VOL. XLIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 23, 1881.

\$3,00 Per Annum, Postage Free.

NO. 5.

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# Kanner of Bight.

BOSTON, SATURDAY, APRIL 23, 1881.

The Spiritual Easter; Closing Session in Boston Music Hall; Address by J. Frank Baxter; Remarks by Various Speakers in Attendance, etc.; Commemorative Exercises in Springfield, Worcester, and Lynn, Mass.; Manchester, N. II.; Essex Junction, Vt.; Cleveland, O.; and Harrisburgh, Pa.

The evening session, at Music Hall, was characterized by even a larger gathering of the friends than during the day. Mr. W. J. D. Leavitt opened the meeting with a concert on the great organ; after which George W. Coots and Miss Jeanette Howell (both being heartily encored) gave demonstration of their proficiency in the elecutionary art. Miss Howell (to particularize) is a young lady of much talent and promise, and her first selection: "King Robert of Sicily," was rendered in a style which we, have never heard surpassed.\* These exercises prepared the way for the following thoughtful

Address by J. Frank Baxter.

"If Christ be not risen, your faith is vain," was preached and written to the ancient Church by St. Paul; and the same is accepted by the modern Christian Church. The story of the resurrection of Jesus affords the base upon which the Church rests. By it Christians arrogate a belief in immortality; in fact, cling to it as the sole teacher of a future life. It is not, then, surprising that a day should be set apart by Christendom to celebrate the birth of one through whom it believes immortality to have been brought to light; or that an Easter Sunday should have been established, whereby the religious world may memorialize so important an event as his resurrection. Then when the Easter anniversary shall shortly be, we shall rejoice to hear, yes, to join with Christian people in singing: Address by J. Frank Baxter.

"Come with high and holy gladness,
Chant the grand, triumphant lay;
Not one touch of twilight sadness
Dims our resurrection-day.
We who share Christ's toll and strife
Share in his immortal life.
Death is vanquished, man is free;
Soul hath won the victory."

This faith in immortality is the result of a firm and, we believe, intuitive desire—an im-planted seeming fact of man's nature—because of which he has ever been found, as we now find him, yearning for positive assurance of this belief he naturally entertains. Many have accepted the story of Christ's resurrection as sucl an assurance, and their faith has been strength-ened. This event, then, which corroborated their faith born of intuition, is a memorable one, and it is no marvel that an Easter morn should be ushered in by merry, ringing chimes and the day spent in carols, anthems and re-joicings. Butaiterall, assurance of immortal life does not and capact rays on a belief in intuition does not and cannot rest on a belief in intuition or on a belief that Jesus was resurrected. Do we know this longing to be intuitive, do we know Jesus arose from the dead, then can we assert immortality a fact, and write truthfully above the tomb "Resurgam"; but it is at most a faith still, a mere faith in the Record—faith i afalli still, a mere faith in the Record—faith in the Book, too, as expounded through the preacher, that is productive of so much joy of anticipation. Query: if faith inspires such pleasure, if belief affords such comfort, what must be said of knowledge pertaining to this great question of continued existence—be said of actually demonstrated facts, as proofs of immortal life, and, still further, of his immortal presence? Would not a day which brought to man's notice a train of circumstances, which upon careful investigation proved conclusively his life ful investigation proved conclusively his lifeternal, which brought facts as substitutes fo beliefs in immortality, which supplanted his faith with assurance, or, perchance, led him out of atheism and materialism into a knowledge of his continuity with a spiritual as well as physical world, be worthy of as much notice, to say the least, among those to whom this certaint; has come, as the Easter day among the Christians? Ay, would not the anniversary of such a day be more momentous? It is the Thirty Third Anniversary of just such a day that mil lions, on this 31st of March, are observing. Each year we notice, as the time returns, the num bers of services in its celebration are increased and more largely attended; and we believe the time is not far distant when it will be most gratefully acknowledged and commemorated thankful hearts among all the civilized na tions of the globe.

