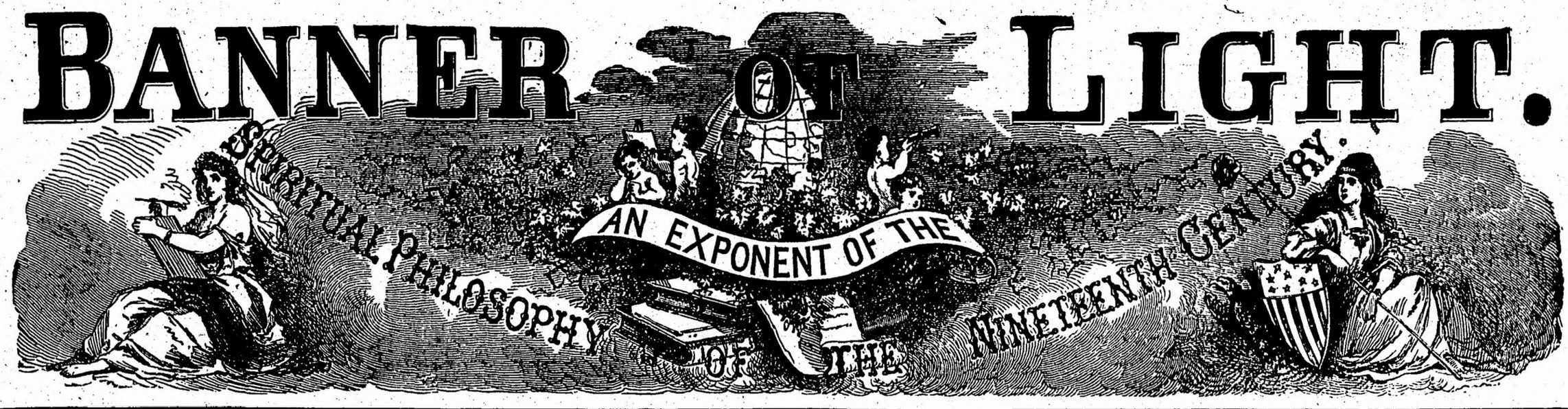
BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, APRIL 16, 1881.

The Spiritual Easter; Meetings in Boston Music Hall; Addresses by Mrs. Cora L. V. Richmond, J. William Fletcher, and J. Frank Baxter; Poem for the Occasion by Miss M. T. Shelhamer; Music and Attractive Lyceum Exercises; Remarks by Various Speakers in Attendance; Commemorative Exercises in the Ladies' Aid Parlor, Boston; Brooklyn, Philadelphia, Providence, Chicago, Battle Creek, Portland, Saratoga Springs, and Jacksonville, Fla.

[*Continued.*]

As stated in our last issue, by vote of the audience no postponement for dinner was had on the noon of March 31st, but the hour was devoted to the rendition of a finely diversified programme, which opened with the Banner March, in which the members of the Shawmut—to the number of one hundred and twenty-five in the ranks—participated. On this occasion the new banners (which were the gift of a gentleman of this city who is deeply interested in the Lyceum movement), flags and badges, which the school had purposely kept in reserve for the day, were displayed, and a brilliant spectacle was afforded in consequence. The movements were well and promptly executed at the word of command, the time was excellent, and the orchestra did its work in a way worthy of all praise. Similar remarks are also justly due with reference to the physical exercises, which were participated in by the school, under the leadership of Master W. F. Rand and Miss Ella Carr, as the next number on the list of exercises. Recitations and vocal and instrumental music then followed—in which Minnie Warner, Emma Ware, Hattie Rice, Lillie Page, Mary Green, Carrie Huff, Alberta Felton, George Felton, Charles Pray, Ella Murray, Lewis Gerry, May Gerry, Annie Folsom, Gracie Wade, Fannie Briggs, Kittie May Bosquet, Gracie Burroughs, Jennie Lothrop, Bertie Kemp, Alice Messer, Albert Rand, Haskell Baxter and Carrie Shelhamer, took part. The "stick music," by Master Wallie Cummings, which was the concluding number on the programme, was much admired by the audience, as was made fully evident by the appreciative welcome it received.

Afternoon Session.—The regular exercises for the afternoon were introduced by an organ concert, by W. J. D. Leavitt, who presided at the great instrument which has so long been the pride of Music Hall, and Boston as well, in a skillful and masterly manner. A song by Miss Mamie Reed, of Abington, followed. The audience were next gratified by the reading by Miss Belle Bacon—in a style of the art whose high character there was no mistaking—of the trial-by-combat scene in Ivanhoe. [If all signs fail not, Miss Bacon is destined with the coming years to achieve well-merited and wide-spread renown in this her chosen vocation.]

The people then joined with Mrs. Nellie M. Day and Miss Carrie Shelhamer in singing a stirring anthem, written by Miss Lizzie Doten for the Boston celebration in 1868—the text of which is here appended:

JUBILATE.

BY MISS LIZZIE DOTEN.

(*Air—Auld Lang Syne.*)

The world has felt a quickening breath
From Heaven's eternal shore,
And souls triumphant over Death
Return to earth once more.
For *this* we hold our jubilee,
For this with joy we sing—
"Oh, Grave! where is thy victory?
Oh, Death! where is thy sting?"

Our cypress wreaths are laid aside
For amaranthine flowers,
For Death's cold wave does not divide
The souls we love from ours.
From pain, and death, and sorrow free,
They join with us to sing—
"Oh, Grave! where is thy victory?
Oh, Death! where is thy sting?"

"Sweet spirits, welcome yet again!"
With loving hearts we cry;
And "Peace on earth, good will to men,"
The angel hosts reply.
From doubt and fear, through truth made free,
With faith triumphant sing—
"Oh, Grave! where is thy victory?
Oh, Death! where is thy sting?"

Mrs. Cora L. V. Richmond, the eloquent trance instrument (who had made the long journey from her home in Chicago, Ill., expressly for the purpose of being present at the Music Hall Celebration), was now introduced to the large assembly by Capt. Holmes, as one who to an audience of Boston Spiritualists needed no herald—and with the value of whose ministrations the friends of the cause, both in the Old World and the New, were equally conversant:

Mrs. Richmond's Discourse.

SPIRITUALISM—ITS PAST AND ITS FUTURE.

INVOCATION.

Oh, thou Infinite Spirit! thou eternal Life and Light! we come to thee this day with thanksgivings and praises. Not within storied temple, dedicated by human hands, do we adore thee. Not before shrines consecrated by human blood, not in the presence of outward ceremonials, whose pomp and splendor veil the offerings of the spirit; but wherever we may be at this hour, whether in cottage or in palace, whether in lowly habitation or in temple of worship, whether amid the din of daily toil, or in the deep recesses of the spirit, or within this hall, lighted with many loving memories, we praise thee, oh our God! At this day and hour millions of thy children look up with glad thanksgiving, saying, "We praise thee for life, and for that other life that men call death. We praise thee with unspeakable devotion, for thou art the God of life; in thee there is no death; and we praise thee that the transformation and transmutation of all things that change and time can bring, do not bar us from the gateway of life eternal." Children come to praise thee with songs and flowers, and glad offerings of love, that the old-time terror is dead; that death, the great king of past terrors, is vanquished in the light of immortality. Youths and maidens come to praise thee in the full promise of their years, for that hope that the immortal world hath kindled, and that shrine made glad by angel visitors. Men and women praise thee in the full vigor of life, because of that promise that life is endless, and that the daily labor shall not be in vain, but shall be gathered up in the store-house of eternity; and the gray-haired sire and matron praise thee, while their locks are silvered o'er with years, for that glorious opening of immortal life that even now is extended to them, and that promise of eternal youth that spiritual existence ever offers; while nations, long steeped in doubt and fear, grown sad from the turmoil of warfare and the bitterness of ages, look up at this hour, praising thee for the unseen army that fights the battles of immortal truth upon the plains of time below.

Oh God, make this a solemn hour of communion with thee! Let our life turn to thee in sacred offerings, and let every heart grow more luminous from this hour because of the mingled praises and blessings here. We know thou hast given us every blessing. Our Father, we thank thee for all blessings.

DISCOURSE.

Sisters, Brothers, Beloved Friends—We clasp your hands with joy this day, in solemn thanksgiving. Spiritualism, no longer in its swaddling clothes, has come to-day to celebrate its manhood, has come to rejoice in the full possession of its powers, and we have come, bringing our instrument a thousand miles, to rejoice with you on this day of great rejoicing, that the world may know we are glad because of the gift of life. To-day you have a right to rejoice; to-day you have a right to bring flowers; you have a right to have the organ peal louder than it ever sounded in the world before. Yet the anthems are all inadequate; choirs of countless hosts, and instruments of varied kinds and orders, all harpists in the world, and all songs of many peoples, could not bring the great joy to full sound that is in your hearts because of this day. You have a right to come here as children come, laying their tributes upon the altar of life. You have a right to come as youth and maidens come, bringing their songs, their hopes, their glad thanksgivings and promises of the future. You have a right to come as men and women come, in the full vigor and prime of that life that promises continued existence in the future state; and you have a right to say, "We are glad that we were born." But if all these have a right to be glad, what shall we say of those numbers that, even among the auditors here present, can be counted as most numerous by the snowy blossoms upon their brows? What shall we say of those who, in the decline of life, after having, in the full strength and vigor of manhood and womanhood, learned the experience of immortal life in the last thirty-three years, bring here not buds of hope nor blossoms of promise, but golden sheaves of harvest reaped in the field of spiritual labor, and gathered in the vineyards wherein they have worked for the cause of truth? There are in this audience numbers who have gone with Spiritualism from the first, who have followed its career with the anxiety of earnest hearts and lives, and who honor you by their presence in your midst, unknown, perhaps, and unannounced, but who nevertheless bring the full measure of what Spiritualism has wrought in their lives. These are the silent witnesses in this day of triumph to what Spiritualism can do for the world. Nowhere in any convention of religious worshipers, nowhere in any schools or colleges of philosophy, nowhere at any anniversaries of any other kind, will you find so many whitened locks as among the congregations of Spiritualists. Why? Because nowhere is there so complete and absolute evidence that those gray hairs go down to the grave with a certainty that the spirit will live hereafter; and nowhere in all the length and breadth of Christendom is there such heartfelt testimonial to life as that which comes from these silent witnesses around about us here to-day, that in both worlds form the shining link of this glorious fraternal chain of being.

Twenty-five years ago there stood upon this platform a man radiant with spiritual glory, crowned with the crown of full manhood, glowing with the fervor and fire of the enthusiasm of freedom for mankind. This room was packed from floor to gallery, every one leaned breathless upon his utterance, Sunday after Sunday, and the world knew that he was the religious prophet that came to release men, not only from the thralldom of a material slavery which he was then combating, but from the greater thralldom of spiritual bondage. Theodore Parker said in this place, twenty-five years ago, "Spiritualism is the religon of the future." Your presence in this hall to-day, the presence of thousands of people in their respective halls and places of assemblage throughout the world, proves that this was no idle prophecy, for you have come here at this hour, not to see strange things, "a reed shaken by the wind," but to testify your solemn love for that solemn religion that Theodore Parker predicted should be the religion of the future.

All hail, thou shining light! all hail, thou glorious beginning! all hail, thou promise of the new dawn! What thou hast done in the world we shall presently see, but what thou art doing at this hour is to make glad the hearts and lives of thousands of worshipers, who, unheralded by any organization, unsanctified by any priest or pope, uncanonized by any evangelical law or order, claim the privilege of worshiping God through the open door-way of immortal life, claim the privilege of receiving the messengers of spiritual being by the hearth-stone, at the fireside, and at every time and in every place where it is suitable for immortal visitants to be heard.

The thirty-three years of Spiritualism can be summed up in this wise: What has it done as toward materialism? What has it done as toward existing theologies? What has it done for Spiritualists?

Materialism presents to the world the conquest of matter over spirit, and holds out the wonderful and sublime inducement of annihilation. Theology has presented to the world a conditional salvation, holding out the equally sublime inducement for you to enter the kingdom of heaven and leave your friends outside. Spiritualism has entered the world between these two, and beyond them, and declares the unconditional immortality of the human race, with such revelations concerning the moral state of each human being as points to an immortality of continued advancement and unfoldment. Spiritualism has met materialism, therefore, and on its own level has challenged every proposition of material science for its overthrow. When science declares that beyond certain forms of organic protoplasm she can trace nothing further, and that beneath the primordial cell there is no intelligence, but law, Spiritualism steps forth and says, "I am superior to protoplasm; I am beyond the primordial cell; I can do and undo in the space of twenty minutes that which it takes the primordial cell and protoplasm twenty years to accomplish. That is, I can make a material form; I can endow it with all seeming properties of material existence; it will appear before you and be tested by all the methods with which you test the identity of human beings here, and I can do it in twenty minutes." That is what Spiritualism says to the materialist. Spiritualism says to the materialist who challenges you to produce any form of existence beyond or above natural law, "I can overcome the law of gravitation by a process which you cannot detect as being that of mechanical force. I can cause substances to disappear that are considered organic and visible, and that cannot be disintegrated excepting by mechanical and physical appliances. I can undo the usual processes of cohesion in matter by disintegrating and re-organizing it beyond your capability of discovery. Doors can be opened, keys can be cast aside, and walls can be made to appear as empty air in the presence of this power." Spiritualism says to materialism, "We do these things—explain them! The facts are in the world—account for them! Tell us on what basis of material existence anything can manifest intelligence, not organized as intelligent beings are, and how pianos, tables, chairs and other objects that are not endowed with intelligence, can communicate to the human understanding messages of value and of love!" And straightway, in the very archway that materialism has reared as the predicate upon which mankind has been evolved, stands this spiritual presence, declaring that it is capable of demolishing, block by block, the stony archway that leads to man's annihilation; taking away the disintegrating properties of matter by calling matter together without natural laws or organic laws; taking away the process of death by conserving matter and giving it life; taking away the laws relating to merely organic substances by introducing a series of laws inexplicable to science and baffling the most intellectual culture of the nineteenth century. Moreover, challenging men of science in their very studios, meeting them there face to face, and from the very crucible in which they have discovered the nothingness of life answering them with the small sound that indicates the immortality of the soul. Insulated glass plates and all non-conductors of electrical currents, everything that could tend to the discovery of magnetic or other laws that might be detected in occult science, have been tried, and Spiritualism answers Materialism at this hour by saying, "All these facts are in the world: they have been attested and can be attested daily, over and over again; they can occur in your presence, men of science; what will you do with them?" and until they are disposed of, Spiritualism answers Materialism in this wise: Spirit is life; matter is but the expression or form through which spirit manifests itself. Spirit is amenable to laws of the organism only while in contact with the organism, and on passing away from that organism, lives in another atmosphere, with other and higher laws, which as yet are unknown to Science; and spirits, living in the other and higher laws, are capable of permeating, penetrating, controlling, guiding and directing, under those laws, their manifestations through time and sense and visible human organisms, until they prove not only that the manifestations under the name of Modern Spiritualism are true, but that spirits are the only intelligent believers in the manifestations of past time that have been rejected as miracles and described as superstitions. In other words, that Spiritualists, and Spiritualists only, at this day have material attestation that the healing of the sick, the raising of the seemingly dead, the power of conversing in tongues and of interpreting tongues, the working of miracles and wonders, such as those that caused the appearance of disembodied spirits in ancient time, are possible [applause]; and knowing they are possible, Spiritualists do not deny the manifestations recorded in the ancient record, the Bible, but say that the angel appearances, the messengers that bore tidings through Judea, the visions and dreams of the night concerning prophecies, the foretelling of events that transpired hundreds of years afterward, the signs that came to indicate the dawning of a new spiritual period to the Jews, the angel ministrations to Joseph and Mary, Christ teaching in the temple at twelve years of age, the temptation, the ministrations of the angels after the overcoming of the temptation, the transfiguration, the curing of those who were sick, the healing of the eyes of the blind, the teaching upon the Mount of Olives, and by the streams and near the lakes and seas, and, above all, the wondrous power conferring the light of the spirit upon that materialistic age, as well as the angels rolling the stone away from the sepulchre, the reappearance in materialized form of Jesus, and the angel ministrations down to the history of John upon the Isle of Patmos—Spiritualists say that all these things are not only possible but have been realized in their time and in their presence. These are the material evidences with which annihilation and all its host are put to rout; these are the material evidences which take their place side by side with the demonstrations in natural philosophy, and declare themselves well attested in the eyes of intelligent witnesses, capable of judging; and these are the evidences that steadily undermine the foundations of Modern Materialism, and do more than all else to do away with the thought of annihilation.

What has Spiritualism done in the last thirty years for the theology of the world? We have pointed to that God-like man who stood upon this platform a quarter of a century ago and proclaimed the new religion of the world. He was the *avant-coureur* of Spiritualism. He was the John the Baptist of this century, calling men away from the worship of idols to the worship of the spirit of humanity. He was indeed the prophet of the New Dispensation of social, religious, political and spiritual law in this land. Politically, his prophecy has been realized. The slavery which was the blot upon your national escutcheon has, by war, alas! been eradicated. Social freedom is growing in proportion to social enlightenment, and the evils that afflict society are gradually disappearing under the benign and powerful influence of a milder and loftier interpretation of human justice. In the theological world, you have but to turn your eyes one moment to the right or left to discover that a miracle has been wrought. In the place of severe ordeals and terrible discipline, in the place of dreadful creeds and homilies, doctrinal sermons and points of faith, that have cost well-nigh a nation's blood, you witness, what? Religious freedom, the brotherhood of Christendom growing up steadily and constantly to a loftier plane of liberalism; and in evangelical churches, sermons that two hundred years ago would have caused those who preached them to be put to death. You will hear in nearly every evangelical Orthodox church in this city, and throughout this land, the utterance of liberal sentiments, which, had they been published in the name of Thomas Paine, a century ago, would have been called heresy and infidelity; a liberality that, steadily encroaching upon the old-time theories and terrors of religion, has given to it a vivification, a new life. It is entering upon a new stage of existence, and unconsciously is filled with the spiritual influences abroad in the air, hovering over it with unacknowledged pinions, but with pinions of matchless might, until you can no longer hear the wailings of those who are crushed beneath the car of Juggernaut of a theology that is without hope; and already we hear the songs of triumph of the millions who are coming forth into the light of a broad, clear and free Christianity.

What Unitarianism was twenty-five years ago, what Universalism was thirty and forty years ago, what all these have been to the human mind, as stepping-stones to a loftier faith, Spiritualism is at this hour, with an added grace: that what they believe, it *knows*; what they hope for, it fulfills. The faith and promise in immortal life that they held out as faith and promise are *knowledge* to you; and Spiritualism is here to answer the words of Theodore Parker and say, "Yes, I am the religion of the future, and I am here to do honor to your prophecy at this day." [Applause.]

What has Spiritualism done to the world of mankind, that were neither materialists nor evangelical worshipers, but who, floating between the two extremes, have declared against annihilation and have declared against that which was equally objectionable—a partial and limited salvation; the grand masses of humanity, that, floating with the current, follow blindly whatever is uppermost and popular, now in the wake of Moody and Sankey, a revival, and now in the wake of a great exterminator or extinguisher of all faith; who are equally ready to applaud an Ingersoll or a Moody, and who each in their turn gain adherents from this popular mass, until the fires of the magnetic or psychological current are quenched. What shall we say of that middle ground wherein was no form of belief whatsoever, but wherein were centered most of the hopes, the fears, the promises and the expectations of the world? Mammon for the most part claims the allegiance of mankind, but whatever time they spend—as you happily have gained an hour at this moment to worship God instead of Mammon—whatever time they spend in the pursuit of knowledge has not perhaps been in the knowledge of the spirit; but to-day Spiritualism offers itself to these masses of human beings, neither burdened with an oppressive creed nor tethered with the bondage of a materialistic theory. Spiritualism comes to the doorway and says, "I am here; I give you no promise of an unequivocal death; I give you no promise of an equivocal life; I say that you are to exist forever; that you cannot avoid it; that life is endless, and that life is what you make it; that the treasures of existence in time and eternity are spread out before you, and Spiritualism declares these treasures to be yours if you will attain them." What higher promise could the world possess? what loftier inducement for endeavor? what greater glory than to know that each and every life may share equally with the angels in heaven the glory, the honor and the happiness of the kingdom of life? Tell it to the theorist of annihilation that the universe is his possession, and he moans out in agony of spirit, "Oh, but life is so short, and then it is blotted out! Of what avail is all this knowledge save to hand it down to succeeding generations, who, through war and bloodshed and rapine and malice, blot out the loftiest records of the world?" The believer in annihilation has no courage to grapple with the great problems of a life that can only last three score years and ten, and must then be quenched like an expiring candle.

You present this proposition to the believer in salvation through a limited spiritual dominion, and he answers directly, "Of myself I am nothing; the blood of Christ alone has saved me, and happy are they who enter into immortality through this doorway." "But your friends," you ask, "where are they?" "Oh, we must always hope and pray for them, but we do not know." "Then, will you be happy, if you know that they are not saved? to know that you are saved and they are lost?" And there they pause in the fearful struggle that you have many a time passed through. What would you give for the kingdom of heaven if all of these were to be damned? And this limited immortality only admits of the struggle for the individual *I*; that *I* may be saved, and that *I* may not be lost. But, friends, Spiritualism appeals to you, and says to the one not believing in annihilation, and not believing in a limited salvation, "What will you do with this immortal treasure?" And the answer comes from him whose mind is unfolded and attuned by spirit possession, "I will do what is befitting an immortal spirit; I will endeavor to ascertain all truth; to let that truth be my standard of life; to let it enter into my existence; to do all the good that I can in ministering it to others."

To-day, what has Spiritualism done for Spiritualists? Out of the church have come troops of those who would not be saved if their friends were lost. Out of evangelical Christianity, we can count you by hundreds those here in this hall who have preferred to be lost with humanity rather than to be saved with the few, and out of that number you have found, while choosing the gateway of humanity, that Spiritualism was there, the moment you left your creed and dogma, to open to you and to your friends the gateway of immortal life. From the ranks of the Materialist, and those who have been driven to its assumptions by the strong rebound that brought them from the ancient faith, have come numbers trooping to the gateway of Spiritualism, and reluctantly accepting its evidence, notwithstanding their previous convictions. And in the middle ground are hosts of human beings who had neither faith, but were waiting for somewhat that should reveal to them a spiritual life. These constitute the three classes who are Spiritualists to-day.

We do not profess, no one speaking from any spiritualistic platform this day throughout the world professes to have a creed. There is nothing in Spiritualism to bind you to anything excepting that which you know, and therefore what we say at this hour, through this instrument, is one view to which every Spiritualist in all of the lands has a right to his or her individual exceptions, and these exceptions may be their views of the same truth; for Spiritualism, being a larger circle, includes all lesser portions of that circle, and accepts the whole of humanity, with all their imperfections, with all their possibilities, and with all their perfections; is willing that each and all shall have his or her place in its spiritualistic circle. Therefore we say, what has Spiritualism done for the Spiritualists?

First, it has convinced you, if you were doubtful, of an existence beyond earthly life. It has revealed to you the possibility of communication between the two worlds. It has given to you all of that searching and individual criticism that a consciousness of spiritual life brings to any human being who accepts it, and, imperfect as every human being is, and imperfect as many Spiritualists know that they are, there is not one within the sound of this voice, or who will be reached by this word of utterance, who is not better to-day, as man or woman, than they would have been without Spiritualism. [Applause.] There is not one life that has not been in its degree made better and more glorious by it. All lives do not seem to commence equal; all natures are not equally endowed with sanctity; and, above all, all are not equally endowed with hypocrisy. Spiritualism has unmasked the world to itself; has taken away the semblance and put in its place the reality of life; has brought each human being face to face with his or her own spiritual condition. And Spiritualism tells you at this hour that, doing away with all former hypocrisy and all pretence of being better than you were, you are better by an hundred fold because of this life that has come into your existence.

But this is not enough. Spiritualism expects you to be better still; expects that the light which has come to you will become more luminous; expects that the evils or errors or shortcomings in your individual natures will be continually overcome, because Spiritualism teaches a triumph of spirit over matter, a triumph of the mind over material temptations, a victory of man's spiritual nature over the thralldom of the senses, and teaches that time and eternity, if need be, are given you to overcome; and that in exact proportion as you overcome daily so is the future of your spiritual life assured, so is the greater happiness of your daily being, so is the fuller fruition of the divine humanity that is within you and that angels and spirits are trying to unfold.

Spiritualism, therefore, has done for you this, or it is in the process of being done, wherever you may stand. It opens all the dark passages wherein no ray of light has entered for ages, and fills them with a flood of spiritual splendor. If you have a passage of fear, of doubt, of distrust, of hatred, or any form of passion in your nature, Spiritualism will hunt it out as surely as you are born, and will cause you to know that it must be illuminated, and made clean and clear and pure for the occupation of your immortal soul. Just as the advancing tide of civilization has taken the "Seven Dials" in London and the "Five Points" in New York, and through them built wide streets, open avenues, and introduced sanitary arrangements, until daylight has renovated them, so into the charnel houses made of fear and terror, and the dark corners made of human persecution and shame, the spirit-light has entered, and, tearing down those old and time-worn refuges of sin and shame, has let the full flood-light of Spiritualism in upon them and said, "Build better habitations, make for yourselves better temples of the spirit, come out of your tombs and sepulchres, and let the sunlight of this truth in."

