will the people of the earth ever be able to communicate with the inhabitants of other planets? If so, in what manner?

A.—It certainly is not startling to announce that they will be able to do so. Fifty years ago, your present method of communication would have been considered incredible, between distant nations and your own. The communication between the spiritual and mundane worlds directly, although long recognized, is a fact.