Credulity and gullibility are reprehensible, but a skepticism which denies, without having investigated what it denies, is simply contemptible. No one that has lived, or who now lives, can assert and maintain that man has no spirit that no spirit survives the body—that no spirit departed can reappear, reconverse, recontrol. He may say he does not believe, and so should declare till convinced otherwise; but he becomes impertmently dogmatic when he goes beyond this limit. There are certain skeptics who declare that there never was one wellauthenticated instance of spirit-return, even though the possibility be admitted; but this can only be entertained as opinion, because there are so many equally matched judges as themselves who have asserted, and now maintain, a contrary belief; therefore we are justified in arraigning their right to this assertion as a con-

\*FLORAL OFFERINGS.—Miss Howell received a basket of lowers, from friends connected with the Lyccum, at the close of her readings. During the day Mrs. Maggie Folsow who had rendered important and effective service in the incrests of the celebration | received a basket of flowers from number of friends in Hingham. A choice bouquet was use presented by the Lyccum to Miss M. T. Shelhamer,

clusive objection—at least so far as others than themselves are concerned, and unless they have made long, patient, earnest and honest research into the matter. "But see the exposures posted before the world by those competent judges who have investigated and divulged so much of trickery!" Considerable might be so much of trickery!" Considerable might be said as to the competency, animus and fairness, as well as judgment, of many of them; but assuming all to be fair and able, let us remember that every instance of error and imposition discovered has no rightful and positive value, or in our courts of justice would have no lawful weight whatever in the argument against the facts of Spiritualism, however destructive it might be, or would be, against the one single fact; though it would enforce, and these things do, and we are thankful, stronger evidence and more careful study. We are not exonerating frauds, and no honest Spiritualist desires to cloak and encourage dishonesty. But we Spiritualists do ask, and the public should not be so projudiced as not to desire, what all courts of law demand, a hearing of both sides before judgment is pronounced. ment is pronounced.

This is a wonder-seeking age, and mediums have been sought not alone for communications from the spirit side, but simply to see the marvelous—to gratify curiosity in relation to the mysterious. This is the case particularly with the materializing mediums. The demand upon the few mediums through whom this manifesthe few mediums through whom this manifestation of materialization has been or is given, was and is so great, both on the part of Spiritualist and skeptic, and the conditions under which it has seemed and seems necessary to give it, have proved and prove so tempting to charlatans and tricksters, that fraudulent demonstrations have been and certainly are practiced. We are glad from the bottom our heart when the exposure of such comes. It is a matter of deep regret that some of our genuine mediums, dissatisfied with the meager manifestation the conditions of the time could only permit, and tortured by the disappointed, perchance tation the conditions of the time could only permit, and tortured by the disappointed, perchance angry and threatening looks of the investigators, and, too, led on by the attractions of paltry rewards, have been enticed or driven to deception. Aside from arrant charlatanry, let us observe the genuine medium. Sensitive as he is, he is obligated, if he would yield at all to public demand, to submit himself to all kinds of influences. Take into consideration him and his attracted spirits, his visitors of all dispositions, characters, degrees of culture, manners of continion, and stages of morals, with their attions, characters, degrees of culture, manners of opinion, and stages of morals, with their attracted spirits, and what a promiscuity of influences must be brought to bear. Every medium should—and if he loves his cause above else, will—exercise his utmost strength in being scrupulously conscientious toward right action and devotion to veracity. What we say of the medium applies equally to the investigator, and wholly so when a medium loses his individuality in a control of spirit or spirits. Does he reity in a control of spirit or spirits. Does he require truth, let him be truthful himself. Does he desire spirits of a pure order, let him purify himself. Recently we have noticed full reports of the alleged exposure of some who have claimed for themselves the gifts of mediumship. But we noticed that although the parties inves-But we noticed that although the parties investigating demanded honesty on the part of the mediums, they had no scruples in being decidedly dishonest themselves, and in the support which a prejudiced patronage and bigoted church assured, had no compunctions in telling through the press how they themselves cheated to bring out cheat; required their mediums to be truthful, but had no hesitation in lying themselves. In view of these facts and others, we must wait. We do not stand here and say no exposures of trickery have been made, but no exposures of trickery have been made, but under the circumstances we hardly know yet where to lay the blame for much of it—on spirit, medium, or investigator. Being judged from the reports given, the enemy who takes the least advantage of the least deception on the part of the medium or a controlling spirit, is as bad as the medium or spirit, and if any manifestation is secured, it is likely to be marked by the character of one or the other. This coat we throw down, and he whom it fits is welcome to it.

There is to be noticed on the part of bigoted skeptics—not all are bigoted, for many are honest—that although no theory can be offered to offset the spiritual explanation of multitudes of

offset the spiritual explanation of multitudes of acts, yet the whole are pronounced a humbug, n view of the fact that one little circumstance looked like cheating, or because certain alleged spirit manifestations have been duplicated by spirit manifestations have been duplicated by some sleight-of-hand performer. Frauds, when known, are to be denounced by those to whom the knowledge has come. We do not believe in countenancing them, either by charitable criticism or by a maintained silence. But let us confine our denunciations to the perpetrators, and their wicked and nefarious acts. Why is it that Spiritualism is so attacked when certain of professed mediums or believers have gone astray? Why not as well attack Orthodoxy for the follies and immoralities it covers? Not that the follies and immoralities it covers? Not that we would seek to justify an error in Spiritualism, because society upholds so many wrongs and criminal acts, or because the church "pampers pride and winks at ain"; but inasmuch as they pass up he and in passing gather up their they pass us by, and in passing gather up their garments, lest they become polluted by touch-ing our own, we would like to say:

"Let them be first to aid and bless, And not the first to east a stone: The while their robes of righteousness Are over vile corruptions thrown."