Lo! it has entered. Sometimes producing agitation, sometimes disgrace, sometimes scorn in the eyes of the world, but all the time working its silent way into your hearts and lives, until by-and-by the humanity of the future, the children of the present who are growing up to manhood and womanhood, will thank you that you left them no inheritance of dismal houses of fear and dreadful dungeons of death, into which they would never dare enter without terror and dread. Brave has been your work, men and women of thirty-three years' toil, who have stood in the front, accepting the belief, growing white with the crown of years, and glad in the midst of time for that immortal splendor. All honor to you who, in the midst of Christian society, have been ostracised and persecuted for opinion's sake, who have dared for thirty-three years, or for any length of time, from your conviction of the truth, to say, "I am a Spiritualist." All honor to those who have never disavowed the name, nor turned traitor to that which has been their salvation from fear and death and darkness and annihilation. [Applause.] And all honor to those at this hour who, convinced of the truth of Spiritualism, have shown themselves in this hall as Spiritualists. This is an answer to the materialism of to-day. We are Spiritualists, and we know whereof we testify, and there are thousands of voices in the whole Christian and civilized world to-day who send up this cry from the watchtower of eternity, saying, "Materialism is vanquished, if Spiritualism is true."

But we pity those who consider that at this moment they can hang up their banners, sheath their swords of truth and rest from their labors, for the work is done. It is not done. The spirit-world have just commenced to work. They have been all this time preparing you for the work which is to be done. The spirit-world just at this hour see the full glory of that work which is to be accomplished in the world. And while there are Spiritualists who have gathered their small handful of truth and have retired to some small corner of the world to enjoy it, this being a full measure of what their capacity can contain; and while there are numberless others who may suppose that Spiritualism reaches its fullness of fruition the moment the fact of future life is announced; and while there are others who consider that, having been pupils for twenty-five years or twenty years, or five years or five minutes, they are no longer in need of the aid of the spirit-world, but are fully competent to carry on their spiritual studies without any spirit to aid them, we still know that the majority of Spiritualists have reached no finality of faith, no narrow boundary of creed, no dogma of individual or selfish egotism, no sublime height of individual dictatorship; that they recognize no leaders, no authority, no standards in any human beings save alone that which presents to them the highest truth. And truth itself is so much greater and eternal than men or women, or altars or shrines, that if every medium on earth were this day to be blotted out by the hand of persecution, by the hand of exposure, or by the hand of that which is more cruel than both, slander, still the spirit-world, finding other minds and other human beings, would go steadily to work to plant the seeds of immortal life in the minds of those who were left; and while the time will come when you will revere your mediums and honor those who, like this one whose picture is here today (Mrs. J. H. Conant), and those others who have presented to you the truths of Spiritualism—while the time will come that their memories will be tenderly cherished and their words valued and revered, and when the mediums who are in your midst will not be subject to persecution and calumny and shame as they now are and have been, still, you do not worship any instrument, but only the truth that comes from the spiritual world, choosing for its instruments alike the young and the old, the humble and the seemingly exalted: those who are seemingly unworthy vessels and those who are worthy, that it may be shown you that truth, like the sunlight of God's heaven, is no respecter of persons; that Spiritualism, like the glorious immortality that it heralds, does not erect in your midst altars and shrines and idols and gods for you to worship, but only takes you

away from the brazen calf and the worship of mammon to the loftier worship of its own spirit, which is truth itself.

Oh, ye hearts that have been made glad, sing the song of jubilate with the sweet songster who is not with us at this hour, through bodily weakness, but who, nevertheless, in spirit would fain be present. Sing the song of jubilate with those who have passed on, the Edmondses, the Mapeses, the Hares, the Gardners, the Whites, and last, though by no means least, your revered and respected fellow-townsman, Epes Sargent—sing with them the triumph of immortal life. Cherish the memory of their ministrations. And to those who are living, give no worship, give that to God; give no adulation, give that to the dust: give no fawning sycophancy or praise; but give them love, the sympathy of your hearts, the spirit of your lives, the ministration of your hands, and such investigation as will bring clear truth through crystal channels of communication between the two worlds. Created as mediums are for the necessity of the hour, behold! all shall minister by-and-by, and in the household there shall not be one medium, but all shall be mediums. Gifts of the spirit will be poured out upon you like those sacred gifts that from Olympus were wont to be shed upon the classical ages of old. There will be born prophets, seers, and those who shall work wonders daily in your households. You will no longer travel miles to hear the truth, and gather together in crowded places as now. Your lessons will be syllabled from the sweet lips of the children of your own hearthstones, and where spirits have led you now through few instruments, there will be hundreds of thousands in your land. Gray-haired sires shall speak the truth that has come to them, and infant lips will prattle of the visions of angels, and youths and maidens, no longer turned aside from the pursuit of intuition by that education, falsely so-called, that is in the world, will turn to the only source of real education, and that is, the living inspiration of truth that is everywhere in God's universe. Spiritualism, whose light is just now beginning to shed its radiance more and more upon the world, says to you, "I have been a child, and you have toyed with me; I have been a youth, and you have thought to put me aside with idle jest, and reasoning and sophism. Now, the full vigor and maturity of manhood are here, and you are commanded, in the name not of curiosity or the pursuit of an intellectual problem, but in the name of a spiritual being, with the full power of complete thought and mind, having a form, having an intellect, and having a spirit, to heed my voice." It stands in your midst at this hour; the man and the woman of the New Dispensation, whose name is Spiritualism, and brings you the word of immortal life. What will you do with this truth? You will be its subject. Knowing it to be truth, you will follow it. It will lead you into higher knowledge, it will take possession of your life, it will crown you with its glory, it will be to humanity the Saviour of the future.

THE POEM.

Make room in the world, for the spring-time is coming;
Did you feel its magical breath?
The footsteps of flowers, the wings' low humming,
That called from their darkness and death
The spirits of these, the first children of spring!
Make room for the wild bird's wing!

Make room in the air, for the fledgelings will come,
And will burst from their shells into light;
Their song and their gladness, around every home,
Will dispel all the darkness of night.
The song birds are coming—make room! make room!
They are fluttering everywhere,
Though all through the darkness of winter's deep gloom
They were hushed in the hoar frosty air;
But now they are coming—make room in the air
For the warblers of spring everywhere.

Make room for the roses and lilies to grow
In the summer-time over your head;
For the grain that in darkness and doubt you did sow,
Make room—for the swift golden tread
Even now mounts up the broad meadow and slope,
And the reaper ere long will be here,
And what shall you say if with him you shall cope,
And no golden sheaves have to bear?
Oh, make room, for the summer is coming apace,
To bring you its gladness and grace.

Make room at your firesides and by your hearthstones
For the loved ones, that, gone out of sight,
You buried in darkness, you laid in their graves,
And wept for the gloom of the night!
Oh, the grave has been pierced, and the prisoned souls freed,
And the spirit of life has arisen.
Make room for your loved ones; you sowed not the seed
In that grave, but out of the prison
Of pain and of time they long have been free,
In the light of eternity.

Make room in your lives for the child that is born,
For the manhood that comes on apace,
For the herald that shouts by the gate of the morn,
"This, this is the new year of grace,
And the life that was dead is surely arisen,
And the grave that was dark is made light,
And man has now burst from his wint'ry prison,
And standeth redeemed in God's sight.
Nor crouches he close by the gateway of fear,
Nor runs he when death cometh near."

Oh, make room for the herald of light! Now Death stands
By the easternmost gate of the morn,
With lilies of beauty outstretched in her hands,
All the pathway of life to adorn;
And with sceptre of love that cometh to sway
O'er the heart of humanity's gloom,
Give token, give promise that ye see the day—
For the Angel of Life, oh, make room!

The following fine poem, given through the mediumship of Miss M. Theresa Shelhamer for use on this occasion, was then read by Miss Lizzie J. Thompson in a highly effective manner:

THE RAP HEARD ROUND THE WORLD.

Written for March 31st, 1881.

BY M. T. SHELHAMER.

Hail to the day of days!
Hail to the sacred hour
When first a mystic sound on earth
Broke forth with grandest power!
The universe was stirred
With quick, electric fire,
As spirit operators charged
Their telegraphic wire.

And lo! a sound was heard
Upon the startled air,
As solemn as the voice of God,
As sweet as holy prayer!
'T was but a tiny rap,
And yet around the world
It flew with wondrous speed and power,
By spirit forces hurled.

It fell with thunder crash
On Error's worn-out creeds;
It rent with Truth's divinest flash
The mourner's sable weeds;
And hearts that long had grieved,
Grew free from woe and pain,
As swift this message came from heaven:
"Rejoice, rejoice again;

'For there 's no sting to death,
No dread nor doubting fear:
Your dear ones live, and *can return*
To bless their loved ones here."
And as the message flashed
Along from shore to shore,
It bore this mystical refrain:
"There 's *Life Forevermore*."

'T is three and thirty years
Since spirit powers hurled
Th' impulsive shot from heavenly fields
That sped around the world;
And light and peace have come,
With knowledge, joy and truth,
To take the place of doubt and fear,
In souls of age and youth.

Then hail with grateful praise
This blessed, peaceful time!
When angels from the higher courts,
In matchless love sublime,
Return to fill your lives
With Truth's divinest light;
To guide you o'er the upward way
To Wisdom's glorious height!

Capt. Holmes then announced that he had the pleasant duty to perform of introducing to the audience a popular lecturer and medium who had accomplished much and good work for Spiritualism, both in England and America, and who was ready at all times and all places to bear his testimony to the importance and utility of the Modern Dispensation—Mr. J. W. Fletcher.

J. W. Fletcher's Address.

It has sometimes been a question in my mind as to the purpose of these pleasant convocations, whether they were simply occasions for reviewing our past work, for clasping hands together and speaking kind, encouraging words, singing sweet songs and then journeying on to our respective fields of labor, or whether there is some grander purpose to be served beyond this. I perceive the latter to be true. The spirit-world unite their forces, are drawn more closely together and concentrate their influences more fully upon their workers whenever they are brought together in a harmonious and pleasant way. Their plans are dependent for their execution upon the willingness and desire of man for the work. And thus at an hour like this, while you are being fed from the results of the present and the past efforts; while you are viewing the picture painted in glowing colors by your inspired teachers; while your hearts are being made happy by their words of cheer and your minds inspired with hope for still greater and better things, the angel workers are drawn nearer together, and by uniting their forces become more fully prepared for the accomplishment of the tasks that are before them. These meetings are not alone, then, for our enjoyment, but fill a two-fold purpose.

There are duties which a belief in Spiritualism imposes upon us all—duties which when performed will leave an unmistakable mark upon the character of all. Many Spiritualists seem asleep, their eyes are fixed upon their angel home; the beauties of the spirit-world are all before them, and so grand are these that they seem to lose sight of the demand for work in the present hour. There are two duties that the Spiritualist has: One to himself and the other to society. Personally he is called upon to apply the teachings which he has accepted as true; to develop the spirit within, and to unfold its higher powers; to overcome and conquer self, and to be governed by justice and right rather than by prejudice and the opinions of others; to love honor for honor's sake, and to remember that all, from the least unto the greatest, are held and governed by one law. No man can in fact be a Spiritualist and go on living a bad or false life—in hating or condemning others—for this is the opposite to all spiritual law.

Thus when the powers of the spirit are fully unfolded, the man becomes a better citizen, a better father, a truer worker; and this is what Spiritualism must do for every one or fail in its purpose. To society we owe a great debt. We have too long slept away the time, and allowed great opportunities for work to pass unnoticed. Spiritualism to-day is a by-word in the mouths of the unthinking crowd, because we have not had the courage to make it anything else. There should be a dignity in a belief so grand; a belief which numbers thousands in nearly every land, among its adherents. There is a position which should be taken and kept, by those who have arrived at this degree of developement; and all who dare to trespass upon our ground should be taught that a deference is due to us and our understanding of the truth; that we place some value upon our position, and hold in high respect those truths and demonstrations of spiritual law which have so brightened the last thirty-three years. But thus far Spiritualism and its workers seem to be at the mercy of the storm; they can be insulted, scandalized, and scoffed at, and Spiritualists, instead of entering a protest, quietly fold their arms and smile, leaving their workers to do the best they can for themselves, and the cause to fight its own battle.

Your mediums, every one of whom wears now his crown of thorns, are only so many targets to be shot at by any passer-by—and you raise not your voice against this bitter cruelty. Your mediums are your children, to be loved and protected, but they seem now to be *feted* and honored when crowned with outward success, and to be left alone when the shadows of suspicion and doubt are thrown over them. How is it possible that whenever a suspicion is raised against a medium, the daily press dare to devote columns of disgraceful and scandalous falsehoods to the subject, and the matter be left there? I am well aware that in this regard a portion of the Boston daily press would be a disgrace to any civilized land, but if you realized the dignity of your truth, and stood as men should stand, ready to do battle with evil, this thing could *never be!*

I stand as the friend of all mediums, and I know they need your love and your support; and for your own sake and the credit of your cause you must stand by your workers and let them know that, wherever they are, your eyes are upon them, that your hearts beat for them, and that in the hour of suffering you are ready to protect them.

I stood a year ago to-day in Steinway Hall, London, and begged that something might be done for a medium whom malice and hatred of this truth had put into prison—just the same as the attempt is now being made to repeat the injustice to another innocent person—and I found it most difficult to get even the names of the people to a petition for Mr. Matthews's release! An iniquitous law, indeed, which shuts up mediums regardless of everything, simply because they *are* mediums. And these prosecutions are, to a very great degree, being carried on by others claiming to be Spiritualists, and making use of this law to satisfy their malicious ends.

Why, I should think the voice within you would oblige you to rise and to take this matter in hand, and to rest not until your mediums become your *honored* workers in this glorious cause.

And why is it not so? why are Spiritualists so delinquent in this path of duty? Because there are so many who call themselves by its name without understanding its *true* import and responsibility. Some are Spiritualists—that is to say, they believe there is *something* in it, and are willing to accept all the benefits and pleasures that can be derived from it; but in the hour of necessity they, like snails, draw back into their shells, and you would never know that they had ever heard of the word "Spiritualism." Such people are of no use to any cause. There are others who are very uncertain about the subject; they believe in it, because they cannot help it; and yet they are not strong enough to stand; so they are trying, as they have been for a long time, to get up a new name and call themselves Christian Spiritualists. Now I do not think that Spiritualism needs any apologizing for; and prefixing the word "Christian" seems very like trying to offer an apology. Spiritualism contains not only the truth of Christianity, but a great deal more; and to be a Christian Spiritualist is to be *less than* a Spiritualist. There is not, and never has been, any war between Spiritualism and Christianity; the war has been between Spiritualism and Churchianity, which is as far from the teachings of Christ as the heavens are from the earth.

What we want is Spiritualists—men and women who will forget themselves in remembering the cause, who will lose themselves in their work, and feel that they are each individually called upon to strive for the benefit of others—that the workers and mediums may *know* that they are sustained, and that the public may be made to feel that we are men in earnest.

The great beauty of Spiritualism is, that it has something for everybody: A lesson to the scientist, revealing to him hitherto unknown laws in nature, and placing phenomena transcendently beautiful within his grasp: It says to the clergyman that there are still founts of living water flowing from the hills of heaven, from which humanity may *all* drink and live: To the great suffering, enduring multitudes who toil and labor and are without hope, that there is for them a place of rest when life's work is done: To the faint it whispers courage; to the suffering it whispers of peace; to the mourner it breathes forth comfort; and to all it says: "The highway of heaven is open, walk therein; the road leads to God."

Such is its message; and shall we not take away from this place the determination to work for those who have done so much for us? Our songs will live in memory; the glowing words will inspire us in our hour of need; and at last we shall all find that which we seek. One who stood in the post where I now stand, but whose soul is now marching on to God, said that nature was like a grand cupboard and each took from the shelf what he needed; the untutored came and reached to the first shelf and found there his necessities satisfied; the man of larger life came and reached a shelf higher and found what he wanted; and so on until the spiritual man came and he reached above them all, and found in heaven alone the blessing that he needed. Let us all aim to be spiritual men and women—made so through noble endeavor and kind deeds.

Floral Presentation.

At the conclusion of Mr. Fletcher's remarks a beautiful cross of flowers was presented to him by the chairman, on behalf of many lady friends. Mr. Fletcher responded in a few well-chosen remarks, saying: "All crosses are not as fair and beautiful as this, but perhaps they are, nevertheless, sent through love for us to bear; and I accept this sweet token of your affection with much pleasure." This was followed by the presentation to Mr. Fletcher of a crown or wreath from the Shawmut Lyceum, and was accepted by him with these words: "I am bearing a heavy cross now whose weight sometimes seems more than I can endure; after the cross sometimes comes the crown on earth—always in eternity—and I shall call this a pleasant augury, and believe that while I now bear the cross the future will bring the crown."

The afternoon session then concluded with a reading, "Hand-in-Hand with Angels," by Miss Alice S. George, of Groveland, Mass.

[To be continued.]

The Ladies' Aid Society.

To the Editor of the Banner of Light:

This society kept its parlors, 718 Washington street, Boston, open on Thursday, March 31st, for any to drop in socially and enjoy the anniversary in a quiet way. There were not many who availed of it, the attraction being, as it ought, at the Music Hall. The few who did gather said some interesting inspirational speeches were made by mediums and others.

Friday, the day following the anniversary, was announced as the closing of the anniversary exercises; and there were so many strangers in the city attracted by the services of the 31st, that the parlors of this society swarmed with new faces, and the rooms were packed to their utmost. In the evening there was no vacant standing-room, and a hundred or more had to be turned away, it being useless to attempt entrance, even for the privilege of standing up. Though the whole affair was an impromptu one, it seemed to be just what was wanted as a continuation, and all present were highly delighted.

I think the Ladies' Aid Society never appeared so successful, and to such good advantage, as on this occasion. It is a society that does its charitable and social work in a quiet way, and almost every week on their regular social night new faces drop in, and seem pleased to find so pleasant and social an institution. But on the day of which I am now speaking, April 1st, it was at white heat, and many from the country and neighboring States will go away carrying with them the idea that it is no small affair, but an ornament to the city and the cause. This crowded audience was enthusiastic in its enjoyment, and the speakers partook of the high state of feeling, and overflowed both in quality and quantity. The unseen must have been as packed as the visible humanity was, and in grand *rapport;* and every speech made was a surprise both to the speaker and the hearers; every uttered thought was wisdom concentrated, and I could not help thinking what a pity the representatives of the secular press, so apt to be unfairly critical and even abusive, could not have been present to witness the intense satisfaction and the manifestation of wisdom, decency and order. There was not an address made that was not a credit to the one who made it; it was the magnetism and the receptivity of the occasion, and the tremendous pressure of spirit influence, as if there was determination on the part of the "divinity" that shapes ends to do two things: *first,* to do a brilliant thing for the society, and *second,* to let audience and speakers know what they are capable of when conditions are right.

The naming of the speakers gives no idea of the drift of eloquence and thought, for Richardson almost reached a Storer in quality, and the latter became silver-tongued, like a Chrysostom, who probably inspired him; even Wetherbee, under the rich influence of the occasion, got to be Baxterian, without the music and fascinating tests; and so we might go on; but this will give the idea; and when we add that the speakers included Katie B. Robinson, Dr. Greenleaf, Jennie Hagan, Dr. Beals, Jennie Rhind, Dr. J. H. Currier, and Mrs. Morse, of Albany, and our friend Baxter at his best, and all interspersed with his music and Charlie Sullivan's alternating; and these combining, one will get some idea of the occasion. It was more than an Olympian feast: it was Olympian with the torch of Modern Spiritualism illuminating it. I ought to say that Baxter, besides singing and besides speaking, conditions were right for him to give his tests, which are such an interesting feature of his lectures, and he did so in a most remarkable and satisfactory manner.

I am writing this the day after the affair, but fully under its influence; still, I am not overstating it. I must say, take it all together, afternoon and evening, it was one of the pleasantest gatherings I was ever in. Our venerable Bro. Wilson, of Bridgeport, Conn., said it was worth a visit to Boston to have been present; and our muscular Christian, George W. Smith, who was standing near, said something that sounded like *amen,* and looked more than he said, at Bro. Wilson's remark. In closing let me say I am not of extraordinary strength, but I stood up, for want of a seat, for three hours, and felt no fatigue; that fact of itself will be additional evidence that I am not overstating the matter. Our spirit was willing, and our flesh was, too. "SHADOWS."

Celebration of the Thirty-Third Anniversary of Modern Spiritualism by the Brooklyn Spiritual Fraternity.

To the Editor of the Banner of Light:

Thursday evening, March 31st, a very large audience assembled at our hall to unite with us in our anniversary exercises. Many people were compelled to stand, and when it is considered that our hall has more than double the capacity of any other used for spiritual gatherings in this city, the success of our meeting shows a deep interest inherent in our cause.

Mrs. R. Shepard-Lillie gave an invocation to the All-Father and his loving angels, which was filled with holy thoughts and lofty aspirations. Mr. and Mrs. Lillie sung with fine effect an anniversary hymn composed for the occasion, which was received with great applause.

Dr. Eugene Crowell was the first speaker of the evening, and as he took the platform he was welcomed with loud acclaim for his well-remembered services in our faith. I can hardly do justice to this masterly effort of Dr. Crowell by a synopsis, and were it not for the crowded state of your paper, would send a full report. He spoke in substance as follows: Modern Spiritualism! Born in 1848, its obituary notice will never in any coming age be written. It has come to remain with humanity as long as the race shall exist. It is the true Savior of man. It is the second coming of Jesus, accompanied by a host of angels, and he and they have again taken up their abode with men. This is truly the Millennium predicted by the seers and prophets of old; it is the golden age of spiritual knowledge, and we cannot too highly prize the good fortune that decreed that we should exist at this most eventful period of the world's history. Of all the ages this is the age to be born in, to live in and die in; and especially is it the latter, for we now know where we shall go when we cast off the garments of flesh, and what our condition in the next life will be.

And yet Spiritualism is not new. It has been in the world since the world began, but most of the time it has been an outcast. It has in all the ages been seeking admission at the firesides of both the proud and the humble, and while it has been generally repulsed with scorn from the homes and halls of the rich and noble, it has most commonly failed to be understood and appreciated by those who would have profited by its kindly offices. It was reserved for our age and our country to first rightly comprehend the character and mission of this world-wide wanderer, and to welcome it to our hearts and homes, and richly has it recompensed us for the hospitable reception accorded it.

Since Spiritualism became our permanent guest, its friends have been compelled to defend it against the attacks of both open and secret foes, but persecution has proved to be a nourishing element, and its vigorous growth has astounded both friends and enemies.

When we review the work it has already accomplished, we are not only surprised at its magnitude and importance, but our hearts are made glad, and we feel justified in predicting for it still greater and more glorious results in the future. From small, obscure beginnings, like the tiny murmuring stream that issues unnoticed from some shaded mountain-spring, it has flowed quietly along, gathering force and volume as it approached the open planes of life, with here and there an eddy, perhaps a whirlpool, until now we find it swollen to a great and majestic river, its pure waters reflecting the azure hues and radiance of a sky flecked with golden clouds; fertilizing the country on every hand, and like the apple eaten by fabulous Eve, opening the eyes and expanding the souls of all who are baptized in its waters.

Comparatively few Spiritualists realize the rapid progress of their faith. Could all clearly perceive this, many a heart now sad and drooping would be elated with hope and joy. Ten years ago the editor of the *New York Times* said of Spiritualism, "The matter cannot be laughed down." He was a true prophet. Some have been foolish enough to laugh at it to the present time, but we now see more serious and inquiring than laughing faces when the subject is broached. Spiritualism has lived down the senseless laugh, and it is living down the attacks of malice and bigotry. Derided, maligned, contemned, Spiritualism, thirty-three years old to-day, can probably count in the world five million adherents, while, according to Sharon Turner, an accepted authority, Christianity at the close of the third century could boast of only an equal number. In other words, Modern Spiritualism in thirty-three years has made as many converts as Christianity made in its first three hundred years. In view of this unexampled progress of Spiritualism, it is not surprising that a distinguished clergyman of New York is reported to have given his opinion that if the Spiritualists in all the churches were excommunicated, it would disintegrate every religious organization in that city.

The speaker traced how this mighty work had been accomplished by our publications, newspapers, and by the unfolding and development of media from the tiny rap to full form materializations—showing clearly and conclusively a unity of purpose—in the conversion of the world to the belief in a Supreme Being and in a future state of existence for all mankind, where every man will be rewarded according to the deeds done here in the body. The speaker showed how the most intelligent minds in science, literature, art and religion were studying its phenomena and accepting its philosophy—notably excepting such pseudo-scientists as Dr. Hammond and Dr. Beard, and a few others.

Though Spiritualism has met with the same inhospitable reception that has been accorded to every other reformatory movement, its advocates have not, any of them, met a martyr's death, although many have suffered persecution, loss of property and social position on account of their devotion to the faith. The crosses we have borne are comparatively light, and the time is now near at hand when they will be garlanded with flowers and borne as trophies of victory.

But if Modern Spiritualism cannot boast of its martyrs who have sealed their testimony with their blood, neither has its progress been characterized and stained by violence, and only occasionally by fanaticism; the few who have been guilty of the latter vice are the exceptions to the rule; and, as Spiritualism has never countenanced them or their folly, it is not responsible for their actions.

The prophets and poets of old were true mediums. So are the majority of the poets and novelists, and many of the most eminent statesmen, philosophers and orators of to-day. They receive their inspiration from and in a great degree are guided by disembodied human spirits; and all the important political, social and reformatory movements of the world are indebted, at least in part, to the active agency of these unseen intelligences.

Spiritualism is represented by no individual, or body of individuals. It has no general or national organization, and no one has the right to speak authoritatively in its name. Every Spiritualist speaks for himself, and for himself only, and each is absolutely free to hold and express whatever opinions he may entertain regarding Spiritualism, its phenomena, its religion and its philosophy. We already have sects enough in which mental freedom is either restrained or absolutely suppressed, and Spiritualism is not destined to travel in the beaten time-worn track of sectarianism. It did not come to mold and crystallize the minds of men into a homogeneous mass, but to teach personal independence and self-reliance, and each individual to develop his best qualities and higher powers, unawed and uninfluenced by any human authority.

When it is considered that Spiritualism has the testimony of many wise men in all ages in its favor; that it has firmly established itself in this most enlightened age and country, notwithstanding the ceaseless and powerful efforts of the most influential in all ranks of society to impede its progress, and that it has accomplished this without the aid of church or chapel, organization or ministry, and that it has steadily advanced in numbers and pretensions based upon cumulative and conclusive evidence; and finally, that it is the only faith which has ever appealed directly to the reason of mankind, resting its claims entirely on facts which it desires all to verify before accepting, it surely demands the careful attention of all intelligent persons, if it only be to understand the character of the elements which give it its impelling force.

Several millions of people who formerly were either believers in the Orthodox faith, or confirmed unbelievers in any religious faith, have seen and heard enough to convince them of the truths of Spiritualism. Have these vast multitudes of people, possessing equal capacity and intelligence with those who remain in the Orthodox belief, and it may now be said, Orthodox unbelief, been brought to renounce their cherished opinions through less convincing evidence than Orthodoxy presents on the one hand, and infidelity on the other, and which failed to retain their adherence although fettered by the binding forces of education and association? Spiritualism was sent "to give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace." It is said that there is a very comprehensive expression in the Chinese language which means "You may tell it, but you can never tell it all."

It is thus with Spiritualism. The little we know and can tell, in comparison with what we do not know and cannot tell, is little indeed. Even in comparison with what hereafter will be known, our present knowledge is insignificant, and yet the whole story will never be told, for Spiritualism is the science of sciences, the philosophy of philosophies, the religion of religions, and I may add that it is equally the mystery of the mysteries.

After a song by Mr. and Mrs. Lillie, of great beauty and pathos, "Little Nell," Prof. Henry Kiddle took the platform, and was greeted with an ovation that was hearty and prolonged, for no one of the stalwart defenders of our faith has more appreciative hearers than Prof. K.

He said that Spiritualism had passed beyond the domain of doubt and uncertainty, and the very large audience assembled to-night showed a very deep interest in the cause, which was an augury of an increased impetus to the movement. Its facts and philosophy appealed to man's reason, intuition and highest spiritual unfoldment, and its accessions, in the past year, of able scholars and profound thinkers, showed that its progress would be more rapid in the year to come. He said one of the most marked events was the publication of Prof. Zöllner's book, "Transcendental Physics," and that among the more recent converts to our faith was Prof. Hiram Corson, of Cornell University. He spoke of the general unfairness of the secular press, and that reporters would review a book that had cost two years' hard work, in ten minutes, and they would write upon subjects that they were profoundly ignorant of, and the mass of unthinking minds took it as truth. He said: "I have been before the public for two years as an exponent of Spiritualism, and had, when my book was published, but a limited experience, confined mostly to members of my own family. My book was criticised without an attempt to answer the argument; and since that time I have had all the conclusions published in my book confirmed, and am a stronger believer to-day, and congratulate myself that I am here with you to-night, and not looking through the bars of a lunatic asylum, as some of my friends said I should be.

Prof. J. R. Buchanan was the next speaker, who, in substance, said that this problem of Spiritualism could not be grasped at once, nor its many marvels comprehended, but later on, with more light and more knowledge, it could be better understood. Prof. B. related his experience with A. H. Phillips, the slate-writer, and exhibited a picture painted on a plain white board that he had procured from Schan's picture room in New York. This was placed between two slates and placed upon a chair. After a short time the raps signified to examine the slates. He had had, in his previous visits to Mr. Phillips, writings on slates, and he hoped that writing would have been found on the board, but, instead, they found an oil-painting on it. The oil was still wet and it had the usual odor. In one corner was written "J. Baptist." It was a man's face, with dark hair, beard and moustache, and Dr. B. said he believed he knew who it was, and that he believed it was produced without human contact.

Dr. J. V. Mansfield, who is still quite feeble from his recent severe sickness, said he was there against the positive prohibition of his physician, and did not feel able to undertake much. He said in the last twenty-five years he had given over two hundred thousand spirit communications and would try and give to-night what he saw, and said: "I see a group of names as follows: Henry L. Ray, John McDougal, Hiram Pearsall, Joseph Baldwin, Charles J. Brennan, George B. Tingley, John B. Wiley, Andrew Randall, John Temple, Henry J. Payne, William King, Frederick William McConnery, Francis B. Folger, Oscar L. Shafter, James M. Shafter, George H. Ossipos, William W. Esterbrook, Joseph K. Folsom, Hermonia Ball Day, Kate O'Connor, Seth Crowell, David C. Broderick, and some others that your reporter did not get. Mrs. R. Shepard-Lillie and Henry J. Newton both recognized two of the names. Mrs. L. said one was that of her mother, and Henry J. Newton that of a brother-in-law; and both said that Dr. M. had no knowledge of the existence of such persons.

Mrs. Margaret Fox Kane, in whose presence, with her little sister Kate, were heard the raps and intelligent responses received March 31st, 1848, took a seat at a table on the platform. Mrs. V. J. Dillon and Mrs. Mary A. Gridley sat at the table, and Mrs. Gridley asked questions, which were responded to by loud raps, and some of her questions were mental ones. Mrs. Kane is about to resume her profession and give séances to those who desire, and we hope that she may decide to remain in Brooklyn permanently.

Mrs. Mary A. Gridley was controlled, and spoke words of encouragement for our Fraternity, prophesying that ere we celebrated the Thirty-Fourth Anniversary disembodied spirits would be able to appear and speak without the aid of human organisms. She predicted a bright future for Mrs. Kane, and said that her medial powers were to be greatly enlarged in the near future. The spirits responded by raps to much of what was said through Mrs. Gridley.

Mrs. Hope Whipple made a brief address, and one of the best of the evening. She said that it had been said, to-night, that Spiritualism had answered the question, "If a man die shall he live again?" She said that if we lived well and truly here it was the best preparation for the future life; and she urged upon all to live their best and do their best in the life that now is. Mrs. R. Shepard-Lillie made a brief closing address and improvised a beautiful poem, "The Morning Light is Breaking." The spirits responded heartily, both to her address and poem. Mrs. Lillie pronounced the benediction, and our exercises were closed. Our audience had many notable men and women of Brooklyn, and we hope its results will be a more earnest effort by all Spiritualists to work more unselfishly for the cause, and that we may be aided and sustained by the spirit-world, and that the facts, philosophy and religion of Spiritualism may be accepted by the world; and then will the brotherhood of man be a demonstrable reality. S. B. NICHOLS.

The Thirty-Third Anniversary in Providence, R. I.

To the Editor of the Banner of Light:

The Thirty-Third Anniversary of the opening of the modern dispensation of Spiritualism was celebrated in this city, March 31st, under the auspices of the Progressive Union, an organization of several years' existence, designed to further a knowledge of the truths of Spiritualism combined with social and benevolent features. The general direction of the exercises was entrusted to Mrs. Cornell, the President of the Union, a lady zealous in the cause, and heartily enlisted in its spread and success.

The meeting was held in a capacious hall, which was well filled, notwithstanding the weather was very inclement, which doubtless materially lessened the attendance. A few of the old veterans were present, the pioneers who bore the brunt of the battle and bravely faced and overcame the opposition of the churches. Among them was Mr. Obadiah P. Osborn, who for some months has been deprived of his sight, but under his misfortune finds in his faith a stay and support which irradiates his inner vision and cheers his spirits.

The exercises opened with singing by Mrs. William M. Robinson and daughter, after which Mrs. Abby N. Burnham, of Boston, was introduced, who gave a very suggestive and appropriate address, most tersely setting forth the basic principles of the new gospel, and the scope of its philosophy, setting forth in clear outlines its power as a reforming and uplifting agency. The address was well received, and will doubtless leave behind much fruit of thought and activity.

After another song, Mr. A. C. Whipple recited, with fine effect, a short poem, "Sweet Memory Bells." The cadence of the bell as its tones die away was marvelously rendered. "Auld Lang Syne" was the closing song, the audience joining.

Dancing was then in order, affording a season of recreation in entire unison with the occasion.

Although no regular lectures are maintained, the cause is strong in Providence, and I trust ere long our friends will see the way open to once again statedly minister to the public needs and provide more solid mental and spiritual nourishment than is furnished in the "steeple-houses" of theology and sectarianism.

WILLIAM FOSTER, JR.

Providence, April 2d, 1881.

Anniversary Celebration in Philadelphia.

To the Editor of the Banner of Light:

Under the auspices of the Keystone Spiritual Association, of Philadelphia, the anniversary of the birth of Modern Spiritualism was celebrated on Thursday, March 31st, in Washington Hall, corner of Eighth and Spring-Garden streets. Mr. Joseph Wood, President of the Association, occupied the chair. The weather was very inclement—a chilly wind and wet snow prevailing; yet there was a very fair attendance.

Upon opening the proceedings, the President alluded to the "raps" at Hydesville, N. Y., thirty-three years ago, which awakened the attention of all Christendom. Those raps were the knocking at the door, which, upon being opened, let in the first ray of light which has since illuminated the world with a brilliancy that has placed sectarian bigotry and intolerance far into the shade.

After singing, "Happy Greetings," the President introduced John M. Spear, a veteran patriarch in Spiritualism and other good works of progression. He delivered a twenty-minutes' address pertinent to the occasion.

Mrs. De Haas read a poem which embodied the sentiment of love to God and humanity.

Dr. Mary Pratt read an editorial from a Philadelphia paper, stating that a Judge in Chicago had recently decided that the idea of a man being insane because he is a Spiritualist is false. Mrs. Pratt commented on this learned Judge's opinion in a sort of serio-comique and pathetically sarcastic style, considering it "wondrous-

ly wonderful" that a Judge was not afraid to announce such a decision almost within the portentous walls of the Illinois Insane Asylum. The world moves, and every day adds to the strength of Spiritualism (continued Mrs. Pratt), and so we go forward in the onward march of progression.

Mrs. Wooley, of Hammonton, N. J., and Dr. William L. Robinson, of Philadelphia, made addresses, and thus closed the morning session.

The afternoon proceedings were interesting. Upon taking the chair, Mr. Wood held in his hand a small bunch of violets. He related several instances of the return of the disembodied spirits of his relatives, one of them being his daughter, who brought on one occasion a bunch of violets and presented it to him, with the request that on each returning anniversary of the birthday of Spiritualism he would place just such a bunch on the altar of the new or renewed religion. In obedience to the request, he responded affirmatively, as he "presented the bunch in his hand to-day, which he now placed on the altar of the affections of a lovely spirit-daughter." The President, having done this, read an invocation, beginning with these words, "Here again in sweet communion." Speeches were made by James Maller, Dr. Robinson, H. Martin (a Hindu), Dr. Paxson, J. M. Roberts, Sister Jennings, of Vineland, N. J., who spoke under control, Mrs. Hoffman (a German lady) and others. Mrs. De Haas read a poem from *Scribner's Monthly*, which she thought *apropos* to the present occasion.

Among other remarks by the speakers, which were received with applause, was one by Dr. Mary Pratt, who, in referring to the subject of apparitions, raps, and all the other phenomena incident to Spiritualism, said these were all natural, but the law which governs them is yet locked up in the mysteries of nature. No human mind has yet appeared in the world comprehensive enough to elucidate them. The key has not yet been found to unlock this grand store-house of nature. The wondrous developments in Spiritualism are *not* supernatual; there cannot be anything supernatural in earth-life; the word is not to be found in the Spiritualistic vocabulary, and it ought to be blotted out from the dictionaries in the land.

The celebration was a success, and at the close of the proceedings a vote of thanks was unanimously tendered to President Wood. *

Chicago, Ill.

We have on file for publication in due course an extended report of the Anniversary exercises held by the First Society of Spiritualists of this city at Fairbank Hall, on the evening of Sunday, March 27th—convened on that evening because of Mrs. Richmond's tour to Boston to attend the Music Hall meeting there. The services were presided over by Dr. Louis Bushnell, (President of the Society,) and comprised a brief speech by Mrs. Ophelia Samuel, and a lengthy address, together with an inspirational poem by Mrs. Cora L. V. Richmond.

A letter from our valued correspondent, Helen M. Barnard, is received, bearing date Chicago, March 29th, in which she speaks as follows of the celebration at the West End Opera House. [We shall print the remainder of her favor next week.]

"Yesterday the Thirty-Third Anniversary of Modern Spiritualism was celebrated here. I would like to give you a detailed account of the exercises held in the West End Opera House, but am warned that the crowded state of your columns the coming week will forbid the publication; and will only say the exercises were very interesting, consisting of music, poems, addresses, and tests of spiritual manifestations. Among the addresses, Mr. Giles B. Stebbins gave some very interesting items of history connected with the inauguration of Modern Spiritualism in Rochester, thirty-three years ago, in which he himself was an actor. One of them was a visit madeby George Thompson to one of the Fox family, and the convincing tests received by him, which culminated in his conversion to a belief in the spiritual origin of the manifestations.

Among the tests given, Mrs. Maud Lord, as usual, gave some of the most convincing. Standing in front of the audience, without paraphernalia or accessories, she described spirits in such numbers and with so much correctness as to be quite bewildering to the full-fledged believer, to say nothing of the stranger and skeptic. The spirit-forms seemed to crowd upon her vision in an army of numbers, and messages were hurriedly given that were recognized by those in distant parts of the hall, and given as if in eagerness, lest the opportunity should be lost. Mrs. Lord's simple, child-like manner, and generous kindness in desiring to minister to all, disarm one of both skepticism and criticism, and she is to many, who have learned their first lesson of the spiritual alphabet from her, indeed a benefactor and prophetess.

This anniversary, like all celebrated throughout the world on the same day, speaks with no uncertain sound of the progress Spiritualism is making, and reminds us that it is time for all to be on the alert, that they prove worthy of the great movement that is to renovate and purify the world."

Battle Creek, Mich.

To the Editor of the Banner of Light:

The Spiritualists met at Stuart's Hall, March 31st, to celebrate the Thirty-Third Anniversary. At 9 o'clock A. M. the meeting was called to order, and the time until noon devoted to short speeches.

Dr. J. M. Peebles, Mrs. M. C. Gale and Mr. Ashley, from Potterville, were among the number to give testimony in support of our glorious cause. A poem (original, we understand), by Miss Bertie Snow, entitled "Flowers by the Wayside," was nicely rendered. Spirit-friends were described by Mrs. Gale, and fully recognized by the friends present. A message was also given by Dr. Beach, with earnestness usual to himself while in the form, urging the friends to action in behalf of humanity. Numerous tributes were paid to the loved of spirit-life, and a deep feeling of solemnity pervaded all.

At 2 P. M., Dr. J. M. Peebles gave the Anniversary Address, which in spirit took us around the world, and made us rejoice to feel, as he eloquently uttered his thoughts, that the angels were visitants of all the different peoples. He was followed by Mrs. M. C. Gale, with an excellent speech on the subject of "Salvation"—furnished by the audience. Dr. J. V. Spencer made a few pointed remarks on "The Atonement, through the Blood of Christ."

In the evening, at 7½ o'clock, Mrs. Gale gave an appropriate address, her subject (chosen by the audience) being "Death, Resurrection and Return." She was listened to with marked attention. Dr. Peebles, with appropriate remarks, closed the meeting.

It is due to say that all felt more than repaid for their efforts. The music and singing by the choir were excellent. With a benediction through the inspiration of Mrs. Gale, we closed, to meet next March, the 31st. Many thanks to Dr. Spencer and A. A. Whitney for their zeal in forwarding and arranging this joyful reünion of mortals and immortals. M. C. G.

Portland, Me.

To the Editor of the Banner of Light:

The Spiritualists of Portland, under the leadership of Dr. Webster and Mr. C. A. Berry, made every effort to do honor to the occasion, and their efforts were rewarded by two very large audiences.

The hall was most tastefully trimmed with flowers, while the platform was a perfect bower of beauty; especially pretty was a sheaf of wheat crowned with a bouquet of flowers, around which was bound a long white ribbon, bearing the inscription, "In Memoriam James Furbish."

In the afternoon, Dr. Webster presided, and after excellent music from the choir, introduced Mr. J. W. Fletcher as the lecturer for the day. Mr. Fletcher chose for his theme, "Our Losses and our Gains," and for over an hour held the attention of the large audience. Following the lecture, the Rev. Charles Hayden was called upon, but declined to speak, as he had an engagement.

Mr. Blanchard, however, did respond to the earnest call of the friends, and told the audience what he did not believe about the Church, Jesus, and the Christian religion generally—together with his interpretation of the meaning and destiny of Spiritualism.

In the evening a still larger audience assembled. After some music exquisitely rendered by Miss Hatch and others, Mr. Fletcher recited a very effective poem, followed by an invocation and address by Mrs. Helen Palmer. Her words were well-chosen, and they seemed to find a ready acceptance at the hands of the many admiring friends. The speaker was frequently applauded, and many expressed the wish that the anniversary came oftener, for 'we can only hear Mrs. Palmer then.'

The statement having been made that there was no religion in Spiritualism, Mr. Fletcher chose this as the subject of his closing remarks, and contended that Spiritualism was the essence of all religion, if rightly understood, and that instead of needing less religion the world needed more. Mr. Fletcher's speech was warmly applauded, and, after music and the benediction, the large audience filed out. This has been by far the very pleasantest celebration held here for years, and will long be remembered. ***

Jacksonville, Fla.

The *Daily Florida Union* of this place says: "Mrs. Dr. Cutter, yesterday afternoon [March 31st], in Metropolitan Hall, delivered, in the presence of a very large audience, a fine and interesting discourse on 'Modern Spiritualism.' In the brief space allowed us it would hardly be fair to attempt a synopsis of the lecture, but whether one believes or not, he or she would have hardly been a loser by attending. The lecture was delivered in an interesting manner, and evinced a perfect familiarity with the subject treated by the lady."

A correspondent, Mrs. W. H. W., writes us from Jacksonville in further description of the meeting:

"The thirty-third anniversary of the advent of Modern Spiritualism was observed for the first time in this city (at least in a public manner) on the 31st ult.; friends and inquirers gathering to hear the commemorative discourse, which furnished an appropriate ending of a highly interesting and instructive course of lectures delivered by Mrs. Dr. A. E. Cutter on subjects appertaining to the laws of health, the building of the temple, the human form, for the indwelling of the Spirit of God. This anniversary address, which was much admired, had for its theme the query: 'Shall we know each other there?' Truly Mrs. Cutter is doing a great work physically and morally. By her diversified gifts she attracts large audiences in the public halls and parlors, and by her remarkable development of giving tests of spirit presence, she dispenses the bread of life to the multitude with no sparing hand. It is with gratitude I record the effectual labors of this worker, especially in this city, and on such an occasion. This day, of all, will ever be remembered by the friends in Jacksonville who attended the meeting. Let us rejoice and take courage, and be hopeful for the coming year."

Saratoga Springs, N. Y.

To the Editor of the Banner of Light:

Your columns will doubtless be taxed for some time by correspondents giving accounts of Anniversary exercises in different parts of the country. I will give you a little sketch of our doings on that occasion. Mrs. Nellie J. T. Brigham's regular lectures took place on Monday and Tuesday evenings, and on Wednesday evening, March 30th, she lectured in Glens Falls. Returning to Saratoga on Thursday morning she met a party of about fifty of our most respectable citizens at the house of C. S. Bates, where a most enjoyable time was had during the afternoon and evening. Mrs. Brigham gave us a most eloquent and able lecture in the afternoon, but being engaged in the evening at Ballston, left us at six o'clock, after we had all partaken of a bountiful supper, provided by each one bringing something choice.

In the evening, after Mrs. Brigham had gone, each one who felt disposed gave a short address or recited an original or selected poem; and, as several communications had been written through a medium present, they were read, very much to our encouragement and instruction. This has been our first attempt to have any anniversary exercises, and from the benefit we have derived I hope it will not be the last. It was indeed a reünion, and fresh and vigorous thought was made to form a part of our rich repast. P. THOMPSON.

[From the Daily Evening Post, San Francisco, Cal., March 22d.]

Magnetic Healing—Trial of J. D. MacLennan for Misdemeanor in Practicing it.

An interesting case in the Police Court—What the doctors of the old school claim to be practicing medicine—Magnetic Healing defined—The jury instructed to acquit the defendant.

There was a very interesting case on trial in the Police Court yesterday afternoon before Judge Rix. In December last J. D. MacLennan, the vital magnetic healer, whose office is at 114 Geary street, was arrested at the instance of A. A. Stoneburger, charged with violating section 11 of the law regulating the practice of medicine in this state. There were quite a large number of ladies present; also the officers and many of the members of the First Spiritual Union, who seemed to take great interest in the case. It was claimed by the prosecution that Mr. MacLennan was a physician and practiced as such, and should procure a certificate to practice from one of the three examining boards appointed under the law. The defendant claimed, on the contrary, that he was no doctor, but was a healer, alleviating pain and disease by God-given, vital magnetic force. The complaining witness, Stoneburger, who is a medical student at the Medical College of the Pacific, when sworn, related how, on the 20th of December last, provided with money given him by Dr. Plummer, he had sought Mr. MacLennan's office, then on Stockton street, and pretended to be seeking relief for an affection of the spine. Dr. Plummer had

CAUTIONED THIS STOOL-PIGEON

To be sure and address Mr. MacLennan as "Doctor," which he did; and the healer, not noticing that he was so addressed, allowed Stoneburger to use that title. The witness related how the defendant had assured him that he was suffering from rheumatism (which proved to be the case), and then assured him that he could cure him in three weeks. Stoneburger agreed to the terms mentioned, and gave the healer three dollars of the money provided by Dr. Plummer. He was then subjected to a course of manipulation by hand-rubbing, which the witness was forced to acknowledge had a very salutary effect on him. When cross-examined by Daniel J. Murphy and Judge Collins for the defense, Stoneburger admitted that the money paid MacLennan came from the college where he was studying, and that he went to the healer's office simply to "put up a job" on him. The witness did not see any medical appliances in the healer's room, his process of curing being simply by manipulation; was not offered any medicine, nor did the healer use any ointment or oils. Witness felt a slight shock during the manipulation. He thought it was not electricity. Witness was positive that it could not have been electricity; yet when asked if he knew the difference between electricity and animal magnetism said that there was none! After thus leading off weakly, the prosecution called Dr. C. M. Bates, who defined

PONDERABLE AND IMPONDERABLE ELEMENTS OF MEDICINE.

The witness defined the difference between electricity and animal magnetism. The former could be generated—the latter was that force in a person which, when he has a positive individuality, he can produce and use to alleviate pain in others. After adroitly getting this acknowledgment from the witness, Mr. Murphy put this question to him:

Q.—This principle of relieving pain by rubbing has existed for all time, has it not?

A.—Yes.

Q.—Now, then, would you call every mother who uses these methods to relieve pain in her children a practitioner?

A.—No; for sometimes they fail to relieve pain.

MR. MURPHY—And do not your medicines sometimes fail?

This was a poser, and the witness was obliged to confess that they sometimes did. Witness admitted that rheumatism could often be cured by the application of hands, and he did not deny that some people were endowed with this mysterious gift.

MR. MURPHY—What is medicine, doctor?

DR. BATES—Medicine is anything that will cure disease or relieve pain. A practitioner can use any and all means to alleviate pain or cure disease.

After this witness had claimed that a mother giving her child a mustard bath, or rubbing its body, or a barber brushing a customer's hair, to alleviate pain, was a practitioner and "M. D.," Dr. Ellinwood was called for the prosecution.

Witness recognized a force in nature known as animal magnetism. It was most effectual in alleviating pain or curing diseases. Witness was very much prejudiced against certain medical writers. For instance, he did not consider Wm. Gregory, Professor of Chemistry in the University of Edinburgh, to be a standard authority, although he admitted that the University had graduated some of the most famous of physicians. Witness knew that there was such a force

AS ANIMAL MAGNETISM,

But could not define what it was. It was something no one could understand. He defined it as something like heat. He thought that the application of this magnetism was practicing medicine. "Anything," said the witness, "used to alleviate pain or cure disease is a medicine."

MR. MURPHY—Then, Doctor, everything and anything that has healing properties—such as the air, light, heat, the sun's rays—all belong to the medical fraternity? A.—Well, yes; in the ordinary acceptation of the word.

MR. MURPHY—Then anything that has curative properties is medicine? Witness (promptly)—Yes, sir.