Are over vile corruptions thrown."

It has been said "There is no royal road to success," and surely Spiritualism, like all other important truths, has been obliged to maintain its position against all conceivable oppositions without and contentions within. But it has successfully combated all obstacles, endured much thrown upon it by unprincipled individuals, cast off many most offensive burdens, and surprising is it to note how constantly it has gained in strength. Does it not speak of an inherent power underlying, and of the truthfulness indwelling it? What could have stood so much and lived, save truth itself? Spiritualism is, because in the history and logic of events it is, because in the history and logic of events it must be. It never was more alive than now. must be. It never was more anye than now. Facts are, as they have been, stubborn things. Theologians, materialists, scientists or others could not and cannot cope with them. Spiritualism withstands all shocks, simply because "Truth is mighty, and will prevail." We may sing of Spiritualism, as we do sing of Liberty—indeed Spiritualism is liberty.

"It lives! it lives! and ne'er can die," March 31st, 1848-March 31st, 1881; a period o thirty-three years. But we do not assume Spir itualism to be only this old. The matter of spirit intercourse has not been vouchsafed to us and ours of this age as an exclusive privi-lege, but has been held a fact by all mankind in all ages. History informs us that something similar was common among the Egyptian priest-hood between four and five thousand years ago, and that three thousand years ago, and that three thousand years back it passed from Egypt and became familiar throughout southern Europe, while a thousand years later its working was noticeably great among the Greeks and Romans; and in the days of Jesus and his disciples it was of very common practice and belief. It has been asserted by an emisent shelps the tall religious of force thrown nent scholar that all religions, so far as known,

have recognized the facts of spirit intercourse among their followers; and with the exception of the Confucian or Chinese religion, they all claimed their foundations in direct spirit communion. Confucius, Herodotus, Plato, Pliny, Xenophon, Seneca, Socrates, Virgil, Homer, Cicero, Demosthenes and many others, besides a record of uninterrupted intercourse with the large number of the early Christian fathers, have left us their testimony. Startling supernatural(?) occurrences, it is recorded, have attended the births and deaths of great historic personages, as, for instance, those of Mahomet, Jesus, Romulus and Casar; also the establishment and downfall of cities and empires, as observable in the history of Rome and of Jerusalem. Searcely a though they were only intended for the "orhistory of Rome and of Jerusalem. Scarcely a page of sacred history but that phenomena are recorded and teachings are convoyed more or less in harmony with what we to day understand as Spiritualism.

recorded and teachings are conveyed more or less in harmony with what we to day understand as Spiritualism.

Allusion is here made to these things because so frequently are objections raised to Spiritualism in consequence of its so recent origin. Why should its advent have been delayed till the middle of the nineteenth century, since the spirit-world, comparatively speaking, has ever been inhabited? To this we answer, its advent is not recent—is not limited to thirty-three years, nor thirty-three hundred years, but dates back to ages unknown. In the light of this, the believed as spoken "Thus saith the Lord," assumes the possibility of a more rational meaning, if not a more intelligible interpretation. In this aspect, too, the worship of tutelary deities, gods, etc., finds explanation, and we are hereby shown whereby it was that in those early and unadvanced ages Polytheism found so many ready adherents. The fact becomes apparent that gods, demons, angels, messengers, spirits and all other celestial visitants, were, after all, as now, but human beings—mortals clothed upon with immortality.

It is not, either, that the mode of its manifestations is especially new, that we limit Modern Spiritualism to thirty-three years' growth, for "raps," as implied by the conversation, at the time of Peter's release from prison when Rhoda was sent to the gate, would teach to the contrary. As to "table-tippings," history tells us that nearly five thousand years ago the Egyptian priests were edified by the gods, who were accustomed to move and tip their consecrated tripod—or three-legged stand—which was placedin a large round basin, and by these movements point out certain letters and symbols, from among the many engraved on the basin's margin, sufficient to convey their revelations. And, may we ask, what was the signification of David's prayer, viz., "Let their table become a snare before them"? Then again, independent writings, suspending of objects, levitation of persons, materializations of hands, of individuals, cases of tr

charaudience, etc., all has been long previous to the present century.