Q.—And any one who uses these to benefit others is a physician? A.—Yes, sir.

Q.—Well, then, if I should take a man out of a dungeon, where he was dying for want of air and sunlight, and bring him out into the light, I would be giving him medicine—I would be practicing medicine?

WITNESS (pause)—Well, I think that you would be. (Suppressed merriment.)

MR. MURPHY—That's all, Doctor. I do not know what the honorable fraternity would not claim after that!

The prosecution, seeing how they had utterly failed to make out their case, had little argument to make. Judge Collins, for the defense, asked the court to instruct the jury to acquit the defendant, as the

PROSECUTION HAD FAILED UTTERLY

To show that Mr. MacLennan had practiced medicine. In support of the motion he defined the term physician, as meant by the law. It was that any person shall be regarded as practicing medicine, within the meaning of the act, who shall publicly profess to be a physician, or shall append "M. D." to his name. "No proof," said Judge Collins, "has been adduced that our client has professed to be a physician or a doctor, nor has he prescribed medicine, as it is ordinarily understood, for any one. The section that covers the case of the defendant reads as follows: "Any itinerant vendor of drugs, nostrums, ointments or appliances tending to cure disease, or any person who shall, by the use of any writing, printing or by manipulation, profess to cure disease, shall pay a license of $100 per month." That is where the defendant comes in. He does not profess to be a physician, to exhaustively understand materia medica, but he does profess to cure disease by this animal magnetism, by the laying on of hands. He is obliged to procure a license. No Medical Board can order him to procure a doctor's certificate. How can he, when he has not studied medicine?

MR. MURPHY—This clause in the law, requiring a license and not a certificate, was made for that class of men who can throw the powers of the unseen world into others. It is not a power of himself alone, but it is a force controlled by the Creator. He it is gives that potency that enables Mr. MacLennan to relieve the ailing, cure the sick, give sight to the blind, make the deaf to hear and the lame to walk. When a man has this God-given gift would you bar him out from benefiting mankind? The men that would do this

WOULD HAVE PROSECUTED CHRIST

For healing the sick and for raising the dead. Now, what is medicine? Webster says it is any substance that may be given for curing purposes. Is a spiritual gift medicine? A physician is any one skilled in the art of healing, not any one that possesses animal magnetism. Mr. Murphy then paid several left-handed compliments to the three schools of medicine that claimed the right to stop all from benefiting others, unless they had the indispensable sheepskin. After making a very able and logical argument, Mr. Murphy again asked the court to instruct the jury to acquit. At the conclusion of Mr. Murphy's remarks, Judge Rix, addressing the jury, said: The Legislature has framed an act to govern the practice of medicine. We find in that act that a person who professes to heal by manipulation is not deemed to be a doctor, but is liable to pay a license of one hundred dollars per month. The prosecution has failed to show that the defendant even claims to be a physician. They only show that he professes to be a healer. He himself admits and claims that he is a healer by animal magnetism.

THE JURY INSTRUCTED TO ACQUIT.

I think that the prosecution have failed to substantiate this charge, and therefore will instruct you to acquit. When the jury promptly returned a verdict of not guilty, the many friends of Mr. MacLennan crowded around him and congratulated him on so ably proving to all that while he did heal the sick by his great powers, those powers were inborn, God-given, and that no college of medicine could debar him from using them for the benefit of suffering humanity. Owing to the granting of the motion to dismiss, the following witnesses for Mr. MacLennan, who had volunteered in his behalf, were not called upon to testify: Assistant District Attorney E. C. Marshall, Dr. J. Wilmshurst, Charles Colborn, W. S. Ray, Cyrus Palmer, J. F. Larrabee, R. B. Hall, Dr. Thomas Gales Forster, Rev. Mr. Parker, Messrs. Reid, Darron and Shupe, and Mesdames Thompson and Fish.

To Spiritualists and Friends:

I have refrained from saying much publicly concerning the position of affairs in London in regard to the "Heurtley-Davies prosecution." I felt that the correspondents were keeping the readers of the *Banner of Light* well informed, and I could do no more. But now the case has assumed a new form, and it becomes the interest of every Spiritualist to understand and know it, namely: that the charges previously made of fraud, false pretense, &c., being found insufficient, the indictment has been changed, and Mrs. Fletcher is to be tried April 4th, for being a witch and practicing witchcraft. Thus you will see that when every other charge fails, the enemy can always resort to this one, and in nearly every case be sure of his case. Dr. Monck, Messrs. Lawrence, Matthews, and others, have all suffered imprisonment under this law, for to *prove* your mediumship is the worst thing for your case.

Is it not a picture to see Madame Davies, incited by her adviser, Dr. Mack, both claiming to be Spiritualists, prosecuting a woman because she is a medium, and because she claims to be a medium? I think that now *all Spiritualists* have an interest in the case. If in the nineteenth century this can be done, what can the twentieth century hold worth living for? The time has come for Spiritualists to stand by their mediums. The earth is now green with martyrs' graves; shall we say to our young mediums we have nothing better to offer them than a crown of thorns?

I beg to acknowledge the many expressions of kindly sympathy, and to say that I sincerely hope that, should the worst come, the Spiritualists, who have ever been my true friends, will not rest until this wrong is righted.

J. WILLIAM FLETCHER.

Boston, Mass., April 2d, 1881.

Banner Correspondence.

Massachusetts.

BEVERLY.—Ella W. Staples writes: "We have been enjoying a feast of good things from the spirit-world, at the home of my father, (A. N. Trevette,) through the mediumship of Mr. G. A. Fuller, the talented lecturer, and Mr. Edgar W. Emerson, the remarkable test medium of Manchester, N. H. Mr. E., although a stranger in Beverly, gave many wonderful tests. He is rapidly developing as a materializing medium, and kindly offered to sit for us, and of that séance I wish most particularly to speak. The cabinet was formed by simply placing a heavy curtain over the door of a large closet, containing a table, on which were a few plants and a fruit-dish, also an old-fashioned chest of drawers, and a chair for the medium. After entering, he was soon controlled, and Ralph Armstrong, who always holds control at these circles, announced his presence.

In a short time the curtain was pushed aside and a tall form stood in the opening, clothed in a light material, with something white about the head, which proved to be a wreath of flowers. This was 'Lena,' one of the controls, and always first to materialize. After showing herself the second time she disappeared, and in a few moments Mr. F. exclaimed, 'Nemona is here; I have seen her' (this is one of his controls, a young Indian girl); and very soon after this the curtain was lifted and she stood before us, a very short figure, dressed in pure white, with a bright belt about the waist, nodding in a lively manner, and shaking out the folds of her dress with considerable pride. On receiving permission, Mr. Fuller walked near enough to see her very distinctly. My father, sitting at the opposite corner of the curtain, said, 'Nemona, will you come out on this side, that I may more distinctly see you?' She granted his request, and he bent forward until within a foot of her face, and said, 'I can see her very plainly; the face is perfectly smooth.' This remark was to show that it could not be the medium, who has a dark, heavy moustache. Nemona's appearance was also the fulfilling of a promise given to three members of our circle, and is still unknown to both Mr. Fuller and Mr. Emerson. On her last appearance, after standing before us some little time, she began slowly to dematerialize, sinking to within a foot of the floor before the curtain fell, leaving us almost breathless with surprise.

However, what followed was as remarkable, the next materialization being the form of an infant, appearing at one side of the curtain, then the other, looking out at us, with its little white dress lying about its feet in natural folds. Father bent down to it, looking in the baby face and eyes a moment before it receded from our sight. At the close of the séance, as soon as Mr. E. (who was in an exhausted condition,) had sufficiently recovered, we again formed in a circle, and Mr. Fuller, under control, made a very beautiful and grand invocation. Dr. Frazerre then took control, and after some very interesting remarks, called for a rope, and, entering the cabinet, requested Mr. S., the only skeptic present, to tie the medium as securely as possible. This was done, and the ends of the rope confined out of the reach of the medium's hands. We began singing, almost immediately hearing the rattling of the rope as it was being untied, and in less time than was occupied in securing him, Mr. F., still under control, stepped out, holding the rope in his hand. Reëntering the cabinet, we were soon called with a light, and found him securely tied again. Nemona then took control, making her presence known in her usual lively manner, by ringing bells, pulling out a heavy drawer of books, passing them out to us in a decidedly unceremonious fashion, and moving the fruit dish and a heavy pot of ivy a distance of four or five feet.

During a part of the manifestations two members of the circle sat within the cabinet, one of them seeing 'Nemona' very plainly, while the other, who was holding the bells, had them suddenly taken from his hand, rung violently, and replaced."

NEW BEDFORD.—W. F. Nye informs us that Miss Jennie B. Hagan has, by her public lectures in New Bedford, created a general awakening. From a small audience at first the attendance has increased each Sunday, until Waite's fine Music Hall would contain scarcely half the eager crowd. He adds: "Her lectures are sweetly entertaining and instructive, while her effusion of poems are not only wonderful and grand, but many of them truly sublime. We engaged her for another month next year. In the meantime we shall hear her at Onset Bay Grove. We also propose for her here a series of Saturday evening entertainments, as she wishes to come here from Onset each Saturday evening of her stay there, for the pleasure of a sail up the bay each Sunday morning on the fine steamer we put upon the route this year."

District of Columbia.

WASHINGTON.—Mrs. Flora B. Cabell writes: "I am sorry I cannot have the pleasure of reporting, with others, a celebration of the 31st of March. It is too bad, but we have no hall belonging to the Spiritualists, neither can we find one that is worthy of our cause. I am most happy to tell you, however, that this want will not long exist, for we hope to be able to furnish a hall ourselves for this and other like occasions, lectures, circles, etc., which we purpose to dedicate to this grand and beautiful religion of Spiritualism.

This subject has been near my heart. Myself and husband have purchased a beautiful corner lot, only three short blocks from the Capitol, upon which we propose to build a dwelling-house—twenty-six feet by eighty—fronting on both streets. The first and second stories we shall occupy as a dwelling; the entire third story will be a hall, which we shall furnish and decorate and supply with a good piano. There will be three large bay-windows on one side of the hall, and one on the other.

I think with such a hall a great and good work can be accomplished and a great amount of happiness result therefrom.

We have just lost one of our best and truest Spiritualists, Dr. Ashby. We attended his funeral, and were pained to find an Orthodox minister officiating instead of one of our good mediums or speakers, of whom we have many. These Orthodox funerals furnish an opportunity for the outside world to say that one has recanted and come back into the church at last. There were Masonic services, which were beautiful and spiritual. In Mr. Ashby's case his wishes were not carried out.

There are two wishes of mine that I most devoutly pray for and hope my friends will grant me: the one is, to be spared in my last hours from the presence and ministrations of Orthodox ministers and Allopathic doctors. Both, from long *personal* experience, have become very unpleasant and distasteful to me."

Iowa.

MITCHELLVILLE.—S. C. H. S. writes: "Last May we had our dear brother, E. V. Wilson, to lecture for us, and a feast it was indeed. Some seventy tests and readings were given; all but about one-half dozen of them pronounced correct. At the close of his lectures, when a few were gathered around him, buying books, I, being seated some ten or twelve feet from him, watching the proceedings, became aware of an influence controlling me to go to him. I hesitated for some time, when finally a voice said to me: 'I am his daughter Mary. Go, tell my father his work is done; tell him his hard work in trying to release the farm from debt and to leave his family comfortably situated cannot succeed, as he is now done with work here. Tell him to arrange all his books, fold up and put away his garments, and make ready, for the change is close at hand.' I told him the message, and who gave it through me. I asked: 'Have you a daughter Mary?' 'I have, in spirit-life,' he replied, and as he lifted his eyes to mine I saw they were full of tears as he said: 'I believe it is true,' and thanked me for yielding and obeying the wishes of his daughter. I think it is a test remarkable for its correctness, given to one who had given me a most remarkable one a month previous, in Colfax, where I heard him lecture.

On the 13th of January last I went to Memphis, Mo., and for the first time in my life saw materializations, and had at the first séance the most indubitable proofs of our immortality. Tests were given of things, persons and places not in my mind at the time; I was called by pet names given to me by my sisters, also by my first and second husbands—sentences given in their own particular wordings. Twelve of my friends and relatives I recognized, some of them beyond, the shadow of a doubt, each and all giving me all the proof that any sensible man or woman could or need ask. My husband, Brush Sutherland, who passed away last April, was as real as in earth-life, and had I not known where his body lay I would have been willing to testify in court that it was him—looks, actions and language were his, and his only. I was more than pleased—could only cry and laugh for very joy, they giving utterance to their joy by language and caressing and I by tears and smiles. Their words of encouragement and cheer, their living presence being proof positive of my own immortality, all fear of the change called death is taken away, and I am most surely one of those who can look forward to that change with joy. The spirits cannot come out of the cabinet at Bro. Mott's, but good materializations occur, loud whisperings are heard, tests given, and birds and flowers materialized. Each guest present seemed to be as well satisfied as I was.

Mr. Editor, I for one thank you and Bro. Hazard for the many good things you say and do for our mediums, and in that way help to keep the gateway between the two worlds open for those who may wish to avail themselves of this great blessing. You are doing a mighty work—one that will be felt long after your weary feet have passed beyond the boundaries of this world and you rest from cares, toils and hard work incident to this life. I again say, God and angels bless you and all who have this cause at heart! I have taken your paper from its first number, and love it better every year."

New York.

TROY.—W. H. Vosburgh writes that there has recently been organized a Mediums' Conference, and that it has proved quite successful. All mediums are invited to attend, the object being to develop home talent. "We recently moved our weekly service to Pythian Hall, State street, near the corner of First; the hour of meeting is from 2:30 to 3:15 every Sunday afternoon. When the time expires the doors are locked, and we proceed to form an outer circle. If there are more present than can be seated in the first circle, an inner circle is formed. Hands are then joined for a few moments in order to form the battery and concentrate the forces, and when all have become quiet the exercises are opened with music and singing, following with prayer; after which the different mediums, one at a time, are influenced by their spirit guides, and communications embodying their best thoughts are given us. Mediums only are allowed to speak unless invited to do so by the president. Our meetings are full each week, and, judging from the interest thus far manifested, we feel that great good is being and will continue to be accomplished."

Connecticut.

WILLIMANTIC.—Capt. H. H. Brown writes: "Horace Greeley said, 'When you get a good thing, advertise it.' And believing this a true maxim, I would call your attention, and that of your readers, to Miss Lessie N. Goodell, of Amherst, Mass., as a lecturer and psychometrist. From a long acquaintance with her and her powers, I take pleasure in recommending her as a true woman, cultured, intellectual, and remarkably well versed in spiritual laws and finely developed as a medium. Her lectures are very fine, and her appearance on the platform second to none of our lady speakers. The readings she gives from photographs at the close of her lectures are unequalled by any public psychometrist I ever saw for clearness, definiteness and *practicality*. In fact, the advice thus drawn out, if the parties are living, is one answer to the often repeated question, 'What good does Spiritualism do?' She is very much liked by our Willimantic people. As a duty I owe to the public I feel impelled to say this much."

Pennsylvania.

SCRANTON.—A correspondent writes March 28th: "Lyman C. Howe is speaking here for a few Sundays, and there is quite an interest manifest. There are some excellent mediums here. Mrs. Sanborn is doing valuable service to the cause as a healer, speaker and message medium. So far as I hear her sittings give general satisfaction, and her success with the sick seems quite remarkable. For the past nine months she has spoken regularly every Sunday at Coöperative Hall, Hyde Park, with steadily growing success. She is entitled to much credit for the noble work she has done for Spiritualism in the face of obstacles, and at the cost of much personal sacrifice. There is no organized society here, but I think there will be ere long. Mrs. Compton is highly spoken of here as a remarkably reliable 'Message Medium,' and equally successful as a Materializing Medium. I have not met her yet. There are many items of interest here, and everywhere the spiritual tide is rising and materialistic negations yielding to the inexorable decree of facts."

Ohio.

LONDON.—D. Clark writes that Mrs. James A. Bliss gave three materializing séances that were very satisfactory. He says: "This was the first opportunity I ever enjoyed of witnessing these wonderful manifestations, and now, after having ample time for reflection, I cannot see any way to account for them other than to admit that they are what they are claimed to be. One of the difficulties with which we had to contend was the number of the people who wanted to witness the phenomena. We had from twenty-five to thirty at each séance, and could have had three times that number. A first class test medium would do well here, as the people are ready to investigate. Mrs. Bliss will stop here again on her return East next June."

Colorado.

LEADVILLE.—Mrs. James M. Moulton, upon renewing her subscription, writes: "This great 'carbonate camp' of the West contains many advanced thinkers and avowed Spiritualists. Though no organized society exists, regular séances are held in some of the first families, and many away here in this frontier life can testify that an invisible wire, over which messages can come and go, is laid between this world and the land of the hereafter."

Passed to Spirit-Life:

From Ripley, Chautauqua Co., N. Y., March 19th, 1881, M. P. Goodrich, in the 57th year of his age.

Mr. Goodrich was a person of marked characteristics, and of good business qualities. He was honorable and manly in his dealings. His cherished views and convictions he believed would prove as beneficial to others as to himself, hence his neighbors and acquaintances were not left in doubt as to opinions and beliefs. For many years he entirely doubted the life beyond. Being free to investigate, his perceptive and logical mind thankfully and with unbounded joy accepted the scientific facts and demonstrations projected from the land of souls. Many and varied were the evidences presented to him by the "loved ones gone before." He sat in communion with them face to face, until he could say, "As they live, I shall live also."

Mr. Goodrich was President of the first Spiritualist Camp-Meeting held on the pleasant grounds at Cassadaga Lake, and will long be remembered for his able, manly deportment on that occasion. He was a member of the A. O. U. W., who were represented by large numbers at his funeral, giving their service at the grave. Mr. Goodrich leaves a wife and one son. During the funeral service, on the 21st, conducted by the writer, loud and distinct rappings were heard in the room near the casket through the mediumship of Mrs. Swain, of Buffalo, there present, and who saw clairvoyantly the immortal Goodrich, accompanied by his spirit-son.

GEO. W. TAYLOR.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Ten words to a line.]

Mass Convention.

There will be a Mass Convention at Eureka Hall, Plymouth, Vt., Friday, Saturday and Sunday, June 10th, 11th and 12th, 1881. Good speakers will be in attendance.

South Woodstock, Vt. *Per Order.*

Vermont State Spiritual Association.

The June meeting of the Vermont State Association is to be held at South Troy, Friday, Saturday and Sunday, June 3d, 4th and 5th. *Per Order.*

SPECIAL NOTICES.

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

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

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

Banner of Light.

BOSTON, SATURDAY, APRIL 16, 1881.

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

Evidence of the Genuineness of the Spirit Message Department of this Paper.

Our twenty-four years' experience in regard to direct spirit communion has enabled us to weigh fully its vast importance to the human race. When we first entered upon the momentous work selected for us to perform by the spirit-world, we did so with the greatest misgivings, knowing full well that the task was a gigantic one; knowing also, as we did, that Old Theology would bring its forces to bear against us in many devious ways, and by, in many cases, unscrupulous methods. We were not mistaken at the outset. We were assailed unmercifully by the creedists of all denominations, and by non-immortalists as well. But we persevered in our duty, encouraged from time to time by wise and good spirits, who knew full well what they could accomplish.

Many a time our heart sank within us; many a time we cried aloud that the pressure was more than we were able to bear. Many a time we asked that our spirit guides would release us from the dreadful ordeals that from year to year we were obliged to encounter from ignorance and superstition. Then, in the calm hour of the night, would come to us a still, small voice, saying, "Persevere! and you shall win the victory. Where there are hundreds against you, there are thousands for you." Thus encouraged we kept on in the good work, until today a belief in direct spirit communion with those in spirit-life has become a fixed fact in the minds of the most intelligent of earth's people.

But *to-day* a new opposition has sprung up—even in our own ranks—calling in question the utility and reliability of our Spirit Message Department; and we are receiving from this source, at the present time, thorns instead of roses. We will at this writing simply allude to one case—that by P. E. Farnsworth, in an address before the New York Spiritual Conference, Feb. 13th, 1881—wherein he states: "The 'dear old *Banner*' continues to publish from week to week a lot of silly 'messages,' *very few of which contain sufficient data for identification, even if they are genuine.*" And this man, who calls himself *a Spiritualist*, adds, as a sort of parenthesis, knowing in his heart that he was libeling us: "I am inclined to believe if they were written to order in a private room of the establishment, *and the names affixed at random, fully as many of them would be identified as now.*"

Let the *evidence* below refute the base insinuation of Mr. P. E. Farnsworth, of the "New York Spiritual Conference." Let those worthy people who have *identified* their spirit relatives and friends through the *Banner Message Department* speak for themselves. The first and most important in the list is the one from Harriet Sheldon to her husband, clearly and unmistakably verified by him. And in this connection we would not omit to call especial attention to the letter we publish below, in which Mr. Henry Kiddle, of New York, bears testimony to the value of these messages:

HARRIET SHELDON TO I. SHELDON, GASTON, ALA.

At the close of the following communication, we were told that the spirit was the wife of I. Sheldon, of Gaston, Ala. We returned to our office, intending to write to Alabama, making inquiries respecting the facts in the case. This was in the forenoon. In the afternoon of the same day a gentleman called upon us and said he wished a few copies of our paper to send to a friend in Alabama.

"Are you acquainted in that State?" we asked.

He replied that he was to some extent, and surprised us by saying that while at dinner at his house, two miles from our office, a spirit spoke through one of his family, who is a medium, and told him to go to the office of the *Banner of Light*, get a few copies, and send them to Mr. Sheldon, of Gaston, Ala. We then read to him this communication. He confirmed the truth of the circumstances, and we both received the interesting facts as one other evidence of the reality of spirit intercourse:

This spirit came with such a joyous smile upon her lips that we could not help remarking that she was particularly happy, or seemed to be so.

"Oh, yes, I am always happy. Some years since I lived on earth, but not in this cold northern clime. You have many beautiful things, no doubt, but I should be happier to live where I used to live. You northern folks have strange looking houses, but I presume you are happy. I have a husband in the earth-life, and I am anxious to commune with him, but he lives a long way off. Now will you send to him? My dear companion has married again; it was my wish. I told him to take the lady, and have been continually trying to speak with her, and shall, in time. They have no good mediums where they dwell. I wish to ask my dear husband to sit alone a small portion of each day, and I will be with him and try to manifest. I want him to sit perpaps thirty or forty days. Tell him to often speak of me to those he has around him, beneath him; he will understand this. Tell him to often sit under that little rose-tree—I shall be with him then, if he thinks of me—he will understand that, also.

My name is Harriet Sheldon. The name of him who was once my companion is Israel Sheldon—he resides in Gaston, Alabama. Will you attend to me early? Then good-day, sir."

Ten years after the publication of the above message, to our surprise and gratification we received *new* evidence of its truthfulness from a purely material standpoint. A stranger called upon us and inquired if we kept a file of the *Banner*. We replied in the affirmative, when he suggested that we turn to No. 5 of our first volume. In it he said we should find a spirit-message from *Harriet Sheldon to I. Sheldon, Gaston, Ala.* We at once turned to the seventh page of the number designated.

"Have you found it?" the gentleman queried. We replied in the affirmative. "I wish you to read it; but first I would ask, does any one present know me? Did you ever see me before to-day?"

We answered that he was an entire stranger to us all.

"Well," he replied, "my name is Sheldon, and that message came from my wife. You don't any of you know me; but here is evidence that I am the man I purport to be," at the same time drawing from his coat-pocket a bunch of letters, two of which we examined and found upon the envelopes the name similar to that given in the message. We then commenced reading the communication, as requested. When we came to that portion where Mrs. Sheldon speaks of his second marriage, he informed us that the statement as reported by us was true, for he asked her on her death-bed if she should have any objection to his marrying again, provided he found a suitable companion; and she answered in the negative. We continued the perusal, when he again interrupted us, as we read, "Tell him to often sit under that little rose-tree," etc., and said:

"I had contiguous to my residence a peculiar rose-tree. I do not think there was another of the kind in our vicinity. On pleasant summer evenings myself and wife were in the habit of sitting together beneath that tree, for it was tall enough for the purpose. You could have had *no knowledge of this fact*, neither of the private conversation I had with my wife just previous to her death. I was no Spiritualist; I had no belief in spirit-communion; yet here were facts I could not gainsay. I was compelled to believe that the spirit of my dead wife had indeed communicated; and I have no doubt of it now. I have been a subscriber to your paper ever since. I need not add that every statement in that message is strictly correct."

At the time the above communication was given through the mediumship of Mrs. Conant, Mr. S. (so he informed us) was a slaveholder, which accounts for the spirit's remark, "Tell him to often speak of me to those he has around him, beneath him"—meaning his slaves. In this connection, therefore, it is *apropos* that we publish another communication from Mrs. Sheldon, given at our Public Circle Dec. 28th, 1869, in regard to some of those very servants to which she alluded in her first message. Here it is:

"I have been deeply interested in the question, 'Has the negro an immortal soul?' Not that I do not know that I have now the company of some of my faithful servants here, in this spirit-world—for I *know* I have—but of course I do not know how long their immortality is to continue. I cannot tell whether it is an eternal thing or not. We do not any of us know that we shall continue to be throughout all eternity. We believe it, but we do not know it. I am Harriet Sheldon, *from* Alabama. I often hold sweet companionship with those friends of mine that manifested through black skins, when I was on the earth—here in this beautiful spirit-life I meet them, so I know they have survived death. It is not speculation with me; I know it. I hold sweet communion with them now, those who were my friends, my servants, *here—good*, faithful friends as I ever found under white skins. I would say to Israel Sheldon, that which he is seeking to obtain, he will in due season. He need not fear. He is here in this life, and receives your paper. Farewell."

HELEN S. LOUD.

The truth of the statements made in the message of HELEN S. LOUD, published Feb. 19th, 1881, has been fully verified. Samuel Davis, of Northampton, Mass., writes that he has frequently seen Mrs. Loud, and has known her husband, Mr. C. C. Loud, for a period of at least ten years. Miss E. L. Gridley writes that the very remarkable correctness of the details given in the message was the cause of much sensation among the friends and acquaintances of Mrs. Loud, and mentions one point she thinks worthy of special notice, which is that, when the decease of Mrs. Loud occurred it was announced in the county paper, and she was said to have been the wife of *C. Loud*, but in the message the name of her husband is correctly given; a fact that entirely disproves the theory of those who, through ignorance of the manner in which these messages are received, attribute the obtaining of names to an examination of obituary notices and tombstones. Our correspondent was so far interested in the message as to write to Mr. Loud respecting it, and he replied that he had been surprised upon reading the communication from his wife, copies of the paper containing it having been sent him by various persons.

EVA MAY CLARK.

Mr. Leonard C. Clark, father of Eva, called at this office last week and informed us that the message in the *Banner of Light* of March 5th, purporting to come from Spirit EVA MAY CLARK, was remarkably correct in all its details. He says the test she gave by spelling out his middle name—Curtis—instead of giving the initial letter, was very satisfactory, as he had never been in the habit of writing it in full, and but very few, even among his intimate acquaintances, knew that the initial letter C. stood for Curtis; so also was her allusion to two of her uncles—calling one uncle "Meck," which is the familiar way the children called their uncle Americus, and the other, uncle "Columbus"—both being correct. Mr. Clark expressed his firm conviction that the message came from his daughter in spirit-life, as the whole tenor of the communication is characteristic of her.

JOHN L. CHANDLER.

Respecting the communication published in the Message Department of the *Banner of Light*, Feb. 19th, 1881, purporting to have been given by JOHN L. CHANDLER, Dr. C. B. Stewart, of Montgomery, Texas, writes that he forwarded a copy of the paper containing it to a member of the Legislature of that State, whom he thought would know of Mr. Chandler, if such a person had lived in the locality mentioned in the message as having been his home when on earth, with a request for him to give such information as possessed, having a bearing upon the identity of the communicating spirit. The following was received in reply, but as Dr. Stewart is unauthorized to publish the name of the writer, it is not here given. The letter is, however, sent to this office by him:

"DR. C. B. STEWART, *Montgomery, Texas—Dear Sir:* I have your letter of inquiry about one JOHN L. CHANDLER, and will say in reply that a man by that name lived in my immediate neighborhood in Dallas Co., fifteen miles northeast of the city of Dallas, and died about thirteen months ago—possibly not more than twelve months; my mind is not satisfied on that point. He was a man of fine intelligence and extraordinary culture, was a traveling agent for a book firm in St. Louis (George D. Barnard & Co.). What his religious notions were I cannot say, having had only a passing acquaintance, extending over a period of one year. He came from or near Springfield, Mo., was taken sick one day and died within four hours—disease, apoplexy or something similar. The printed letter you send I wish to keep to show to Chandler's friends in Dallas County, if you have no objection."

REV. J. RICHARDSON—HON. THOMAS D ELLIOTT—FRANCIS BACON—DR. CARROLL DUNHAM—HENRY RIPLEY—E. N. K.—DR. EDWARD STIMSON.

To the Editor of the Banner of Light:

Having been a constant reader of your excellent journal for many years, and being desirous of complying with your request for verification of messages to aid in rendering this department of the *Banner* as efficient for good as its importance merits, I have from time to time taken note of messages to which were affixed the names of persons known to me, with the view of recurring to them should they not be verified by others.

Observing in your last paper that you intend in your next issue demonstrating the value and genuineness of this department, in refutation of certain unfriendly if not unfair criticisms of it, I have looked up my neglected memoranda and herewith submit them to you for such use, if any, as you may think proper to make of them.

In your issue of Sept. 29th, 1877, REV. J. RICHARDSON, a Unitarian clergyman. This gentleman (Rev. Joseph Richardson) was pastor of the Unitarian society worshiping in that quite famous old church in Hingham, Mass., said, I believe, to be the oldest house of worship in this country, remarkable also for the unusual length of some of its pastorates, and the longevity of its ministers, five of them covering a period of two hundred and thirty-two years, as the following record shows:

Rev. Peter Hobart settled in 1635,	died in 1678,	past'ate	43	yrs
" John Norton " " 1678,	" " 1716,	"	38	"
" Eben. Gay " " 1718,	" " 1787,	"	69	"
" Henry Ware (sr.) " 1787	resign'd 1805,	"	17	"
" Joseph Richardson " 1806,	died in 1872,	"	65	"
			232	yrs

The message of Mr. Richardson is a very natural one, and must be recognized by very many of his parishioners.

Dr. Gay and Mr. Richardson both wrote sermons from the text, "Lo! I am this day four-score and five years old." Dr G. delivered his, Mr. R.'s being read by junior pastor.

The *Banner* of Oct. 20th, 1877, has a message from HON. THOMAS D. ELLIOT, of New Bedford, who for many years represented his district in the National Congress, a gentleman well known not only in his section of old Massachusetts, but more extensively from his long and honorable public service at the capital of the nation; his family are still residents of New Bedford.

Banner of Nov. 10th, 1877: FRANCIS BACON, a gentleman well known to the merchants and citizens of Boston, being for many years a prominent underwriter of your city, and for the last years of his life President of the China or China Mutual Insurance Company. We were boys together in Barnstable, Mass., and he died there at the place of his birth, as his message states, aged 72 years. I have not the message by me, and can therefore merely certify to the above data as so far corroborative of its genuineness.

Banner of Jan. 26th, 1878: DR. CARROLL DUNHAM, a Homeopathic physician, of New York City, as the message states. I knew him for many years, and can truly say he was an *eminently successful* practitioner of his school, and well entitled to counsel his brethren, as he earnestly does in his message, saying, "I shall be sorry if you have not bravery enough to say 'I believe in Spiritualism, in clairvoyance, in the magnetic power which the angels bring'; if you have not, you may as well stand aside, for the clairvoyants and magnetic healers who bring life and health from the spirit-world will sweep you off the platform."

Jan. 19th, 1878: HENRY RIPLEY, of Hingham, Mass. I have seen no confirmation of this message, although he says his son's connections by marriage are Spiritualists. I knew Mr. Ripley, and had dealings with him for many years in Hingham, where my family lived in the summer months. His message seems to me very like him—frank and outspoken. I have not a doubt of its genuineness.

There is in the same paper a message from E. N. K., which I think many Bostonians must have recognized as from the REV. EDWARD N. KIRK, a very talented and popular Orthodox preacher of Boston many years ago. His church was near Mount Vernon street, in the rear of the State House. It would be well for his Orthodox friends to read his rousing call to them, and to all in favor of Spiritualism, for he says on his entrance upon spirit-life the curtain was drawn aside, and he understood what Spiritualism is, and what it is to be in the future, and that it remains to earth-people to make of it what they will.

Sept. 14th, 1878: DR. EDWARD SIMSON, of Dedham, Mass., should be EDWARD STIMSON. He was the son of Dr. Jeremy Stimson, of Dedham, a well-known physician of that town—a gentleman of large intelligence, and of the highest professional standing in the old school of medical practice. The son was educated to the profession, but early in life engaged in other pursuits, ultimately settling in his native town, where he died, as stated in his message. An acquaintance of many years with the family enables me to make this statement, and so far to verify the message.

I have observed and recognized other messages of later date than the foregoing, but have not continued my record, and cannot therefore extend my list at this time, but have hastily transcribed these that they may reach you by this mail, if perchance they may be of use to you. Respectfully yours, WM. STURGIS.

New York, April 5th, 1881.

EMMA L. BARROWS—NANCY PACKARD—SYBIL WHITE.

To the Editor of the Banner of Light:

In the *Banner of Light* of Jan. 1st, 1881, appears a message from EMMA L. BARROWS, of South Abington, Mass., which, I am pleased to say, is correct in every particular. She was a neighbor of mine, and I am acquainted with her family, who are very respectable people, Orthodox in their belief, but free to talk of the communication.

In the *Banner* of February 5th is a message from NANCY PACKARD, of Brockton, Mass., which is also correct. Also in the *Banner* of February 12th, 1881, is a message from SYBIL WHITE, of East Marshfield, Mass., of which I can say that though not myself acquainted in that place, a gentleman who is, and upon whom I can place the utmost reliance, informs me that a lady of that name once lived there, and that the communication is such as she would be most likely to give.

We are much pleased with the "Message Department," and our hearts overflow with gratitude to the Great First Cause for this open way of communication. God bless all connected with the *Banner of Light!* That good angels may attend you all is the wish of AARON THOMAS.

J. G. BIRCHIM.

To the Editor of the Banner of Light:

The communication in the *Banner of Light* of Feb. 26, from J. G. BIRCHIM, I have sent to his brother, living some ten miles from me. The message I recognize as being in every particular true and very characteristic of the man, whom I have seen several times. But, as he said, his friends are not believers in the return of the so called dead, and those to whom I have shown the message say it was made up from his obituary in the papers, or by some of the Spiritualists of San José, where he died and the autopsy was performed upon him, disclosing a singular transformation, or change, of his heart and internal organs. What is much needed for outsiders to know is, how these communications are given; so many think they are concocted for the department of the paper, and never given in an open manner at all. Please give the way in which they are really obtained, and let some who have witnessed them subscribe their names in attestation. This is required in many places like this, where Spiritualism and its phenomena are almost unknown.

L. HUTCHISON.

Bishop Creek, Cal., March 13th, 1881.

JAMES WOOD.

To the Editor of the Banner of Light:

The communication from JAMES WOOD in the *Banner* of the 19th February was fully recognized by his father, H. S. Wood, and many others here. He was filling a cart from a sand pit, when the earth above fell upon him and he was smothered. Yours truly, JOSEPH BEALS.

Greenfield, Mass., March 21st, 1881.

GIDEON FROST.

To the Editor of the Banner of Light:

In the *Banner* of Feb. 19th there appeared a message purporting to emanate from Spirit GIDEON FROST, of Long Island. I was acquainted with Mr. Frost, who was a Friend, but especially devoted to the peace cause, as appears in his message. The words are characteristic of the man and the radical peace sentiments which he held. He was a member of the Universal Peace Union, and founded a school on Long Island.

LEVI K. JOSLIN.

Providence, R. I., March 27th, 1881.

HANNAH BRITTAN.

To the Editor of the Banner of Light:

I notice in the Message Department of the *Banner of Light* of March 5th, a communication from HANNAH BRITTAN. I fully recognize it as coming from her—as what she says is convincing proof. As to that "relative" she speaks of, I know very well why she refers to him, for I am sure it is myself—as none but one bound by the ties of blood and pure friendship, such as ours, could have talked as she did—it is all so very plain to me. Yours for the truth,

E. C. PYLE, M. D.

Centerville, Ia., March 25th, 1881.

To the Editor of the Banner of Light:

I have just read with great pleasure the very sensible and practical article of your correspondent, Mr. John Wetherbee, in the last number of the *Banner*, in relation to his experiences through the mediumship of Miss Shelhamer, and in regard to the "Message Department" of your paper; and I am induced to write a few words expressive of my concurrence with him in all that he says respecting the genuineness and value of that department, more especially as these messages are often depreciated or scoffed at.

I have read your paper regularly for the past seven years; and, while at first I was somewhat repelled from many of these messages by their coarse, materialistic, earthly character, I soon learned to see their value as a whole, not only to earthly readers, but to the communicating spirits in the life beyond.

As to their genuineness as spirit communications, and the identity of the spirits, I do not see how either of these can be disputed on any fair and correct principles. They contain too many statements of facts to render the usual ready hypothesis of the "unconscious cerebration" of the medium at all admissible; and the theory of "*fraud*" so rashly assumed by many skeptical Spiritualists of this time, can only be entertained by impeaching the honesty, not only of the medium, but of all connected with the circle, including the managers of the *Banner of Light*, in which these messages are published.

It is true the style of these messages has many points of resemblance; but this is inevitable in the case of communications coming through the same brain. To those, however, who read them carefully, there are most obvious marks of individual character, and an expression of peculiarities of thought and experience, that are both convincing and instructive. In judging spirit communications we must go beyond the mere external form of the thought—we must look at it *as a thought;* for that is the way, probably, it comes to the medium, whose own mental organization and culture are employed in giving it externality.

The time will come, if it has not now arrived, when principles must be established by the intelligent application of which spirit messages will be judged, and then they will not be left to the condemnation and contempt of those whose shallow, materialistic, irreverential nature will permit them to accept only such facts as are demonstrable to their material senses. With such the fact of spirit manifestation is the only thing to be proved—the only thing of any real value in this great movement called Modern Spiritualism; and while they admit that this fact has been proved, they are ready to assert at all times and on all occasions that the greater part of the spirits who communicate are *liars*, and the mediums through whom they make their presence known are "frauds." For one I do not believe it, for if I did I should abandon the whole subject, since if there is no way to distinguish truth from falsehood, of what use is it?

The messages in the *Banner* have done great good. Some of my own friends have communicated, giving many indications of their personal identity, and hence I can speak with more confidence of their genuineness. To those who are willing to learn anything beyond their own opinions or preconceived notions—who believe they can be taught by the denizens of the spirit spheres anything worth knowing, these messages may be a source of very useful information, representing, as they do, so varied an experience in the life beyond; and, read from that standpoint and in that way, there is no doubt that from them could be compiled a most valuable work on the philosophy of spirit-existence and its relation to the earthly life.

Please accept these remarks as the expression of my humble opinion upon this important subject, as well as my thankfulness for the pleasure, information and benefit which I have received from a constant perusal of the Message Department of your valuable journal.

Yours with respect, HENRY KIDDLE.

New York, March 29th, 1881.

To the Editor of the Banner of Light:

How any one calling himself a Spiritualist can question the value of the *Banner of Light* Message Department I cannot understand. I have no doubt many and many a soul has been made glad through its channel, and I hope it will be kept open to all—the unlearned, the poor and needy as well as the more happily born and reared. In the *Banner* of Jan. 8th last is a communication from GEORGE LUTHER, of Warren, R. I. I wish to say that such a person did live here, and passed away, as he states, his wife having preceded him, as he also states. Some of his old acquaintances say it sounds very much like him. He was a man tied to no creed, quite liberal in sentiment, and would readily adapt himself to the conditions of the spirit-world. Truly yours, GEO. W. NICKERSON.

Warren, R. I., April 3d, 1881.

☞ In our next issue we shall give additional evidence of the legitimacy of the *Banner* Spirit Message Department.

The Anniversary.

By reference to our first page it will be seen that we have followed out in the present issue the programme heretofore announced, and have devoted over two pages of our space to reports of services held in various localities in honor of the Thirty-Third Anniversary of the advent of Modern Spiritualism, on the 31st of March last.

We also have on hand at present, and shall print as fast as space offers, reports of such meetings in MANCHESTER and PORTSMOUTH, N. H.; CLEVELAND and MILAN, O.; CHICAGO, ILL.; ESSEX JUNCTION, VT.; SPRINGFIELD, WORCESTER and LYNN, MASS.; SAN FRANCISCO, CAL.; HARRISBURG, PA.; etc.

The installment of the Music Hall (Boston,) report for this week includes the full text of Mrs. Cora L. V. Richmond's Music Hall address, and the eloquent remarks by J. William Fletcher; next week we shall give J. Frank Baxter's eloquent discourse delivered during the evening session.

☞ Charity is never lost. It may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

☞ To show how fully Dr. J. M. Peebles is appreciated in Australia, where he has lectured, we record the fact that he is in receipt of a telegram from the prominent Spiritualists of Melbourne, asking him to "*come on immediately,*" as they need his services there very much. He will probably again visit that far-off land, whose people are deeply interested in the truths of our divine philosophy.

☞ Mrs. R. H. Lyon, of 225 New Jersey avenue, Washington, D. C., writes that she is an invalid and in destitute circumstances, and needs pecuniary aid. We have rendered her such aid several times from our "Poor Fund," and have again remitted a small sum. Washington Spiritualists should attend to this deserving case.

☞ The publication of a magazine entitled, the "*Quarterly Advance and Review,*" is contemplated by James A. Bliss, of Philadelphia. His prospectus informs us that the first number will appear in June next.

☞ There will be no séance at the *Banner of Light* Circle-Room on *Tuesday* next, on account of the unavoidable absence of the medium. One will be held as usual on Friday. All are invited to attend.

☞ A young girl at Syracuse, N. Y., has become crazy from the effects of vaccination, says the Boston *Journal.*

Phenomena in New Bedford.

Remarkable occurrences have lately taken place at New Bedford, Mass., which to those outside the ranks of the Spiritualists are wholly unaccountable and the cause of a considerable degree of excitement in that usually quiet community. The *Mercury* of that city gave a full report of the strange events, from which we learn that a niece of Mr. M. A. Almade, a Portuguese, has been one of his family for the last four years. This niece, whose name is Catharine Sylvia, and who is about thirteen years old, has exhibited nothing unusual in her demeanor until a short time since, when she suddenly fell to the floor, apparently lifeless, and remained in a trance-like condition for several hours. Nothing appeared to be realized by her, and she endured unflinchingly severe blows bestowed for the purpose of awakening her. As a last resort, a consultation of the neighbors was held, and it was suggested that, in accordance with a custom peculiar to the islanders in cases of a similar character, a piece of deer-horn be burnt to dispel what they denominated "the charm." As no deer-horn could be obtained, a piece of deer-skin was used. The noisome fumes of its burning somewhat changed the conditions, and brought the girl to a momentary realization of her surroundings, as one might naturally suppose they would, but did not result in a cessation of the trance-like attacks, but rather tended to increase them, for they subsequently were more frequent, and several new phases were developed. Previous to the appearance of one of these attacks, loud rappings were heard by all in the house; articles that were on the tables and shelves left their places as she passed them and followed her, finally falling to the floor, broken to fragments, though on one occasion a lamp fell from a shelf to the floor without being in the least injured.

The latest achievement of the invisibles was the moving of a large sofa, too heavy to be moved by one man, from one room to another, and the placing of it upon a pile of trunks, the marks on the floor made by its being dragged along remaining as proof of the manner in which the surprising feat was accomplished.

Occurrences as above related and others of a like character have been in active operation for more than a month, and there are no indications of their abatement.

At times, when the trances are coming on, the girl suddenly leaves whatever occupation she may be engaged in, and sits down in a chair. Her head droops, and she commences picking at her clothing until at last she loses all sense of feeling, and drops helplessly to the floor. Recently, while in this condition, she has spoken, and impersonated different persons, and has told facts concerning them which were supposed to be secrets to all excepting the individuals themselves. Though not understanding English, when she is in her trances she speaks the language with great readiness. The girl is bright and healthy, and the family one of intelligence; though, in attributing the manifestations to "witchcraft," and to a possession of the girl by the devil, they appear to have brought with them from their native land a belief in a superstition that, based on ignorance, has in former years spread the terrors of persecution, torture and death over many happy communities.

To one familiar with spirit phenomena the want of knowledge displayed concerning the real cause of these manifestations, and the proper means to be resorted to for their correction, is fully as astonishing as the manifestations themselves to those who witness them, and who adopt such barbarous measures for their suppression.

A Materializing Seance par Excellence.

A gentleman doing business in a responsible position in Boston (whose name and address we have, and who is willing to bear testimony to what he states to any one who chooses to call on him in private) visited our office on Saturday afternoon, April 9th, and said that he had attended, a few nights before, a materializing séance at the home of a friend residing at the South End of the city, which, from the character of the phenomena witnessed, was satisfactory in the extreme. The medium was a lady who did not desire her name to be made public; the light during the sitting was good; the company was a select party of friends, and the harmony was complete. The medium had never before been at the house where the séance was convened. Among the people present was a lady from San Francisco, who had been promised through a local medium before leaving that place for this city, that a certain spirit known to her would show herself to her on her arrival in Boston. Several forms appeared during the séance—the last one being the spirit friend who had made this promise on the other side of the continent. The lady recognized this spirit, thus made visible to her earthly sight, and was filled with joy at the completion of the test.

One of the spirits which came out during the evening took each and every one of the sitters in severalty by the hand and led the way into the (darkened) room where the medium was reclining, so that all were able to state that they had seen the spirit and the medium—two forms, in effect—at the same time. Our informant, thinking that perhaps the doubt might afterward creep into his mind that *he* had been psychologized, took the liberty, when his turn came, and while the spirit-form was standing upright at his side, to put his hand firmly upon the forehead of the medium as she lay in a deep trance, in the same position in the room in which she had been placed at the commencement of the séance; and the example thus set was followed by one of the ladies—both being sure that they were not deceived by their senses.

Comment on the above account is unnecessary. The occurrence is one of those *facts* of the New Dispensation which speak for themselves, and which will continue to bear their unrefutable testimony in coming time, despite all efforts, proceeding from whatsoever source, that may be made to discredit them.

☞ Last week we were obliged to put the *Banner of Light* forms to press one day earlier than usual—and as a result several correspondents sent notices which failed to reach us in season for insertion. Among them was a card from Mr. Keeler, which announced that he was on the eve of starting for Philadelphia, but would return to Boston ere long to fulfill engagements.

☞ The First Society of Progressive Spiritualists, of Lynn, holds services at Templars' Hall, 30 Market street, every Sunday. Conference at 10:30 A. M. Lectures, 2:30 and 7:30 P. M. Engagements; April 17th, Sarah A. Byrnes, East Boston; April 24th, Dr. H. P. Fairfield, Worcester; May 1st, Cephas B. Lynn, Boston; May 8th, J. William Van Namee, Madison, Conn.

Medical Legislation.

The Chicago (Ill.) *Times* of March 28th says:

"The bill introduced on Saturday, proposing the creation of an 'electro-therapeutic commission,' is possibly intended for a satire on some of the schemes for examining and licensing persons engaged in various branches of the medical and pharmaceutical professions which have lately occupied the attention of the Legislature. Its author proposes to have a commission created, whose members shall be experts in the use of 'electricity as applied in the treatment of acute and chronic diseases'; and that the commissioners shall periodically examine persons who keep electrical apparatus for healing purposes, as to their knowledge and understanding of the effects of tame lightning on the human system. Penalties for using such apparatus without license issued by the board, after due examination, are provided; but the author of the bill does not seem to expect that these penalties or the license fees will yield a large revenue, for he proposes that the commissioners shall have a salary of $1,000 a year each, to be paid out of the State treasury. This feature of the measure, unlike the rest, has a decidedly serious aspect; and members of the Legislature who have constituents who want offices—of whom it is supposed there are several—may be inclined to give the bill favorable consideration."

Why not? It is just as reasonable to regulate *electric* therapeutics by law as *drug* therapeutics. If the principle is just in reference to pill-giving or pill-selling, it is just in reference to every other trade, and it is the duty of every legislature to establish examining and licensing commissions for carpenters, cabinet-makers, blacksmiths, silversmiths, tailors, butchers, bakers, shoemakers, piano-makers, stable-keepers, hotel-keepers, boarding-house-keepers, cooks, chambermaids, etc. Let us have all the boards possible, and then the poor ignorant sovereigns will be well protected against every form of "quackery."

E. W. Wallis Expected in America.

The readers of the *Banner of Light* remember our announcement awhile since that Mr. E. W. Wallis, an English trance-speaker, was arranging to visit this country the present season. Dr. Peebles, referring to the announcement in a letter just received from him, says: "Mr. Wallis is a most estimable man, a sound reasoner, an excellent speaker and a gentleman well designed every way to present the truths of the Spiritual Philosophy in a rational and attractive manner. He lectures in the semi-trance state. I trust that he may receive a kind and cordial welcome."

Movements of Mr. Eglinton.

A note from this gentleman was received by us on Monday last, stating that he should leave town on the following Thursday to fill engagements in Fall River and Providence. After giving séances at these places, he will proceed to New York City, where he has already secured engagements. He will then go to Philadelphia and Washington. He will probably visit Boston again professionally ere he leaves for the old country.

The Shawmut Lyceum.

Read the announcement made by Mr. J. B. Hatch, Conductor of the Shawmut Spiritual Lyceum. It will be found on our eighth page, and embodies a matter worthy of the deepest consideration on the part of all friends of the Children's Lyceum cause.