Truth, per se, is persistent—it was, is now, and ever will be. Truths are stubborn facts; and facts are stubborn truths. Truths are not revealed at once, and if not apparent it is not because the truth is not, but because of man's insufficiency. Nature's facts are exposed to him only advanced enough to comprehend. The earth was globose for periods before the advent of organic life—in fact, assumed its spheroidal form while in its igneous and plastic state; yet form while in its igneous and plastic state; yet it is evident that in Moses' time no one believed it otherwise than flat. Indeed, Genesis true, it would seem God himself did n't know it was round. But it was then a fact, as now, that the the sun, as well as rotating on its axis, as were all other planets; and that most of the motions of the stars, planets and sun were apparent rather than real; but although this was true then, ages must needs go by before this truth became admissible. Some 2000 years ago a philosopher declared and attempted to prove out of existence the world ignored the idea—put out of existence the thought, by stamping the soul from the man. The world toiled on in ignorance till the truth once more appealed to Copernicus, who acknowledged it and presented it as a discoverer—but found it useless, for the world was not ready then. More time passed, and Galileo found this truth knocking at his door. He received it—he advocated it—was punished, nearly to the extinction of his earthly existence, and died possessed of it, leaving only a few believing, while the world, as a whole, ignored. Columbus and Kepler followed, and with the practical demonstrations of the former, and the revelations and experiments of the latter, the possibility of the truth became apparent—its probability gained place in public opin-ion—and then, after all these thousands of years, the truth became acknowledged as such.

This was within three hundred years, and at a time when the age was ripe enough to receive it—and it could not have been before—that science came forward and secured it for the world, and to day our little children are wise in scientific fact where a few years since wisdom was ignorance. This is illustrative of the persistence of all truths, including that of the persistence of all truths, including that of Spiritualism. It is a fact no greater to day than ever. As a truth it is important, and as a truthful fact is, as it has been and as it will be, persistent. We can trace its efforts to establish itself through all history. We can see its efforts in ancient 'days, and how through the ignorance of those days it was often misapprehended and misinterpreted. As an illustration of such misunderstanding we may see it in the beliefs of the people of old, relative to God's alleged messages to men through certain dealleged messages to men through certain de-nominated prophets and chosen leaders. Cernominated prophets and chosen leaders. Certainly, the communications said to have been given from God, the visitations, commands and actions of Jehovah, as recorded, are altogether too human, not to say brutal at times, to be attributed to such a source. We cannot comprehend, if Christians can, how God ever could condescend, while it is plain to see how, allowing spirits of men to have an individual con-scious existence after death, and to be communicants with earth, they would, in accordance with the law which draws like to like, lower themselves to act the part of their liking. We might select portions of the Bible relating to the recorded dealings of the purported Jehovah, Lord and God with man, but you are conversant and it is needless, so we will ask you to recall them; and, having done so, let us ask further, if they are not belittling to such be-ings? Are they not insignificant in a being of omniscience, omnipotence and omnipresence And yet again, are they not more probable, more significant, when read in the light of human spirit-visitations?

But whatever interpretation we give to these commands, direct and indirect, from God, as in Scripture pronounced, or whatever we may think of his reported works and acts, aside from all these, is the record of incessant angel visits and voicings. Said the Rev. Dr. Lyman Beecher: "Take the spiritual phenomena from the Bible, scarcely aught else would remain." Said the Rev. Dr. Burton, speaking of the Bible: "It is a book of visions, of spirits, and of marvelous dreams."

Even so: and not only the Old, but, also the

Even so; and not only the Old but also the New Testament is replete with spiritual phenomena. Jesus's whole life and work were ac-

serves. Here it was that spiritual gifts began to cease—when the priests declared themselves as the authority to dictate what should be received by the people and what rejected. Although spirit revelations existed, yet it was thought they were only intended for the "ordained of the Lord" to receive and distribute. The people must accept them, the priests, as the reliable expounders of what had already been revealed or should be revealed through them, rather than seek for light through any other source. As a successful step toward awing the masses to respect this, advantage was taken of all evils and sufferings happening among and around them; beyond their ability to shun or rectify; and they were taught these things were because of God's displeasure at their attempts at wresting from Him His hidden secrets. In their intervance and fear they den secrets. In their ignorance and fear they believed. Yet the spirits came. The next step was to teach these people that they were evil spirits, and that they had no safety from their advances except through the powers of the priesthood to shelter them. Thus followed the practice of "casting out devils." Through all this time the truth of spirit intercourse was persistent—and if the manifestation occurred among the masses it was to be considered evil among the masses it was to be considered evil and of the devil; but if among the priests, it was a revelation direct from God. The priest through whom a revelation was made was canonized and exalted; while the subject known to be conscious of spirit presence was victimized and persecuted.