☞ An old and valued correspondent forwards us the following slip from the *Daily Telegraph*, of London, for March 21st, which, while it gives indication of the desperation of the prosecution in the Fletcher case, also evidences a dissatisfaction in London regarding the action referred to, which argues the existence of a sentiment in the secular press and its readers favorable to the claims of Spiritualism, to a greater degree, at least, than was manifested in the famous Home case, and that other *cause celibre*, Dr. Slade's:

"Apparently fearing that the present charge against Mrs. Fletcher and the other defendants will fail, the Treasury has added the subjoined additional count to the indictment against them, under Act 9 George II., cap. 5: 'And the jurors aforesaid, upon their oath aforesaid, do further present that the said Susan Willis Fletcher, John William Fletcher, and Francis Morton, on the day first aforesaid, and on divers other days thereafter, in the county aforesaid, and within the jurisdiction of the said court, unlawfully did pretend, to wit (to the said Juliet Anne Theodora Heurtley Hart-Davies), to exercise and use divers kinds of witchcraft, sorcery, enchantment and conjuration, against the form of the statute in such case made and provided, against the peace of our said lady the Queen, her crown and dignity:' *The course thus taken is creating dissatisfaction, it being felt that the Hart-Davies case should have been decided upon its own merits.*"

☞ A correspondent of the *Boston Traveller* speaks of the cause in the Green Mountain State as follows. We transfer the account to our columns mainly through surprise at seeing it in the pages of our rather conservative contemporary. The meeting for April 2d and 3d referred to, is evidently the anniversary celebration there—a report of the proceedings during which we shall print next week:

"There is to be a gathering of the Spiritualists at Essex Junction, April 2d and 3d. This sect is growing rapidly in Vermont, for the reason that it is conducted as a religious organization and does not tolerate anything objectionable to those who do not agree with them. The Vermont Spiritualist State Society, chartered by the legislature, are about locating a camp-ground on an island in Lake Champlain, not far from St. Albans. It is said to be a lovely spot."

☞ A correspondent of the *Daily Courier*, Evansville, Ind., writing from Rockport, Ind., gives a lengthy report of a séance which he attended on the evening of January 22d, given "by Mrs. Olivia Halway and daughter, of Red Bank, N. J., on her way home after an extensive tour throughout the North-West, whither she has been lecturing and organizing Spiritualistic societies." It is somewhat singular that a medium for the production of such remarkable phenomena as are reported in the *Courier*, and who has been so extensively engaged in organizing societies, *should never have been heard* of in the East—either as regards her séances or the societies she is reported to have formed. The reliability of these statements in the *Courier* is, to our mind, highly problematical.

☞ A correspondent—writing from Decatur, Ill., April 2d, informs us that instead of a formal and extended Anniversary celebration of Spiritualism at that place, the occasion was efficiently commemorated through a course of lectures, by Dr. J. K. Bailey, commencing on Sunday, March 27th, and closing on Anniversary day, 31st ult. They proved highly satisfactory to those who heard them, and it is confidently hoped that the effect will be a new impulse to the cause of truth and progress in that locality.

☞ A spirit-message was published on the sixth page of last week's *Banner of Light*, given at our Public Circle-Room, through the instrumentality of Miss Shelhamer, from Dr. Artemus S. Carter, which is of marked significance, so much so as to induce us to call special attention to it at this late hour. That portion which alludes to *diphtheria*, so fatally prevalent at this time throughout the country, is especially important.

Passing On of Mrs. Theodore Parker.

Mrs. Lydia D. Parker, widow of Theodore Parker, changed the mortal for the immortal, at her residence in this city, No. 142 Chandler street, on the evening of Saturday, April 9th. She was the daughter of John Cabot, and was born in Newton, Mass., in 1814. She became acquainted with Mr. Parker while on a visit to a cousin in Watertown, Mr. Parker being at the time engaged in teaching school in that place, and their marriage occurred April 20th, 1837. The *Herald*, announcing her departure, says:

"Mrs. Parker was possessed of a tender and confiding nature, which, coupled with her sympathetic and philanthropic spirit, caused her to be dearly beloved by a large circle of friends and acquaintances, and the many recipients of her care and aid will sadly miss her genial presence around the sick bed or in the home of the afflicted. She was a prominent member of the Twenty-eighth Congregational Society, which her husband founded and exercised a pastoral care for during his lifetime. For many years she served on the leading committees of the society, and was but a few weeks since reëlected to the office she had so faithfully filled since the decease of her husband, which occurred in Florence, Italy, May 10th, 1860. She was very domestic in her habits, and essayed but little in the literary line, although she rendered her husband excellent service as a copyist."

Disastrous Floods at the West.

The floods at the West are producing most disastrous results. At Omaha, Neb., the river is twenty-three feet above low water mark, and has formed a broad lake between that city and Council Bluffs. It is thought the course the river has taken will prove to be its future channel. If it should be so, the great bridge will have to be transferred, and a large tract of the State of Iowa will be placed within the boundaries of Nebraska. Railroad shops and the Smelting Works are in the new current of the river, 1500 men being thereby thrown out of employment. Lumber and coal yards are under water. Thus far no lives have been lost. At Council Bluffs the water is within four blocks of the heart of the city. It is impossible to predict the result, and there can be no estimate of the loss. A great forty mile gorge between Yankton and Sioux City is expected to break loose at any moment and sweep down. As we go to press great excitement prevails, and the interruption of travel is absolute.

☞ "My Creed" is the subject of a sermon by M. J. Savage of this city, and forming No. 24 of Vol. II. of "Unity Pulpit," published by George H. Ellis, 141 Franklin street, Boston. Last summer among a group of people at a seaside hotel some one remarked, "Mr. Savage does not believe so and so." A distinguished literary lady present, with a tone of sarcasm, asked, "Is there anything he *does* believe?" It is to answer this question the discourse here presented was delivered, and it is answered in a manner that will accord with the wishes and views of all liberal and progressive minds. Asserting that it is impossible for one not to have a creed, for even if he thinks the subject of religion not worth caring about, that in itself will be a creed, Mr. Savage says, "No man or body of men has any right to impose his or its creed, as a binding authority, on others. If they accept it, no authority is needed. If they do not, the authority becomes a tyranny, and the victim a hypocrite." Further: "All truth is safe; and nothing else is safe. He who keeps back the truth, or withholds it from men, from motives of expediency, is either a coward or a criminal, or both." Speaking of Jesus he says, "I know of no reason for holding that he is the mediator between God and man in any sense different from that in which all light-and-truth-bringers are mediators:" "The devil is an imaginary being, invented to account for the existence of evil, and relieve God of its responsibility." Mr. S. believes in immortality, but is not willing to take it on the old theological conditions; wants "no heaven on the condition of hell for anybody else, even though that person were the one who invented hell." These few points will show the drift of the work, which, though only a pamphlet of fifteen pages, contains a far greater amount of thought and apt suggestion than many a larger and more pretentious publication.

☞ A highly valued literary correspondent writes: "You may well be proud of the *Banner of Light*, for it is appreciated all over the world. I do not know how you *could* make it more worthy of our great cause." We are indeed thankful—not "proud"—that our humble efforts in behalf of the race are so fully appreciated by the good and true. It has been our constant aim to give, as we receive, from the higher life, the grand truths that shall finally culminate in liberating the whole human family from the bondage of superstition and religious bigotry which have fettered it so long.

☞ Notwithstanding the repeated warnings we have given our readers regarding the individual calling himself "J. M. Colville"—who is traveling about the country, and is *willing* (to say the least) that the public shall think he is W. J. Colville of Boston, that he may reap (as he already has,) many ducats through this "misunderstanding" (?)—we are informed by a correspondent that this "J. M." aforesaid is now going through the South claiming with brazen effrontery that *he is really endorsed by the Banner of Light*. He is an impostor.

☞ Dr. Joseph Rodes Buchanan acceptably addressed each of the three Spiritualist societies in New York and vicinity, at their anniversary meetings.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Received since our last acknowledgment:

From J. P. Willcock, Bradford, Ont., $3,00; Mrs. E. Mann, Litchfield, Mich., 40 cents; E. C. Hart, Oberlin, Ohio, $1,00; H. Anderman, New Philadelphia, Ohio, $1,00; Gad Norton, Bristol, Conn., 50 cents; Mrs. A. M. Stone, Avondale, Ohio, $1,00; Mrs. E. Heath, Daleville, Conn., $2,00; W. H. Boozer, Grand Rapids, Mich., $1,00; W. A. Mosley, South New Lyme, Ohio, $1,10; E. J. Durant, Lebanon, N. H., $2,00; William Neale, Brownsville, Texas, 45 cents; Hugh R. Williams, Somersville, Cal., $1,00; Mrs. James Faulkes, Belleville, Wis., 50 cents; J. Simmons, Providence, R. I., $1,00; Mrs. H. M. Barnard, Fowlerville, Mich., 50 cents; H. C. Chapman, M. D., Taylorville, Ill., $2,00; Oliver E. Clark, Sublette, Ill., 50 cents; Elizabeth Tull, Nathrop, Col., $3,00; John J. French, Beaumont, Texas, $2,00; Mrs. F. H. Morrill, Philadelphia, Pa., $1,60; Henry H. Sunderland, Providence, R. I., 50 cents; Mrs. A. C. Langdon, St. Louis, Mo., $1,00. Friends, we tender you our sincere thanks.

☞ The "artist evangelist," "Rev." A. A. Waite, proposes, in two short hours, to explain the occult mysteries that have for untold ages puzzled the wisest, and are still the problems of science. Yet this whilom clown knows it all, and will open his "coffee cooler" for the enlightenment of the crowd at twenty-five cents per head. He also advertises to perform the same miracle that Christ essayed at the wedding feast of Cana: that of turning water into wine. Thus it is that Christianity is travestied by some of its self-appointed disciples. If you don't fully understand what humbug means, go to this show.—*Weekly News, Amesbury and Salisbury, Mass., April 9th.*

BRIEF PARAGRAPHS.

The trial of the Nihilists implicated in the assassination of the late Czar was concluded April 10th, and six prisoners sentenced to be hanged.

Charles Bradlaugh has been reëlected to Parliament by a majority of 122 votes, and was to present himself at the bar of the House on the 11th and express his willingness to take the prescribed oath.

Old Abe, the remarkable War Eagle, of Wisconsin, died on Sunday, March 27th, aged twenty years. The authorities at Madison are to have him stuffed, and placed in the rooms of the Historical Society.

Stephen N. Stockwell, for many years connected with the Boston *Journal*, and for several years past managing editor, died at his residence in the Highlands, Friday, April 8th. He was born in Hardwick, Worcester County, Mass., Aug. 31st, 1823.

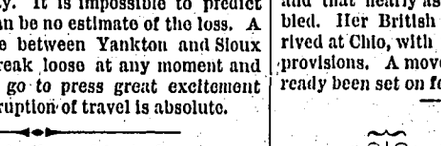
THE REVISED NEW TESTAMENT.—The official edition of the above is to be issued simultaneously in this country and England, May 17th being named as the day for its appearance. Cheap editions are to be published by I. K. FUNK & Co., New York—one in nonpareil type, 32mo, at 15 cents for the paper-bound, and 20 cents for that in cloth. An edition in brevier type, bound in cloth, is to be sold for 50 cents. Each copy will bear the certificate of the revisers as a guarantee of its correctness. The same publishers will also issue "The Companion to the Revised New Testament," containing an explanation of all the changes made by both the English and American Committee, and is said to be "indispensable to a right understanding of the revision." The price of this will be 25 cents.

Knowledge is the very best capital a man can possess, because it is the living fountain from which springs intelligent purpose.

One of the *Herald* scribblers continually insults its readers by paragraphs asserting that legitimate mediums are "frauds," simply because they do not consider him a competent judge in such matters.

It is now reported that six thousand persons were killed by the terrible earthquake in Turkey in Asia, and that nearly as many more were injured or disabled. Her British Majesty's ship Thunderer has arrived at Chio, with physicians and a large quantity of provisions. A movement in aid of the sufferers has already been set on foot at Washington, D. C.

NOTE THIS.



The man who does not advertise. — The man who does advertise.

—*New Haven Register.*

Spain has of late suffered terribly from floods. Seville alone is damaged a million dollars. The water stood 27 feet in its streets.

If Prof. Swift ever discovers a baby comet he is advised to let the sky-rocket.—*New York News.*

The war between Chili and Peru will probably end in the union of the two. Everything is in disorder in Peru to-day, and in one locality 2000 Chinese have been butchered in a war of races; on one plantation 600 were murdered in cold blood, and the machinery and sugar houses burned. The Chilians are enforcing payment of war indemnity at the rate of a million a month.

Lord Beaconsfield's condition is alarming, and apparently England is soon to lose one of her greatest statesmen.

A giddy punster, who evidently has *not* seen the retranslated New Testament, intimates that it will set matters right (either in a footnote, marginal reference, or what not) regarding a hitherto deeply wronged Bible character, by a statement that "Ananias died suddenly of heart disease, superinduced by excitement in giving testimony in a case in which he was personally interested."

Prince Pierre Napoleon died at Versailles Friday, April 8th.

Movements of Lecturers and Mediums.

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

Mrs. Augustia Dwinels has removed from No. 23 Winter street to No. 131 Tremont street, office No. 9, Boston.

Bishop A. Beals is engaged for the last two Sundays of April at Whittier, Ill.; in May and June at Sheboygan Falls, Wis.

Mrs. Abbie N. Burnham spoke in Beverly, Mass., March 27th and April 10th. She lectured in Newburyport, April 3d, to a crowded house; and also held a séance-meeting there on Friday evening, April 8th. The *Valley Visitor* (for April 4th), published in Newburyport, says:

"Mrs. Burnham's address to the Spiritualists, last night, was just beautiful, and she had a fine audience."

In a later issue the *Visitor* avers that "she is certainly a very fine speaker, and we wish she could have City Hall some Sunday evening." She speaks during the last two Sundays in April in Braintree, Mass.

Dr. W. L. Jack will be at his office, 60 Merrimac street, Haverhill, Mass., during the early part of April.

Miss Jennie B. Hagan lectured in Peabody, Mass., April 3d; in East Princeton, April 10th; and in Leominister, April 12th. She has been engaged for the Onset Bay Camp-Meeting, where she did a good work last year. Her permanent address is South Royalton, Vt.

Mrs. H. Morse writes us to state that her permanent address is Albany, N. Y., not Albany, Vt. Her present address is 351 Columbus avenue, Boston, Mass. She lectures in Manchester, N. H., the last Sunday of April; the first Sunday of May in West Pawlet; she expects to be in Greenfield the month of June.

G. B. Stebbins will speak at Worcester, Mass., Sundays, May 1st and 8th; at Providence, R. I., Sunday, May 15th; at East Dennis, Mass., Sunday, May 22d; at Stafford, Ct., Sunday, May 29th.

Frank T. Ripley can be addressed by all who desire his lectures and platform tests, in care of O. Bassett, Milan, Erie Co., Ohio.

Mrs. Colby and Mrs. Smith having successfully closed their engagement in Cleveland, O., will visit New York and Boston the last of April, remaining in that vicinity during May and June. Parties wishing their services can address them in care *Truthseeker* Office, New York City.

J. Wm. Van Namee lectured with excellent success in Portsmouth, N. H., April 3d and 10th. He returns there in June. After the 1st of May his address will be 476 Tremont street, Boston. He would like engagements near Boston for Sunday lectures.

Miss Lessie N. Goodell lectured in Willimantic, Ct., March 23d, and delivered the Anniversary address at Poquonock, Ct., March 31st—speaking in both instances to enthusiastic audiences. She would like to make a few more engagements in New England. Permanent address, Amherst, Mass.

Friday evening, April 8th, at a lecture by W. J. Colville, Mrs. Julia Noyes-Stickney, of Groveland, recited an original sonnet to "April."

Mrs. Cunningham, of Lynn, is slowly convalescing.

Capt. H. H. Brown was greeted with fine audiences in Berkeley Hall and in Chelsea, last Sunday. He will make engagements in any part of the country for the coming months, and wishes his friends and correspondents to note his change of address from Willimantic, Conn., to Saratoga Springs, N. Y., where he now resides.

L. K. Coonley, M. D., gave two lectures in Good Templars' Hall, Haverhill, Mass., April 10th, subjects by the audience, and questions answered. First, What is the Condition of the Human Spirit Previous to Entering the Body? Second, The Influences in Spirit-Life to Aid in Communications with Mortals—Man as an Unit. He is to lecture the first Sunday in May for the opening of the new Society meeting in West Duxbury, Mass. He has removed his address from 9 Davis street, Boston, to Marshfield, Mass., to which place direct for engagements in future. Would like to devote most of the Sundays in Plymouth Co., Mass.

To Foreign Subscribers.

The subscription price of the *Banner of Light* is $3,50 per year, or $1,75 per six months, sent to any foreign country embraced in the *Universal Postal Union.*

☞ Dr. H. P. Fairfield, the clairvoyant, magnetic, medicinal physician and trance speaking medium, has permanently located in Worcester, Mass., where he will continue his profession of healing the sick and answering calls to lecture. Persons at a distance can have a clairvoyant examination of their cases by letter on sending a lock of hair, name in full, age and sex, with one dollar. Address Dr. H. P. Fairfield, P. O. Box 275, Worcester, Mass.

MAGNETISM TRIUMPHANT!—The case in point is that of the noted medium, Dr. James V. Mansfield, of New York City, whose life being despaired of by attending physicians and family (from paralysis, loss of vital force, hepatic and gastric affection), the well-known magnetic healer, Dr. Dumont C. Dake, 31 East 20th street, New York City, was called. His first treatment *acted like magic*, and with but two succeeding visits and treatments Dr. M. was restored so as to be able to continue his business.

Malarial Fever, Ague, and Biliousness, will leave every neighborhood as soon as Hop Bitters arrive.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

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.*

Removal—The Brooklyn (N. Y.) Spiritual Fraternity

Holds Sunday services in Novelty Hall, 611 Fulton street, at 10½ A. M. and 7½ P. M. Speaker engaged: April, J. Frank Baxter.

Conference meetings every Sunday, at 3 P. M.

April 17th, "The Salvation of the Soul," Prof. Henry Kiddle.

April 24th, "The Higher Aspects of Spiritualism," Mrs. Hope Whipple.

S. B. NICHOLS, *Pres.*

Eastern District Brooklyn Spiritual Fraternity

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, *Pres.*

The Brooklyn Eastern District Spiritual Conference

Meets every Wednesday evening, at Phoenix Hall, at 7¾.

CHARLES R. MILLER, *President.*

W. H. COFFIN, *Secretary.*

Subscriptions Received at this Office

FOR

THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. $2.00 per year.

THE OLIVE BRANCH. Published monthly in Utica, N. Y. $1.00 per annum.

LIGHT FOR ALL. Published monthly at San Francisco, Cal. $1.00 per annum.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price $3.00 per year, postage $1.00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price $2.00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. $5.00 per annum.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

☞ Electrotypes or Cuts will not be inserted.

☞ Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column. Ap.2.

Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. A.2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, $3 and four 3-cent stamps. REGISTER YOUR LETTERS. A.2.

R. W. FLINT answers sealed letters. Terms $2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Ap.16.8w*

ADVERTISEMENTS.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public are cordially invited.*

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

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

☞ As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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

☞ Letters appertaining to this department, in order to ensure prompt attention, should be in every instance addressed to Colby & Rich, or to

LEWIS B. WILSON, *Chairman.*

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

[Published in advance at the request of the controlling spirit.]

George A. Redman.

Time speeds its flight, and it seems that I must return occasionally to speak in public, that those who are yet in the form who knew of me may realize that I have not forgotten the good work that is going on upon the earth; that I have not forsaken those who are working for the enlightenment of humanity; that I am still at work, anxiously, eagerly, to break down the barriers that death has erected, and to demonstrate to mortals that there is no sting to the grave, no victory, no triumph. So I return here to-day, to give my regards to all friends. I feel, at times, to receive an influence of sympathy from my friends in the form. It comes to me like rays of radiant light, which warm and invigorate and cheer my being and give me to realize that there is indeed true love and friendship existing in the soul.

And while I send out my regards to my friends, and assure them that I appreciate all that they have done, I wish to speak a few words concerning the doings of certain people of late, who, because they are not believers in the spiritual philosophy, and because they feel that they are more "smart and active than the poor fools who have accepted Spiritualism" as true, are ready to make assault upon all mediums who are at work performing the will of the spirit-world. I have no objection to the exposure of any fraudulent medium; indeed, I would lend my assistance to any honest person who desires to investigate Spiritualism in order to ascertain its truth or falsity, and also in order to expose fraud, if fraud there be, that others may not be deceived—but I do not intend to keep silent when I find persons outside the ranks of Spiritualism, or inside, I care not which, who, becoming antagonistic to the phenomenal phase, are determined to make warfare upon all mediums for such a phase. That was a work in which I was interested, for I was a medium of that kind. That is a work in which I am interested to-day, and I would here assert that I have returned to mediums for the phenomenal phase, and have manifested myself to mortals. I have assisted spirits in overcoming the pressure of matter with spiritual force, and I am ready to affirm that it is a good work, and one which is needed by humanity in order to break down the terrible fear and terror of death which has crept into the hearts of the people, and to assure them that their loved ones live and are not powerless.

It is somewhat strange—at least it appears a little strange to those upon the other side of the curtain, those who have passed through the process of death, so called—to find a few individuals who may or may not be cultured, educated and refined, but who, because they are associated with the secular press, feel that *they are more capable* of investigating the claims of Spiritualism than thousands of intelligent, honest, educated persons who have given that subject a thorough investigation, and have experimented for years with its phenomena. Such persons assume to be experts who can "expose" all the "frauds and tricks" of mediums; while scientists of careful training, expert in much that pertains to the phenomena of Spiritualism, have accepted it as true; who feel that without apparatus of any kind *they* can detect the medium in fraud; while the true scientist, who, with apparatus delicately constructed, has examined Spiritualism in all its phases, has failed to do so. It seems that these few individuals, because of their association with the press, are ready to affirm, upon an hour's observation, that all the phenomena which occur in the presence of the medium are trickery; while those who have given years of patient study and research to the phenomena declare them to be stupendous, wonderful, and inexplicable upon any other hypothesis than that of Spiritualism.

I feel to come and make these few remarks. I think it will ease my mind and relieve my spirit, and I shall be in a condition for better and future work. I would say that I am ready, at any time, to come to the side of any medium who is honest and desires the assistance and protection of the spirit-world: I am ready to bring to him not only my influence, but the influence of my band, which shall surround whoever seeks for us with an influence that will be for a good work, such as will be convincing to others. I am not in a boastful mood; I am here to speak because I feel that perhaps I may be called upon in the future by some friend or some medium. It matters not whether they know of me or not, I shall be ready to respond and to most forcibly make my presence known.

I desire you, Mr. Chairman, because I have the permission of the Chairman of this circle on our side, to have my message printed in a short time. George A. Redman. March 29.

Séance held Jan. 21st, 1881.

Invocation.

Oh, thou Divine Parent of Good, our Father and our Mother, we praise thee with our hearts and with all the strength and power of the soul. As the tiny child, unripe in experience, filled with little sorrows and trials and perplexities, comes to its earthly parents, knowing that it will receive of their love and care and direction, so we come to thee, who art our best friend as well as the author of our being, bringing our cares and trials and perplexities, laying before thee the burden of our hopes and fears, feeling that we shall *receive strength, encouragement and love from thee.* We approach thee with a song of gratitude in our souls. Oh, may the anthem roll on and on, burdened with praises of thee and thy angelic ones, till it reaches every heart and penetrates every life with its melody, that each one may spring upward in hope and aspiration, reaching forth their hands and their hearts unto thee; that they may receive a new influx of strength and light and truth from thy eternal realms. Bless, oh, our Father, every child of thine, whether he be encased in bonds of flesh or disembodied from the material life; whether he be low and humble or high and exalted. May thy benediction rest upon all alike, that each heart may feel thrilled anew for the work and the mission of life; that each spirit may feel at one with thee, and at one with each other, ready to spread forth their sympathy and assistance unto all, and willing to receive instruction, even though it be bestowed by childish tongues and in feeble notes. We ask that all spirits who gather here to-day may be assisted and strengthened in their work; that their mission may be fulfilled; that words of encouragement and cheer may flow forth from them to hearts that mourn in sorrow; that all may be benefited alike, those in the mortal strengthened, and cheered, and those in the immortal state encouraged and refreshed to go forward and to gather up all the pearls of wisdom which they may find in their way.

Sarah Ketrow.

My name is Sarah Ketrow. I feel very weak in returning here, but I do so want my friends to know that I can come, that I feel I must speak, in spite of this weariness and depression which seem to fall upon me. My passing away was literally a passing away quietly through a deep sleep. I was unconscious of all my surroundings, but had I known that I might so have passed away, I know that I would have still been on the earth. My friends will know what I mean, in this connection, and why I speak so. I do not regret my change, for I find a sweet home, but for some time I was confused and depressed, and when I was sufficiently aroused to my condition I felt that my life had been shortened unmistakably, for my work was on the earth, and my mission with my friends, and so I felt sad and sorrowful. Now all that has passed away. I feel that I may still be of use and still be of benefit to my friends, therefore I am still associated with them. I have found dear friends in the spirit-world. I have found those whom I never knew on the earth, yet who are bound to me by ties of love and sympathy and consanguinity, who have been of wonderful use to me as teachers, guides and friends. They have assisted me to come here and speak, assuring me I should emerge from all the effects of the last hours of my earthly existence, and should come out strengthened and brightened for my work. I would send my love to every friend, and tell them: Mourn not over my departure; do not feel that I have been cut suddenly off; only strive to realize that I am happy and well, in a brighter home than any the earth can offer. From Fair View, Penn.

Charles S. Richardson.

After all this time I find myself possessed of power to speak. Well, I am grateful that, at last, I am thus able to return, to send out my message to my friends. It seems as if it was a voice from the old place, and that perhaps it will strike upon the hearts of some of my associates, and rouse them to a sense of the wonderful mysteries and wonderful realities, also, of this spiritual life, which even now surrounds them, and of which they have but little idea. Now I feel that it is my work to wake them up to the realities of life, to strive to call their attention to all these spiritual things that surround them, and to ask them to seek into this spiritual philosophy, that they may learn these laws and methods; that they may become acquainted with them, and acquainted with their spirit-friends as they are; that they may feel that their friends who have passed beyond the grave are not far away from them, have not grown cold and unresponsive, but that they are still bound to them by ties that can never be broken; that they are anxiously waiting for the door to become open, through which they may enter and demonstrate their presence to their friends on earth. I have come first, that these friends may know that there is no death; that there is only life beyond, eternal existence, where we shall always remain, and always grow and gain in knowledge and strength, at least I find this to be my experience. I have been growing since I departed; and so, perhaps, I should not complain because I have not been able to manifest before, but still I wish to send out my word, that my friends may, if they desire, give opportunities to their spirit-friends to return and speak to them, and demonstrate the reality of their spiritual life. I have sought to manifest to my friends, and, at times, I felt that I was going to succeed pretty well, but after all I did not succeed as I desired. Now I feel that perhaps I shall be able to come and manifest unmistakably, so that they will realize that there is a great deal in this spiritual philosophy. I am Charles S. Richardson. I lived on earth fifty-nine years. I wish my message to go to friends in Stoughton.

Willie Harris.

[To the Chairman:] Can I come? I am a little boy. I am six years old. You have got some pretty flowers, have n't you? [Alluding to flowers on the table.] My name is Willie Harris, and my uncle, James Harris, is in Albany. Do you know where that is? I want him to know I have come back. He was real good to me. He used to fill his pockets with peanuts for me, and I used to just run and climb up after 'em, every time; and did n't I have a jolly time with the peanuts? He felt real bad when I died, and I heard him say: "Now Willie's dead I shall never buy any more peanuts." And I did n't like that at all, because I heard him, and I thought, "Oh, I wish you had *some now*! would n't I have a good time!" And now I think perhaps if he hears from me he will buy them again. Do n't you believe he will, mister? Because I like peanuts. And every little while he buys a real handsome bunch of flowers, a great big one, all red and white and green, and fixed up real pretty, and he tells my mother to take it and put it on the place where they put me. I don't know how it is, because I aint there, but they put Willie there. I don't know what it means very well, mister, but you know, do n't you? He gets the flowers and mamma takes them; then she cries awfully. She has n't been since it got very cold. I hope she won't ever go again. I want him to buy the flowers. He knows how I did like flowers so much, and he used to have a little bunch like this [one on the table], only smaller, and used to wear it here [in the buttonhole], then he used to say: "I guess Willie wants this," and he'd give it to me. Now he feels bad when he thinks he never will see me any more, and I thought perhaps if I came here and he should see my letter and know that I have come back, it would make him feel better.

I want him to buy the flowers, and let mamma have them at home. That's what I want—to have them where I can come and see them. I do n't go there, to that place, only just when my mamma is there. Do n't you think Uncle James won't ever go there at all! He makes mamma carry the flowers. He do n't like to go there; he do n't like to think of dead folks; so I want him to let mamma have the flowers at home, and then for him to come in there, when it gets dark, you know, do n't you? and sit down there with mamma, and just let the fire burn, not let the lamps burn, then I can try and come. Would n't you? I guess I can, because my mamma can feel me pulling her. She do n't know what it is, so she gets what you call "all stirred up," and she'll say, "Dear me! I am afraid there is something going to happen! There is something bad in this house. I guess we had better get out of it." I am going to pull her all the time till she thinks of me, because I want her to. My mamma's name is Lucy. I guess if she finds out I have come, way down here, in all the cold and everything, she 'll feel glad to have me come home, won't she? I want to tell her, and uncle too—I used to call him *unckie*, I did—I want to tell them that I have got a real pretty, pretty place, and my grandma takes care of me. I never saw her here, you know, but she died too; she died a long, long time ago, and then when I died she found me, and then she has taken care of me ever since. She is real pretty. My mamma looks like her. My mamma has got some of her hair in the bureau drawer at home, in a little bit of a shiny box—my grandma's hair. Now I guess she 'll feel better, do n't you? Can I come again? [Yes, I wish you would.] And then I guess she 'll think: "I do n't want Willie to go down there. I guess we 'll have to let him come home." Do n't you see?

Mary Ann Johnson.

[To the Chairman:] Just a few words, sir, if you please. Mary Ann Johnson, to Sarah, in Bangor, Me. It is dreadful hard for me to come, but I feel that I must. I have seen all these difficulties crowding in upon you, Sarah, and have anxiously striven to ward them off. I cannot do so, and it distresses me very much, in spirit, but I feel that if you will appeal to Joshua you will be assisted. He can render you aid by which you may leave the old conditions entirely and remove away. Seek to do this. I know you do not want to apply to Joshua, but it is my desire, and you will find yourself blessed through all the future if you do so. The exterior may be rough and uncouth, but his heart is warm; he will be glad to extend to you advice and material assistance, which you at this time most require.

Séance held Jan. 25th, 1881.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—[By N. Small, M. D., Jonesboro, Ind.] I do not understand that what is termed a spiritual body is spirit, but so called because occupied and used by a spirit. Please state, if possible, of what material that body is formed; also, whether it is immaterial, like the spirit that occupies it, or whether spirits acquire other bodies as they advance in knowledge and purity.

ANS.—The spiritual body is as palpable and tangible to the soul inhabiting it and its companions, as are your mortal bodies to yourselves and your associates. We think that we may properly say that the spiritual body is composed of refined matter. The scientist pursues matter through all its forms and states, such as the solid, the liquid and the gaseous, until he arrives at a vast sea of ether, where the object of his pursuit eludes his grasp. What is the "despair of science" in this instance, is the triumph of spirit, for when matter becomes so etherealized that it eludes the grasp of the senses and of the scientist, it then becomes of use to the spirit and enters into the composition of not only the spirit body, but also of the garments it wears and the food of which it partakes. We affirm that the spirit body is substantial, is objective; that it may be seen, felt and handled by all beings occupying the same state of existence. You are continually providing elements which are some day to enter into the structure of your spiritual bodies. It rests with yourselves whether these shall be fair and symmetrical in proportion, or unseemly and misshapen; for your modes of life, habits, associations and desires all determine this to a large extent. Spiritual bodies are continually changing, as their tenants advance in knowledge and purity, daily growing more ethereal and refined, till they bear but a small resemblance to their early condition.

Q.—[By C. H. S., New Hope, Pa.] Please state why baleful effects result to offspring from the marriage union of two persons who, previous to that union, were near akin to each other in their family relations?

A.—To rear healthy and harmonious offspring, the parents must be opposites in temperament and constitution; the attributes deficient in one should be developed in the other. In this way each will be able to call forth and cultivate in the other, by influence and example, those attributes which are wanting. The offspring of such a union, partaking of the qualities and attributes of both parents, will be evenly balanced, mentally and physically. Persons who are near akin often possess similar natures—they are alike in their habits, their constitution and temperament—and upon entering into the marriage relation, their offspring would partake of this similarity of nature; consequently certain attributes or qualities would be unduly developed while others were not unfolded at all. This would produce an unevenness of nature which would result possibly and probably in inharmony and disorder of either mind or body.

Q.—Why is it that in the hereditary transmission of disease it sometimes fails to show itself in the immediate offspring of the parents, but is found in those more remote?

A.—The law of transmission, we believe, never fails of planting its seed, even though that seed lie inert in the system for many years. Its passing through generations without taking effect till the third or fourth generation, is no evidence that it has not existed. Conditions may have been unfavorable for its development, that is all. The very fact that the disease appears in remote descendants, proves to us that it has existed in preceding generations, but has wanted conditions favorable for its growth and development.

S. S. Campbell.

We sometimes find ourselves in life compelled to adopt a strange course, or to perform certain actions which seem to be unseemly, and so perhaps my friends will believe that I adopt a strange course of proceeding in coming to this place and manifesting. It is possible they will deny that I have returned to this place, and will feel that there is some delusion or imposture at work; but I would say to my friends, I feel it my duty to return as I now do, to come to the far-off North, and speak to you, that I may assure you of my existence, and of my well-being. I like to be remembered by my friends. I know that they remember me as one who has passed out from their midst, but I am not content with this, not even with knowing that they remember me with kindness and affection. I do not want to become looked upon as a senseless clod, who can take no interest in the affairs of life, and who, even if he exists, is away, afar off, and can take no active part in the experiences of life. I wish my friends to know that the senseless clod has been cast aside, but that I have arisen strong and free above the mould, and am now a conscious, living, active being, in a new world, where I find causes at work which produce the effects they see around them. I am not content to remain an actor behind the scenes. I was always one who desired to have his influence felt, to have his individuality felt and known in the relations of life, and my interests seem to call me back. I am still at work with my friends, still active in the business portion of material life, and can still bring my energies to bear where they may be of use; and I call upon my friends, particularly my old associates, to give me an opportunity of returning, that I may work understandingly with them. I am sure I shall be able to assist them, and I am sure I shall be able to unfold my own abilities to a larger extent. It is not long since I passed from the mortal form, and so it seems that I am attracted back to earthly scenes, because they are more natural and real to me. At the same time I am pleased and instructed with this new life upon which I have entered, and I shall be glad to inform my friends of its relations, if they so desire me to do. I come from Richmond, Va., materially speaking, where I am pretty fairly known, particularly in the business portion of the community in that city, as a broker, and one who has friends on 'change. My name is S. S. Campbell.

Leontine Tounoir.

It is a good many years since I went to the beautiful spirit-world. I have come back many times, striving to reach my friends and have them know I was beside them. In the last few months I have succeeded in my desires so much that my dear ones cannot but believe that the spirits do return and interest themselves in the welfare of their friends on earth. The good guide here assists me to speak, for I am anxious to send my love to my husband, and to assure him that all his spirit-friends are watching over and guiding him and his. They all realize what a great work he has set himself to do, in caring for those dependent upon him; they realize his cheerfulness and willingness of spirit to do all that he can, and so they bless him for what he is and what he wishes to become. And I want to say that we will help him; we will bring him strength that he will be able to throw off the trials that sometimes weigh him down, that he will be able to rise above the conditions which seem adverse to his advancement, and that he may become a light in the darkness to others—that he may be of benefit to their spiritual welfare, because he has outgrown the bigotry and superstition of a religious life. I wish him to have the little Maria lay her hands upon him daily—upon his chest and throat and head, for about half-an-hour each day. We will come and bring a power and strength to her, and through her to bear upon him, whereby he will be benefited. And if he will work in harmony with us, as we impress him and give to him through those dear ones at home, we will be able to assist him, not only in outward form but in spiritual ways. I have my dear old mother with me. She is well now and happy, and sends her love and blessing, and says: "You have always been a good son to me. I bless you for it. I will help you all I can. All is clear now and bright; there are no clouds or shadows to obscure the sunshine of truth." She joins me in sending love to all. I wish this to go to Joseph F. Tounoir, New Texas, La. Please to say it is from Leontine Tounoir.

Charles Johnson.

My name is Charles Johnson. I felt that I must turn up as soon as possible and report to my friends and all who knew me, that they might know I had arrived safely home. I did not expect to die. My body was sound, as far as I knew, but my death was the result of an accident. I slipped and fell from a roof, which was the immediate cause of my decease. I have been thinking very seriously of the experiences of life. I can now realize how true it is that mortals are living hourly in close connection with what we call death, and it seems to me if *mortals would only realize this—what a frail* hold they really have on life, so far as the material goes, what slight tenure there is—they would strive to live more in harmony with themselves and the laws of being. If I was in the body now, and could realize that in almost an instant of time I should be called forth from the material, you may rest assured my line of life would be somewhat different from what it was, and my view of it would be of a yet more serious and, I may say, practical nature. So I return to call the attention of my friends to this, and to say that as none of you know how soon you will be called upon to leave the body, it will be best for each one to have his lamp trimmed and burning, figuratively speaking—to be in readiness, at a moment's warning, not only to have your material affairs straightened out, but also to keep yourselves morally and spiritually in that condition whereby you may have no fear nor trembling when the death-angel comes to take you away. I feel this is the best I can bestow upon you—a little advice in regard to your mode and manner of life. You can get along very well so far as the physical goes—you can direct your own business affairs without my interference—but it seems to me you are blind on the spiritual side, and you need to be aroused, to be awakened to your true condition. Look well to yourselves individually, and if there is any time to spare, do not hesitate to look to your neighbors—that is, render them any assistance in your power—then, when you are called upon to come to this new stage of being where I now reside, you will be in a better condition, at least in certain directions, than I know I was. Still, I have no complaint to make. I find myself in that condition for which I am fitted, and I find myself very well surrounded by friends who are kind to me and who are desirous of giving me instruction. I shall do very well; but I feel to report and send out my greeting to each one.

My friends must excuse me if I have not spoken in precisely the same way that I did when on earth, for this that seems to press upon me is strange, and it is my desire to call their attention to the spiritual truth. I am from St. Charles, Mo.

Lucy Harlow.

I have friends in the body; many of whom would not believe that I have returned from heaven to speak to them in mortal language. They have a vague idea that the spirits of the departed, those who were good when on earth, may be able to watch over and care for their friends who still remain on earth, but yet they have no real, palpable knowledge or idea of the power of spirits to return and influence their friends, and manifest to them through material ways. I would so like to have some friend of mine awaken to this truth, and desire to receive knowledge from the spiritual world. I have one dear friend in Edinburgh, Ind., whose name is Mary Harlow. It seems possible that I may be able to make an impression upon her, for she appears to be more spiritually inclined than the rest of my friends. They are so wrapped up in the old creeds and beliefs of their fathers and mothers, that they do not question their truth or falsity, but accept them as the divine revelation from on high, and it seems to me to be impossible to penetrate this condition of theirs; but Mary has never entered into this condition, she has kept aloof from the old beliefs and theories, because they did not satisfy the cravings of her nature, and I feel attracted to her side frequently, more frequently, of late, than ever before, because it seemed to me I should be able to set a ray of light within her spirit, which would give her some comfort and knowledge concerning the future. When her mother passed away, she felt indeed that a friend had been taken whose place could never be supplied, and if she could realize that her mother is by her side, returning daily to bring her strength and consolation and peace, I feel, and so does her mother, that she would become uplifted into a new state of existence. It is many, many years since I passed away, but I know my dear Mary will remember me, and will rejoice to feel that I have returned after this length of time. All our friends who have passed to the spirit-world are with us; we are associated together in quiet, peaceful homes, where we live and work, and wait for the coming of those who yet remain on earth. Nellie and Sammie and George are all with us, as well as Mary's mother, and many others. They all send their love, and if it is possible they will return through some medium nearer home, and give of their experience and of their affection, so much, that I am sure my friend will rejoice, and feel that she has indeed become reünited to all her loved ones. Lucy Harlow.

Lydia M. S. Lincoln.

It is but a few days since I passed from the body, but I feel to return to my friends, that they may know I still have power and influence, and that I can exert this influence upon them, for I found, ere I had passed from the mortal three hours, that I could return, that I could become still associated with them in the form, and be able to influence them with my desires and with my thoughts. The first glance of spirit-life that fell upon my inward vision filled my soul with rapturous joy, and I felt, could I only give it to my friends, could they only see as I see, I should indeed be a most happy woman; but I found this to be impossible; I felt that the joys of the spiritual world could not be received by those yet encased in mortal flesh, and I was straightened until my friends told me I could return and manifest through a mortal organism and speak to those loved ones, that they might become awakened to a realization of the power and glory of the spirit that had passed beyond the material form.

I wish my friends, particularly my husband, to give me an opportunity of returning privately, that I may speak; that I may tell him of the beautiful experiences I have had since my departure from the body; that I may assure him all care and pain and suffering are swept away, and that I am free and glad; that I have met dear friends who are kind and loving; that I have found a home natural and beautiful as any home I could have on earth, and—what is more wonderful—all the beautiful things for which I longed, which I hoped to attain, I find in my new home, to beautify and adorn my surroundings. I send my love, I send my sympathy; it will always be with my dear ones, and, whether I am able to return again or not, through any mortal organism, I shall yet be by the side of my loved ones, in the dear old home, seeking to bring an influence of strength that shall guide them on their way. I wish my husband to send my love and regards to all friends in every direction, in each State, that they may know I remember them all. I am Lydia M. S. Lincoln. My husband is Mr. I. W. Lincoln, of Brooklyn, N. Y.

Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO ADVANCING SPIRIT MESSAGES.

A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise the expression of my own ideas: that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED.

Jan. 25.—William Anderson; Snow-Drop; Louisa McKay.

Jan. 28.—Dr. John Clough; George Stone; Susan B. Atherton; Ezra Eames; Amanda Perkins; Capt. Eben Wheeler.

Feb. 1.—Sebastian Streeter; Bella W. Hamilton; Sarah A. F. Wilson; Charles Parker; Lillian Smart; John A. Moran; Mrs. Elizabeth Abbott.

Feb. 4—Children's Day.—Clara Feige; Jimmie Ryder; Carrie E. Hatch; Phebe Clawson; Ada E. Fillebrown; Jessie May Spaulding; Carrie Gurney Snow; Ralphie Fay Jones; Lizzie Strong; Herbert Tower; Sadie Jenkins; Nellie Sunlight; Harry Woodward; Georgie Wilson; Cora L. Witter.

Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella G. Sumner; Albert Mason; Mrs. Sallie Goodwin; James Brewer; Hiram Barton; Lillian M. Smith.

Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W. Jones; Mrs. Susan W. Stanwood; William R. Lavender; Nathaniel Davidson; Mrs. Glorvina A. Currier.

Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lothrop; Lyman Strong; Susie Fisher; Hattie A. Davis; R. A. Bullock; Bennie Gray.

Feb. 18.—William Aikens; Mrs. Mary W. Bartlett; Joseph Hadley; Isabel Huling; Estella Page; Ira Holt; Celia A. Thayer.

Feb. 25.—Thomas Smallwood; Eliza B. Safford; Charles E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry Meredith; Ula M. Shedd; Sophia Havens.

March 1.—George P. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otis Buckman; Chauncey Paul.

March 4.—Thomas Greene Mitchell; Alice Wilder; William A. Haines; Jennie D. Reed; George A. Riley; Lydia Laughlands; Dove-Eye.

March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tubbs.

March 11.—Eliza W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Flatley.

March 15.—James Bowen; Henry A. Jenckins; Lizzie F. McIntosh; Capt. Samuel Searle; Mary E. Thayer; Abigail Cushing; Herbert Bicknell.

March 18.—Elisha Spaulding; Nellie E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.

March 22.—Rev. Eliphalet P. Crafts; Marion White; William Jennings; Frederick A. Johnson; George S. Beals; Enoch Plummer; Isabel, to Mrs. Harriet Adams.

March 25.—Col. C. C. Benton; Hattie Ames; Jerome Morrill; Wilder Bush; James Beard; Kate Seeley.

March 29.—Hamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis J. Hibbard; Shining Star.

April 1.—Rosa T. Amedey; Father Rose; Mrs. Clarissa Russell; Lester Day; A. G. Harris; Achsa W. Sprague.

April 5.—Mrs. Lucretia Safford; Ellen A. Walker; Austin Kent; W. S. Neal; Markey Dodd; Charles M. Tay; Alice.

April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Selah Lovejoy; Maria Coffin; Eliza Ann Long.

To the Liberal-Minded.

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

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Aug. 7.

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Mrs. M. J. Folsom,

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Susie Nickerson-White,

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Dr. Charles T. Buffum,

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BOSTON, SATURDAY, APRIL 16, 1881.

The Magazines.

THE ATLANTIC for April—Houghton, Mifflin & Co., publishers—has a varied and interesting table of contents, among the items in which may be noted: "What We Learn from Old Aryan Words," by John Fiske; "Voltaire's School Days," by James Parton; paper No. IV. in William M. Rosetti's "Wives of Poets"; "The New Sunday," by Julius H. Ward (an article which is worthy of careful attention, whatever may be the opinions of the reader); "Reminiscences of Washington" (very entertaining this month, although the writer does not seem to take kindly to Kossuth); "The British Philistine" (a capital article), by Richard Grant White; a review of "H. H.'s" "Century of Dishonor," etc. Henry James, Jr., and Elizabeth Stuart Phelps, continue their serials; and poems by Rose Terry Cooke, Louise Chandler Moulton, Ella Wheeler, *et als.*, blend with good departments in giving a clear finish to the present number of a magazine whose friends are found alike among the literati and the masses in community.

THE WIDE AWAKE for April—D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston—starts off with a seasonably appropriate frontispiece, "A Joyous Little Maid," a poem by Mrs. L. C. Whiton illustrating it to perfection; "Miss Muffett," a ballad by Mary E. Wilkins, receives excellent and profuse pictorial garniture at the skillful hands of Miss L. B. Humphrey; Mrs. Margaret J. Preston has a stirring poem of Puritan times, "St. Botolph's Bells," which is backed by a full-page illustration of pronounced power; "Mother Hubbard in 1881," by Mrs. Kate Tannatt Woods, is excellent; other articles, prose and poetic, *not here cited, are given.* The serials are well sustained as to interest the present month; Rev. E. E. Hale's "To-Day" is full of pertinent matter, instructive alike to young and old; and the departments are thronged with excellent points. The announcement is made that the Money Prize Competition for drawings in black-and-white, for young people under eighteen *years of age, is extended to May 15th.*

HARPER'S MAGAZINE for April—Harper Bros., publishers, New York City—besides being a very beautiful number, offers its patrons an unusual variety of entertaining reading matter. Its table of contents opens with a descriptive article, by W. H. Rideing, on "The Green Mountains in Sugar-Time" (illustrated by McCutcheon); Arthur Gilman contributes an instructive illustrated article on Salisbury Cathedral; "Indian Education at Hampton and Carlisle" (with fifteen illustrations), is the subject of a very interesting paper by Helen W. Ludlow, one of the Hampton teachers; "Italian Life in New York"; "Art Embroidery" (an article full of valuable suggestions on a subject of general interest, and illustrated with some excellent designs); an illustrated article on Milwaukee, and other choice papers, are presented this month. The two serial novels—"Anne," by Constance Fenimore Woolson, and "A Laodicean"—are continued, the former illustrated by Reinhart, and the latter by Du Maurier. Sherwood Bonner contributes a strong story, "Two Storms." W. H. Beard, under the title of "An Artist's Reminiscences," tells a touching story of his boyhood, which he also illustrates with a charming picture. J. T. Trowbridge, Walt Whitman, Paul H. Hayne and William Gibson furnish the poetry; and the Editorial Departments are filled with timely, instructive and entertaining matter.

SCRIBNER'S MONTHLY ILLUSTRATED MAGAZINE for April reaches us through the courtesy of A. WILLIAMS & Co., 283 Washington street, Boston, who have this publication and others of a similar nature on sale at their counters. The issue before us redeems the promise emblazoned on its grotesque and repellant cover (which envelope, by the way, we hope will be ruled out when the other changes of name, etc., in this magazine which we see hinted at, are effected) that it is an illustrated magazine by presenting a perfect wilderness of pictures, which, however, are found on closer examination to be eminently fitted to the matter they refer to, and to unite in an harmonious whole—each with the other. The widest range of subjects is allowed the artists, and the writers as well—which fact is evidenced by a glance at its teeming and attractive pages, where marine forms; farming (or rather plantation sketches); river-rapid running; scenes in New York life; history (in "Peter the Great," etc.); biography (in Father Hyacinth, etc.); art (in "Greek Terra Cottas," "Wood Engraving and the Scribner Prizes"—which latter embodies a charming collection of pictures); and geography (in "The Greatest Active Volcano, etc.," find treatment of the highest character. The departments are up to the usual standard, and *Scribner* for April will be welcomed on every hand by its readers and an appreciative public.

ST. NICHOLAS for April, which also comes to hand through the kindness of A. Williams & Co., has a frontispiece which is instinct with the legend, "passing away," that is inscribed on all human things. It is entitled "The Lesson of the Sampler," and depicts an elder sister instructing a child in the mysteries of the "sampler" work which was so fashionable among the grandmothers and great-grandmothers of the present generation. "Master Moono"; "My Barometer"; "Foxy Confucius"; "Cross Patch"; "The Cooper and the Wolves" (this last by Hjalmar H. Boyesen); "Adventures in the American Tropics," etc., are illustrated in a takingly appropriate manner. Mrs. Oliphant's "Mary, Queen of Scots," (with portrait) is alone worth the price of the magazine, and embodies the sad and romantic story of this unfortunate lady in a style in which the terseness of the historian is blended with a kindly vein of womanly sympathy; the sketch concludes next month, and will be looked forward to by the readers of this magazine with pleasant anticipations. The continued stories receive additional extension; the "Treasure Box" is filled with good things; the *very* little folks are remembered, and the *concluding departments are rich in matter of interest.*

THE HARVARD REGISTER.—We have been in receipt, since its inception, of the neat periodical bearing this name, which Moses King, editor and publisher, has brought out in Cambridge with such characteristic industry and regularity. The publication—especially since it took on a magazine form—has been an honor alike to this industrious and promising undergraduate, and to the institution at which he is matriculating. We are sorry to announce that Mr. King will, however, cease its issuance with the number for April—causes: non-support, pecuniarily, on the one hand, and the fact that the Harvard College authorities purpose issuing a free university bulletin, on the other. The suspension of the *Register* will involve no loss to its patrons, as Mr. King will return to each subscriber the amount of his unexpired subscription. The farewell number of the *Register* will contain one hundred and sixty pages of choice matter, ten fine portraits, and fifteen good views of buildings and monuments. There will be contributions from upwards of fifty writers, including many highly-honored Harvard names. The contents will comprise much matter of national interest and of permanent value. Parties wishing copies can address Moses King, Box 24, Cambridge, Mass.