consequent persecution, which was the barrier

en years this man held daily intercourse with the spirit-world, and considerable many were, and are, his followers. But even these disciples arrogated and limited the possibility of spirit-communications to Jesus and Swedenborg. The Swedenborgians, to-day, although believing, in common with the Spiritualists, in a real spirit-realm, inhabited by spirits departed from this life, who have communicated or can communicate from that world to ours, discard Spiritualism as a species of diabolism, its motor evil spirits, and, like the priesthood of old, receive only that as God-sent which became manifest through certain select-it to show some fruits; and what are they?" which became mainest through certain series-ed ones, while they reject all manifestations through others as demoniacal and evil. Thus Spiritualism, though gaining position, was yet destined to further delay. It was in this Swe-denborgian period that Wesley was visited by the spirit-world, in his parsonage at Epworth, Lincolnshire, where for two months spirit rap-nings was beard—and this in 1716, one hundred pings were heard—and this in 1716, one hundred and thirty years before the "Rochester Knockings"—responsive raps to the amens of his prayers, and imitated sounds by these rappings to those produced by Mr. Wesley's knocks with is cane and Mrs. Wesley's stamps upon the

Then, in history, follows a long line of detached efforts, and we come down to the present attempt of the spirit-world designated as

Thus it is: Spiritualism, like all truths, was necessitated to wait its years and years, before it could claim aught like permanency to position. Although it has existed so long, yet, like other facts, its development and presentation in different ages and generations was left for the peoples of those times to accept and apply, as they were capacitated to comprehend and as they needed. The remotely ancient opportuni-ty, the Mosaic and Christian dispensations, the Lutheran, Wesleyan and Swedenborgian experiences, with a few others, all were, all had to be, and then, in time, came the most successful and present outpouring. Ages old—with its revivals to mark its existence in the past—we have seen how at each outbreak it has been received and treated in accordance with the received and treated, in accordance with the need for it. For three decades and more it has need for it. For three decades and more it has appealed to the world again, and the great and important question to day is, whether the world is ready to accept it now? For if not, then in time it will lose its hold and another period move by, followed in turn by a more momentous series of manifestations by which it will again appeal in the future. We have seen that until the avescut manifestation the promentous series of mannestations by which will again appeal in the future. We have seen that until the present manifestation the peoples among whom it has appeared have not in any numbers understood it, and so have not known what to do with it. We know it finds known what to do with it. We know it finds itself to-day among an educated and thinking people, a people free enough to regard it with reason. It has also appeared relieved in great measure from the oppression of early Christian dross, doctrinal dogma, and church authority, so that it is seen capable of elevating, as well as pleasing, of opening to the senses not alone the knowledge of a future existence through the return of spirits, as glorious and sufficient as this might seem, but revealing in addition a philosophy grand and sublime, a religious philosophy at that, whereon may rest, and we believe will be established, a philosophical religion, the one need of this fast age in which we are living. We feel that the world is ready for it. It looks so, at least, when, with authority, we can name the numbers of Spiritualists by millions in the United States alone, the numbers of journals devoted to its dissemination as rising seventy, and exhibit so many valuable volumes of its worthy literature; when we read the assertion of Prof. Phelps, of Andover University, that the circulation of our principal organ is larger than that of any religious newsorgan is high that it that or any legious heavy paper in the land; when we see how decidedly cosmopolitan it is, its journals, literature, lec-turers and mediums located, as well as its direct influence feit, everywhere over the world and holding out from all quarters its claims for a candid investigation to scientists, to the clergy and to the materialists; when so long a list of scientists and scholars from our own and other countries can be presented, who have attended its claims, investigated, and to-day stand firm as advocates of the cause. its claims, investigated, and to-day stand firm interfering with their morals, yet the religion of Spiritualism—which is quite another thing—

It is true, a much longer list of scientists makes men and women better. And we would

could be named who are not Spiritualists; but with few exceptions, they are not those who have examined the claims, and hence count for little in the matter.

As for the Church, we will let the Rev. A. D.

Mayo speak. He declares Spiritualism to be "the natural awakening of the American masses to the doctrines of the immortal life taught by Jesus. This movement is mightily shaking the American Church; severing great ecclesiastical hodies, rending Church, depopulating fashionably furnished temples, and every year coming up with an increased assurance to demand of the popular theology an account of its stewardship. A portion of the churches have welcomed it, and will be saved by their wisdom; welcomed it, and will be saved by their wisdom; but woe to the sect or church that sets its face against it. . . . We shall learn out of it what it means in the nineteenth century to believe in the immortality of the soul." Said the Rey, Dr. Burton, only last month, Germon of Feb. 6th, 1881,) from his pulpit in the Asylum-Street Presbyterian Church of Hartford, Ct., before his Orthodox congregation: "It does not become believers in the Bible to deny the fact of frequent communications from the other become believers in the Bible to deny the fact of frequent communications from the other world—the commerce between the seen and the unseen. I hope the day will soon come when Christians will cease to dig away the foundations under their own feet, to undermine the feet of Spiritualists." And so I might quote, in extense, from the different clergy, showing their tendency to accept Modern Spiritualism, after its thirty-three years' continual knocking at their door.

at their door.

The masses, too—the "world's people"—generally to-day receive the fact as established.
"Admit it true," say they, "for it does look plausible, what of it?" "If its age equals that. of the race, why has it not accomplished more?" To this we would say, as a truth, and yet, as old as man, like all other truths, as we have Hlus-trated, it has only been observed from time to and persecuted.

Then followed the "dark ages," where it seems as though all spiritual intercourse was effectually blocked out. Not until the days of Luther and the Reformation do we find any decided spirit outbreak again. But here men were so engrossed in the new Protestant Church, in fixing their new boundaries and keeping watch of the Catholic enemy, that Spiritualism was unimportant in comparison.

Then came another interim, bringing us down to the witcheraft days of England and Germany, extending soon after even to the newly-setted America. We not only have an evidence of the persistence of the spirit-world in those days, but also another instance of the people's misapprehension and misinterpretation and consequent persecution, which was the barrier march 31st, 1848, but rather that this revival of the old on that day was seized as an oppor-tunity offered to the age of free thought and fearless research, to know what was meant by this and similar outbreaks. Taking advantage of uncertain rans of definiteness an intelligent of those times.

Another respite, with only here and there an isolated case, and Swedenborg appeared, and the people seemed more lenient, but yet in no great numbers were moved. For twenty-seventhe spirit-world cased to act alone, and earnest, honest, intelligent, and active men and women, en years this man held daily intercourse with the spirit-world, and considerable many were, and are, his followers. But even these disciples arrogated and limited the possibility of spirit-communications to Jesus and Swedenborg appeared, and the conclusion was the result. On this day, the spirit-world ceased to act alone, and earnest, honest, intelligent, and active men and women, convinced of the presence of spirits, joined them so far as they could in the revived spirit-ual work of the ages. This revival received an impetus which has brought it down to us, and spirit-communications to Jesus and Sweden-borg. The Swedenborgians, to-day, although

> amount to? Thirty-three years is chough for it to show some fruits; and what are they?" We would answer: Many are its results. Please to observe that it is without organized effort, leadership, of proselyting; that it has led thousands from materialism to a belief in immortality; it has substituted knowledge for faith in the straight of millioner it have not provided to the straight of millioner it have not provided to the straight of millioner it have not provided to the straight of millioner it have the straight of millioner it have the straight of t the minds of millions; it has not only bridged the river of death, but illumined the same till no gloom is there; it has slain superstition and destroyed dogmas; it has unlocked historical mysteries and revealed Biblical secrets; it has encouraged humanity to action and aspiration, instead of discouraging it with theories of inability, deprayity, and endless punishment; it has given a new impetus to free thought; it has given not only man but woman a broader free-dom, and it still seeks to emancipate, as it eyer dom, and it still seeks to emancipate, as it ever has, all, black and white, male and female stell and poor, who are stillering from mental, social, or physical oppression; it has given the world new inventions; it has revealed hidden laws: it has warned individuals of danger; it has healed the sick when human agency has failed, and it has entered every reformatory movement.
>
> We may know much that it has accomplished, but we cannot begin to know the result of its secret working. Spiritualism, in and of itself.