THE MAGAZINE OF ART—Cassell, Petter, Galpin & Co., 739 and 741 Broadway, New York City, publishers—continues in the latest issue received at this office to uphold its well-earned reputation for excellence of matter and make-up. Its frontispiece is a full-page picture entitled "Queen Elizabeth receiving the French Ambassadors after the News of the Massacre of St. Bartholomew," (from a painting by W. F. Yeames, R. A.); other fine pictures are given, among which we note the following (full-page,) as worthy of special mention: "A Desperate Venture" (from a painting by Sig. Gaetano Chierici); "Amy Robsart" (from a painting by W. F. Yeames); and "The Burgomaster" (from a painting by Max Volkhart).

THE PHRENOLOGICAL JOURNAL for April gives a portrait of Carlyle as he appeared twenty years ago, with a brief biography; also a portrait of the popular authoress, L. M. Alcott. An interesting sketch of "George Elliot," designed to correct the misrepresentations and misstatements made concerning that distinguished writer, is furnished, with an engraving of the house in which she was born. These, with the usual variety of shorter and continued articles, form a very readable issue of this favorite monthly. Fowler & Wells, 753 Broadway, New York.

BRENTANO'S MONTHLY.—A recent number of this able magazine contains many articles of interest, of which we may mention The Kennel, by Arnold Burgess, in which is described the standard type of Sporting Dogs; Billiards; The Story of the Paris Defeat; Boating on the Schuylkill; Handicapping at Athletic Sports; Manly Culture, Intellectual and Physical, by Prof. William Wood. There are numerous other subjects treated upon, and the Chess Department is of unusual excellence. Brentano's Literary Emporium, 39 Union Square, New York.

THE SHAKER MANIFESTO for April treats in its usual liberal, wide-awake manner the various subjects brought to its consideration. In reply to whether Shakers can respect such disbelievers as Thomas Paine and R. G. Ingersoll, the editor says: "So long as they love, admire and practice the '*Golden Rule*,' and '*Sermon on the Mount*,' we are *not only forced*, but can ardently respect them, even more than we can those who cry, 'Lord, Lord!' but live not the life which Christ did." - G. B. Avery, publisher, Shakers, N. Y.

THE HERALD OF HEALTH for April contains from the pen of Elizabeth Oakes Smith an answer to the query, "Need we Grow Old?" In the editorial department the subject of "Prayer as a Protection Against Disease" is considered, the conclusion being reached that if religious teachers should first teach their people obedience to natural laws, their prayers for health would be more likely to be answered than they now are. The remaining contents of this number combine with those named above to make it a very desirable one to possess. M. L. Holbrook, M. D., publisher, 15 Laight street, New York.

THE NURSERY for April (36 Bromfield street, Boston,) is received from its publishers, and will be noticed next week. Also OUR LITTLE ONES, from the Russell Publishing Co., 149 A Tremont street, Boston.

RECEIVED.—VICK'S ILLUSTRATED MONTHLY MAGAZINE for April. James Vick, seedsman and florist, publisher, Rochester, N. Y.

THE MANUFACTURER AND BUILDER, 37 Park Row, New York City, H. N. Black, publisher, William H. Wahl, Editor.

THE UNITED STATES OFFICIAL POSTAL GUIDE for April, published by Houghton, Mifflin & Co., Boston.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10½ o'clock. The public cordially invited. F. L. Union, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 1 Berkeley street, every Sunday at 10½ A. M. and 3 P. M. *Vesper Service first Sunday in every month*, at 7½ P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7½ P. M. Regular lecturer, W. J. Colville.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

Ladies' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 10 o'clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

New Era Hall.—A series of spiritual meetings will be conducted in this hall by Mrs. Clara A. Field and Miss Jennie Rhind each Sunday afternoon, at 2½ o'clock. Good speakers and mediums will always be in attendance. One or *both of the above-named ladies will be present and conduct* the services.

Pembroke Rooms, 94 Pembroke street.—W. J. Colville holds public receptions every Monday at 8 P. M. and Friday at 3 P. M., and lectures on "Art Magic" on Fridays at 8 P. M.

Chelsea.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Next Sunday afternoon, conference; in the evening, Mrs. H. Morse, of Michigan, will occupy the platform.

The Ladies' Harmonial Aid Society meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.—It has become an established fact that if we wish to have a Spiritual Lyceum in our city, some means must be adopted whereby a hall large *enough to accommodate its members and friends should* be procured. Let any person feeling any interest in the matter attend a session of our school, and such individual will see at once the necessity of a movement in this matter. Our hall is crowded to suffocation at each meeting, and in order to make room available for our friends, many of the pupils are obliged to resort to the ante-rooms. This is not as it should be. There are those whose very life is identified with the interests of *the children, and in order to encourage them in their* work, ought not the Spiritualists of Boston to assist them to the best of their ability in obtaining facilities for continuing their labors? The Shawmut Lyceum is about to try an experiment: Its managers have secured Boston Music Hall for Sunday, June 5th, wherein to hold the service of "Flower Sunday." They also have the refusal of the same hall for the next year every Sabbath. For one I believe with proper management *this large place can be filled, and at the same* time give ample room for our children. In order to test the manifest interest, it is proposed to open a subscription list, and see if a suitable amount can be obtained for this purpose. If it can be accomplished, we can safely promise the Spiritualists one of the best Sunday Schools in the city of Boston.

The exercises were opened yesterday at New Era Hall with a piano solo by Miss Laurie, followed by selection by the orchestra. A lesson was then read from the Manual; Silver Chain recitations and Banner March came next. Dr. Field then gave his closing lesson upon Elocution. Recitations and vocal and instrumental music were rendered by the following pupils: Lottie Brickett, Nellie Welch, Charles Pray, Hattie Rice, Emma Ware, Eva Conkey, Gracie Burroughs, Sadie Bennett, Lucy Gerry, Kittie May Bosquet, Hattie Morgan. Miss Jeanette Howell and Miss Belle Eaton both gave select readings. Mr. Cherrington favored us with a few remarks, and the Lyceum closed with the Physical Exercises and Target March.

Now, friends, please think seriously of this matter in relation to a larger hall, and when I pay you an official visit, be all ready to favor me with your name and the amount you will pledge in furtherance of this object. J. B. HATCH, SEN.,

Conductor Shawmut Spiritual Lyceum.

Boston, April 11th, 1881.

PAINE HALL.—The fine spring morning of April 10th drew another large audience together, and the exercises as usual paid all for attending. The passing to the higher life of the father of our Assistant Guardian, Miss Helen M. Dill, threw a shadow over the spirits of those who are intimate with his daughter, whose bright smiles gladden our hearts each Sunday morning. Her absence was felt—as indeed is that of every efficient worker in our ranks—but the truths of Spiritualism will now in this trying hour prove their value to their possessor. May the widow and orphans who are left glean all the comfort and consolation that it is possible to under the circumstances, and may they feel that he who was their stay and support has risen to a condition to which they must aspire, and by so doing be elevated spiritually in the great eternal life they are even now living.

The regular exercises to day consisted of recitations by Otto Buettner, Jessie Burns, Alice Souther, Maud Davis and Amy Peters; songs by Jennie Smith, Bertha Davis, and Louis Beuttner—the latter of whom and Bertha Davis were *encored* and gave in response recitations.

Mrs. Sarah A. Byrnes and Mrs. N. J. Willis were called upon by the Conductor and responded, giving the children and officers much encouragement.

There were several workers in another field who were present, and expressed their satisfaction at the exercises witnessed, showing the charity so becoming to true followers of Christ, among whom were J. J. Cunningham, Esq., West Roxbury District, and Rev. A. C. Cole. It is gratifying to see the interest manifested by those who, though of a different belief, still feel that they are members all of the same great family.

After the callisthenics, led by the Conductor, and Target March, the Lyceum adjourned.

F. L. OMOND, *Cor. Sec.*

Children's Progressive Lyceum No. 1, Boston, Sunday, April 10th, 1881.

[The Children's Progressive Lyceum, which meets every Sunday forenoon at Paine Hall, Mr. Frank L. Union, Conductor, is well managed, and is in a flourishing condition. Its varied exercises, consisting of music, singing, recitations, callisthenics, and the marching of the children with banners, render it the most interesting Sunday school we ever attended, and well worthy of a visit from young and old. The Children's Progressive Lyceum combines instruction with amusement, and this sensible plan insures its success.—*Boston Investigator.*]

NEW ERA HALL.—There was an unusual degree of interest manifested in this meeting by the large and attentive audience in attendance April 10th. Mrs. Clara A. Field delivered the opening address, followed by Prof. Milleson, who gave some facts in regard to the growth of Spiritualism that had come under his own observation away in the mining regions of New Hampshire. He was listened to with marked attention. Miss Jennie Rhind then gave some readings in her quaint way. Mrs. Litch also gave several good tests, which were recognized readily. Altogether we had a very enjoyable meeting. These meetings are free to the public. ***

In California there are about 800,000 cattle and 8,000,000 sheep.

A LETTER FROM WASHINGTON.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

Washington, with its picturesque site and surroundings, its many elegant public buildings, its broad avenues lined on both sides with growing shade trees, its regularly laid out streets with upwards of one hundred miles of concrete pavement smooth as chiselled marble, its well-kept public parks and squares, the palatial residences of scores of distinguished men, its numerous drives, etc., render it one of the most beautiful cities on the American Continent. Since I first knew it, Washington has improved full fifty per cent., not only in population but in a social and artistic sense. Being here at this time is like recalling with mystic beauty a pleasant dream of the long ago.

In my visits I have met with several old-time friends and workers whose homes are still here, and whose names are familiar with your readers—Prof. Darius Lyman, whose knowledge of spiritual matters is excelled by no living American; Col. J. C. Smith, the veteran Spiritualist; N. Frank White, the once popular lecturer, now an employé of the Government; Gen. John Edwards, who has the courage of his convictions and a positive ability to express them; Mrs. M. A. French, formerly of Boston, now a very successful medical and business medium of this city—are among those with whom I have renewed old-time associations.

I regret to say that there are no regular public meetings held here on Sundays. Is this state of things to continue, or will there speedily come a general awakening and baptism?

Wherever I chance to go, I hear the *Banner* spoken of in terms of warmest commendations for its high character, its clean record, its spiritual information, its great variety, and withal its transparent desire to be impartial and just without offensive personalities and abuse. Of these voluntary statements I am frequently the recipient, and they are given in such an unmistakably sincere manner, that I know the parties so expressing themselves feel it to be positively true. Let the *Banner*, then, continue to float, bearing on its broad folds loving messages from arisen friends, and evermore pointing the way with certainty to the life that finds its best expression in the eternal heaven of the spirit.

Washington, D. C., March 31st, 1881.

W. J. Colville's Meetings.

On the morning of Sunday, April 10th, Berkeley Hall was crowded to its utmost capacity. Madame Marie Fries-Bishop sang Faner's "Palm Branches" with brilliant effect. Her fine voice was also very effective in a duett, "Quis est Homo," from Rossini's "Stabat Mater," with Mrs. Geraldine Morris, the talented organist. The musical exercises included also congregational singing and selections from Handel's "Messiah," rendered by W. J. Colville, who delivered a very powerful inspirational discourse on the "Triumph of the Man of Sorrows," in which it was stated that all true spiritual triumph is only gained through suffering. Jesus was a representative man, and, whether viewed as an historical or ideal personage, the lessons of his life are most valuable. In his perfect resignation to the will of God, he simply permitted his soul, his sense of right, to triumph over all dreams of earthly conquest. His temptation is a figure of the conflict going on incessantly between man's carnal and spiritual nature. A great deal of very good advice was given to young people setting out in life, of whom there were a great many in the audience, the speaker urging them to always remember that a life of poverty with a clear conscience was infinitely preferable to a gilded palace bought by fraud. The service ended with a fine improvised poem, "Justly Loving and Lovingly Just."

At 3 P. M. Capt. H. H. Brown delivered an interesting and instructive lecture on "The Revelation of All Things hitherto Hidden." His allusions to psychometry and clairvoyance were very satisfactory to the audience.

On Sunday next, April 17th, Easter Sunday, a full orchestra, accompanying eminent solo singers, will give selections appropriate to the day, both morning *and afternoon. Mr. Colville's lectures* will be on the following topics: 10:30 A. M., "The Resurrection of Christ Spiritually Interpreted." 3 P. M., "The Resurrection of the Human Spirit and the Spiritual Body." A collection for the relief of destitute orphans will be made at each service, and the proceeds over and above the expenses donated to an orphan asylum in the country, a sketch of which will be given by Mr. Colville during the service.

W. J. Colville has recently been engaged in lecturing in suburban places with much success. April 5th he held a numerously attended reception at Melrose; April 6th he addressed a large audience in Lyceum Hall, Plymouth; Sunday, April 10th, he spoke at 3 and 7:30 P. M., in G. A. R. Hall, Exchange Building, Lynn. His lecture at Highland Hall, Warren street, Roxbury, on Fast Day, was warmly received. He will speak there every Thursday, at 8 P. M., and also continue his *receptions on Mondays and Fridays*, at 94 Pembroke street. On Friday evenings his guides are speaking on "Magic, and its connection with Spiritualism." He spoke in Salem, April 12th, and Rockland, 13th. He is announced for Plymouth, April 20th; New Boston, Mass., April 26th; and Winsted, Conn., April 27th; Chelsea, Sunday evening, April 24th, and four Sundays in May.

Mr. J. William Fletcher.

Philadelphia, Pa.

Mr. Fletcher's last lectures (so we are informed by a correspondent) attracted, if possible, larger audiences than any of his preceding ones—the hall being so full that many were unable to gain admission, even all the standing-room being occupied. The platform was elegantly decorated with flowers. The subject for the *morning* was "*Materialization*," and the lecture was listened to with the closest attention.

This discourse was followed by no less than eight tests, of so striking a nature as to be at once recognized. One we give, as it will serve to show their nature: There is—said Mr. Fletcher—a lady here (description given) who gives her name; she asks for "L. T. B." and says he is her husband. A long communication relating to private matters was then given. At the close a gentleman rose and stated the test true in every particular, and said that he was passing the hall, and, seeing the announcement, came in. Others of these tests were equally remarkable.

The evening was equally successful, although the speaker was suffering from severe indisposition. Mr. Fletcher leaves in Philadelphia a host of friends, who will welcome him back to the field of his successful labors.

Portland, Me.

On Sunday, April 3d—a correspondent informs us—Mr. Fletcher was greeted by large audiences on his return to Portland; in the evening Mrs. Helen Palmer assisted.

On Monday Mr. Fletcher opened a course of three lectures at North Wayne, Me. Strange to say, the Methodists contributed their vestry and the lectures were crowded to overflowing.

Dr. C. J. Ratchard, the efficient healer, has stirred up the people with his extraordinary cures, and introduced Spiritualism to the people round about the country, and they were prepared, through reading the *Banner of Light*, to hear something out of the usual run. Dr. Ratchard has not come prominently forward as yet, but the future is sure to hold plenty of work for a man endowed with such useful gifts.

Wednesday evening Mr. Fletcher's lecture upon "Egypt as I saw it" filled Good Templars' Hall, and was a pronounced success. Thursday he was in attendance at the weekly meeting in Portland, and devoted the evening to the answering of questions, giving tests, &c.

Mr. Fletcher speaks in Portland in April, in Philadelphia in May, and has been engaged for the entire meeting at Neshaminy Falls. He will also speak at Lake Pleasant Camp Meeting, Lake Sunapee, &c. All letters to be addressed care of *Banner of Light.*

Geo. A. Fuller's Meetings.

We are informed by a correspondent that Mr. Fuller lectured in Ferren's Hall, Manchester, N. H., Sunday, April 10th. In the afternoon the speaker traced in a graphic manner the progress of the spiritual movement, and gradually unfolded the true mission of Spiritualism.

In the evening he repeated, by special request, a lecture delivered upon a previous visit to this city, upon "Jesus of Nazareth, His Position in History, and the Relation of His Teachings to those of Modern Spiritualism." The hall was crowded; and although the lecture was quite lengthy, yet the closest of attention was paid throughout.

At the close, Mr. Edgar W. Emerson, of this city, gave tests from the platform. He gave in all—it is reported—twenty different communications, with full names, incidents of their lives and peculiarities of the individuals. Nearly all were acknowledged as true.

This Society is in a fine, flourishing condition, and is growing as rapidly as is consistent with healthy growth.

Mr. Fuller lectures next Sunday, April 17th, at Leominster, Mass.

☞ A correspondent writes from Worcester, Mass., April 11th: "Dr. H. P. Fairfield is calling together large and intelligent audiences in this city. He lectured here April 3d and Sunday, 10th, and he is engaged to lecture for us again on Sunday, 17th. The society is in a growing, prosperous condition. The Anniversary was justly and righteously observed. Dr. Fairfield speaks in Lynn, Mass., Sunday, April 24th, and in Beverly, Mass., Sundays, May 1st and 8th. He would like to make other engagements, for which he may be addressed P. O. box 275, Worcester, Mass."

The Secular Press Bureau.

To the Editor of the Banner of Light:

We claim our millions of Spiritualists; and Spiritualists are all thinking men, most of them earnest ones. We all desire the spread of our grand and glorious faith, which is freighted with blessing for life and for eternity to every new recipient of it. We are astonished at the ignorant blindness of those who will not open their eyes to the celestial light of its evidences, and indignant at the scornful ostracism of which Spiritualism is the object on the part of the vast majority, composed of mere routine religionists, sense-bound materialists, and thoughtless indifferentists, living for the interests and concerns of this short span of life alone. We all look forward with confidence to the coming time, when the light now only a rising dawn on the horizon of our modern civilization, shall illumine and regenerate the world, differing from the sun in that it will then know no setting.

We know that our Spiritualist papers, precious and dear as they may be to ourselves, reach but few occasional readers beyond the circle of those who need no convincing. I have heard no estimate beyond forty or fifty thousand subscribers for the whole of them together. Yet here we have the mortification of reading in the last *Banner of Light* your article on the fourth page, headed "Trial of Spiritualism and its Enemies," referring to Prof. Brittan's splendid reply to Dr. Hawley in the *Saratoga Post*, entitled "Trial of Spiritualism and its Enemies," and on the eighth page the beggarly account of subscriptions for the support of the "Secular Press Bureau" under Prof. Brittan's zealous and masterly direction, amounting thus far for this year only to about $800, (for the whole of last year it reached only that of about $1300,) while his cash outlay cannot be less than $300. And in each of these two years the noble contribution from some anonymous donor (only one, but a Spiritualist indeed,) was $500. These subscriptions ought not in any year to fall short of at least $5000.

Estimating an average of three readers per number issued by the secular papers which published his articles last year, Prof. Brittan brought the defense of our Spiritualism before probably not less than two millions of readers, few of whom would otherwise have ever read a word of our evidences and arguments. He addresses the secular editors only when they have written or admitted to their columns articles of hostility against us, which furnish a fair ground for appeal to their justice for the privilege of a reply. And his tone is always so courteous, his style so elegant, his knowledge of the subject so broad and thorough, and his reasoning so lucid and logical, that no small number of them feel that they are gracing their columns while honoring themselves by the act of fair play in publishing his masterly answers in our behalf. His work is incomparably the most important and valuable that is now being carried on through this potent engine for moving worlds—the Press. Every true Spiritualist ought to "hold up the hands" of such a worker engaged in such a service, and thus to take his own part in helping the doing of it. There are many thousands among our own number, to whom it would be a small matter to economize a dollar a year to support, encourage and *extend* the operation of this "Secular Press Bureau," which I am glad to see you substitute as a title for that of "Editor-at-Large." This Bureau ought to have a couple of good rooms, a good short-hand writer to receive dictation, and two or three assistants for copying and other collaboration, under Prof. Brittan's direction. He could then do, I am sure, tenfold the large amount of work now accomplished, and with a mind so relieved from care and mechanical labor, that it would be even improved in quality. Surely the appeal which speaks in this mere suggestion of the facts which experience has now established, cannot be in vain.

Very respectfully, J. L. O'SULLIVAN.

59 Lexington Avenue, New York, March 12th.

The Mansfield Contribution.

It is with a grateful sense of the brotherly kindness and noble liberality of DR. J. V. MANSFIELD, that I am enabled to report that his proposition to give his services in answering sealed letters for the benefit of the SECULAR PRESS BUREAU, for the period of sixty days, has resulted in adding the full sum of One Hundred and Sixty Dollars to the Fund. The time expired on the 22d ultimo, and it should be understood that any and all letters received since that date will be answered in the personal interest of the Medium alone.

Dr. Mansfield is a gentleman of very generous nature, and we know of no man living who has contributed more in proportion to his means to advance the general interests of the Spiritual Cause. He has always shown a cheerful willingness to aid in any and every effort to promote the truth for which he was so early called to "labor and suffer reproach;" that he is one of the most helpful of men is a fact confirmed by years of personal observation.

It is to be remembered that our friend does not make his liberal contributions from the treasury of abundant means, nor even from a modest competency; and yet, since the beginning of 1880, he has given nearly One Thousand Dollars, in one way and another, to advance the interests of Spiritualism. In our ranks, at least, such self-abnegation merits the most honorable recognition. All who really believe in a reciprocal interchange of kind offices, will remember and respect the just claims of Dr. Mansfield. He is a ready and willing worker, whose devotion to the common interest is most worthy of imitation. The loving heart always moves the helping hand.

In this expression of thanks to Dr. Mansfield I am not unmindful of those who seconded his proposal, of the kind offices of Mrs. Mary A. Newton, nor of any who have otherwise contributed to the Secular Press Bureau Fund.

S. B. BRITTAN.

The Connecticut "Itinerant" Law.

To the Editor of the Banner of Light:

As anticipated by my last letter, the bill requiring a license fee of twenty dollars per day of itinerant doctors, not inhabitants of this State, has passed the Senate, and only awaits the Governor's signature to become a law.

The penalty for curing the sick by such itinerants without a license, therefore, is twenty-five dollars for every day they so practice; therefore our modern apostles who "Go forth and heal the sick," according to the divine injunction, can govern themselves accordingly.

How fortunate for the great Physician of Nazareth that his advent was made A.D. 1, instead of 1881, for, though illy treated by the doctors of the law in many respects, He was allowed to freely practice the healing art at all times except on Saturday. His "second coming," no doubt, will be postponed until His friends can secure legal protection; for, under the present law, He and His unlettered fishermen would be arrested as "medical tramps."

It is strange to what extent legislative folly can be carried. BYRON BOARDMAN.

Norwich, Conn., April 9th, 1881.

That "Pharmacy Bill."

To the Editor of the Banner of Light:

The Pharmacy Bill now before the Massachusetts Legislature *includes all persons who "dispense non-poisonous medicines."* Any persons who have been cured by parties not recognized by medical colleges as physicians should *at once see or write* to their respective senators and representatives, and ask them *not to vote away the rights* of their constituents to employ any person whom they choose to *"dispense medicines,"* even if they *are* not recognized as physicians.

The proposed Bill either is intended to reach the non-diplomatized physicians or it is not. If *not*, the two following amendments should be made, which would render the Bill clear as far as regards *"dispensing medicines"* by any one but druggists. Sect. IV.: *"Whoever,"* should read *"Any druggist that"* in its stead. Sect. VII., after *"physician"* insert *"and other persons."* The idea of medical compounds *put up by a particular formula* closes the door to progress, and in itself should be sufficient ground to kill the Bill. A. S. HAYWARD.

Boston, Mass.

Anniversary Celebration by the Brooklyn Spiritual Society, Conference Meetings, &c.

To the Editor of the Banner of Light:

Anniversary day, which was celebrated by the Brooklyn Spiritual Society on Sunday, April 3d, was a glorious occasion, and will long be remembered in the annals of Brooklyn Spiritualism. I shall see that a full report of our Anniversary exercises is sent to the *Banner of Light*. I cannot, on account of other engagements, keep up the reports of the Everett Hall conference meetings with the regularity that I have heretofore done; but so important is the work that the Brooklyn Society is now doing, that I confidently expect that some other member will supplement me, if not (as I hope will be the case,) supersede me in making regularly brief reports of our conference, lectures and discussions, which were never more *interesting or important* than now.

Dr. J. R. Buchanan will deliver the opening lecture in Everett Hall, next Saturday, April 16th.

C. R. MILLER.

17 Willoughby street, Brooklyn, N. Y., April 11, 1881.

☞ The "Quack" bill has been signed by the Governor, and becomes a law.—*The Fox Lake (Wis.) Representative.*

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