> secret working. Spiritualism, in and of itself, is not a religion, though it possesses such, but merely a matter of fact. The lives of Spiritualists, in cases, are often pointed out and spoken of as the bitter fruits of Spiritualism. We desire to say that, as a class, the professors of our belief compare favorably with the professors of any other. Religion may become responsible for the immoralities of its adherents, but Spiritualism, as a scientific or natural fact, cannot become accountable for the morals of its acceptors, any more than astronomy, geology, chemistry or other scientific study. That scientific facts upset theologies often, is true, and in their light dogmas and doctrines crouch and skulk away. But a perverse and wicked man may investigate and become a thorough believer in the facts of the retundity and retatory motions of our earth and of the other heavenly bodies—a thorough accepter of Kepler's laws pertaining to light and attraction, or Galileo's principles of motion—a full endorser of the development theory, revealed through geology, of our earth and its intelligence of the development and its intelligence of the development and its intelligence of the development and its intelligence of the development. habitants—a follower of Darwin, or accept in-plicitly the theory of evolution—and yet re-main the perverse and wicked individual; but no one would assert his immoralities to be the fruits of his accepting these various revelations. So in like way Spiritualism comes to men as they are—good or bad, religious or blasphemous—and men as they are accept as convinced of the fact. Their morals, good or bad, are not chargeable to Spiritualism. Were we to lay blame for wickelness at the door of its promoter if not its promoter if not its promoter. blame for wickethess at the door of its promoter, if not its instigator, we should east it before that of society, respectable as it is supposed to be. 'T is true, men are possessed of religious natures, and these natures, unequally developed in different ones. 'T is true that the terms Spiritual, Spiritualist and Spiritualism, in their syntheses, imply the religious and the devotional. It is not surprising, then, that religious men should have inadvertently applied these misnomers, for we consider Spiritist and Ingious men should nave inadvertently applied these misnomers, for we consider Spiritist and Spiritism better, as conveying a more precise meaning; and Spiritualism we would have reserved for the religion which might be founded on the facts of Spiritism, and Spiritualist for that Spiritist who was possessed of so religious a nature as to aspire to Spiritualism. Then the "Particle French Particle Value Level Leventhem" would "By their fruits ye shall know them," would be significant, as relevant, when applied to Spiritualists, and wholly inapplicable as fitted to Spiritists. But although Spiritualism as a fact finds men and women as they are, never

here say that any phase of this religion or any other that does not make us better men and women, that does not prepare us for more usefulness in this life and so iit us for a higher sphere in the other, we consider of little value; and any plan of religious organization that does not have a tendency to develop the religious to develop the religious of the consideration of the belief that man must be born again—we believe in a thorough

ious element of our nature will accomplish but little real good. However much we may wish Modern Spirit-

ualism had done, or desire it to do; however much we may regret its humble origin, or be pleased with its rise from those surroundings; however much we may be exercised in favor or distayor of its varied manifestations, in accordance with our fastidious tastes, we should see by this time that it is in the hands of no man, or body of men, to direct. With no respect to our wishes, or considerations as to our ideas of the fitness of its modes or matter, we have learned that, as inaugurated by the spirit world, so the spirit world has developed it and will inso the spirit world has developed if and will in-dependently carry it forward, to successful issues. Surely this spiritual movement is a revolution and we are in its midst. Against most fearful oppositions from without, and amid shameful contentions within the ranks of Spiritualists, Spiritualism, as if unmindful of rhese jars, has silently and surely made its on-ward way. By the persistence which belongs to truth, by its own inherent power, has it forced its claims, and by the same it marches on conquering and to conquer. Let us mark the fact that Nature's revelations—and Spirituthe net that Nature's reventions—and Spirith-alism is one—are flats of the Abnighty; and who shall declare that such will not prevail? "The New York Enquirer sounded the voice of the land when it declared Modern Spiritual-ism to be 2000 goods for the gar?" That

ism to be "the great fact of the age." The world has received most palpable evidence of this truth. See what testimonies of the abiding influences of Spiritualism are portrayed in art. mechanics, theatre, church and character. I need not descend to detail facts, showing you the modifications, new ideals and creations in art : how the eyes of materialistic and scientific art; now the eyes of materialistic and scientific men have been opened to the facts of newly pre-sented forces, motors, laws, dimensions and dis-coveries; how medicine has been modified or superseded by other and better powers; how "regular" M. D.s and "old school" physicians have been chagrined at the superior insight and treatment by clairvoyants, mediumistic and magnetic healers, and the utter unrest and anioyance of these M. Dis at the repeated cures noyance of these M. D.s at the repeated cures of cases, hopeless and given up at their hands, by these same spirit-gifted or self-constituted natural healers; how the "muses," have put in poetry and prose the spiritual, and how much spirit-given and directed literature has been chosen and choicely placed in our libraries, journals and homes; how much of Spiritualism is sung and taught through musical gents at the fireside, in the Sunday school, and the street, even; low often inspiration takes possession of our orators and our clergy-even beyond their accounting; how many an inventor resolves his genius to a spirit; how the playhouse, as a portrayer of the standard lesson stories of the day, never omits its segues of the spiritual where the tale offers the slightest op-portunity; how the church has become moved to see Modern Spiritualism as superhuman, and, in some instances, as identical with the Au-cient! how men and women are led to assert and keep their manhood and wemanhood, to grove to you the permeating influence for good. Spiritualism has been marching on and hurling its thoughts, unheeded by the many. Even Spiritualists, in many cases, have sat back, pleased, 't is true, to think of the loved ones departed as near and able to manifest, able to give us their thoughts, yet failed to see, in great measure, the import of their teachings; failed to notice how these thoughts have been working against all things by which the mind of man as been chained, been engrossed in the mani-stations, but unobserving as to their effect; until is inaugurated a general practical reform in all departments, that has roused the races from apparent lethargy and lifted them from darkness into light.

from apparent behavey and lifted them from darkness into light.

There are those who fear. They are inside as well as outside our ranks. They maintain it is better that truth be withheld at times lest offence is given. They hear an higestoll, a Denton, a Chainey, a Wheeler, and they are shocked —that is, not for themselves it may be, but for some neighbor—some friend who is: still in the church, yet who ventured out to hear. When we go to listen to Orthesdoxy from the publit; that is what we expect to hear, however distasteful it may be to us; so when one from church comes to listen to heferodoxy we take it as a matter of coarse that he is prepared to hear heterodoxy. One thing is some: Truth nover fears and can never suffer so long as left free to defend itself. Truth carries a sharp axe, and it loss off a branch here and there from the trees of belief as it sees need of such pruning, and if the tree is decayed to its heart, or is yielding poisonous fruit, it ceases to lot, and sees its duty is to chap at the base, and then not leave it until every root and fibre is wrested images and wooden deities, or nearer home, among Christian man-worshipers and supplicants to personal gods. Recognizing, however, the worshipful and religious in man, it teaches him rationalism id his religion, and his devotion to the same. Destructive it has been and is of shallow forms and heartless ceremonies—of unfounded formulas and their consequential dogmatic errors—of helefes in the infallibility of all demands and their consequential dogmatic errors—of helefes in the infallibility of all themselved to be the same helefes in the infallibility of all themselved and the period of the period of the part of the period of the part of the proceeding speaker had also given. It had been a Spiritualist for twenty-four years, and was one now—without an in the tree in the priod of the priod of the part of the priod of the part of the priod of the part of the priod of the priod of the part of the priod of the part of the priod of the priod of t unfounded formulas and their consequential dogmatic errors—of beliefs in the infallibility of men, books and creeds—of evils and crime: but constructive of natural law, scientific fact and reason. It bids success to whatever tends to the world by the new dispensation—taking reason. It bids success to whatever tends to elevate and ennoble man, woman or child; but aims to defeat whatever tends to their degradation and ruin. It rains blessings on all which tends to make them good; but visits vengeance dire and curses deep and strong on that which leads them to error and sin. And directly to the church, we would say, it honors and upholds all that saves sonls, but it despises and would sink into utter oblivion all that damns them. Thus Spiritualism is destructive, but it is also constructive—and if needful reconstructive. It is likewise offensive as well as defensive. The church sees the inroad Liberalism and Spiritualism are making into its domain; it yields dogma after dogma, reluctantly it is true, holding alism are making into its domain; it yields dog-ma after dogma, reluctantly it is true, holding tenaciously on till the force of progress is im-possible longer to resist. To-day no one en-dorses the "creed of the rathers" literally—the "articles of faith" need only to be accepted in part to insure membership, and those subscrib-ed to in the light of as liberal an interpretation as compatible with the text; and even the Bible itself—("God's own written word")—is so out of ioint with the times as to need re-translation. joint with the times as to need re-translation and re-construction. It is not the man who preaches doctrine that is desired to day, but he who will subscribe to it privately, and say the least about it publicly. Churches vie with each other, seemingly, now, to see which can offer the best "drawing card" in the shape of elaborate and fashionable music, trained quartettes, and eccentric ministers. We find no fault; we merely note it, as also its

significance. Whither are they tending? Are they voyaging, or are they drifting? We think the latter, for on every hand we hear them ask, "What do your spiritual and liberal reformers propose to give us a substitute for that you have destroyed, or would destroy?" Certainly, we would not tender another superstition. As we said at the start, we give you knowledge for your faith. Although we would retain the Bible as a valuable and historical record, yet as a matter of God's revelation, we would open the pages of Nature in preference to the Bible's: therein we bid you read and become conversant and obedient to natural law recorded there, and obedient to natural law recorded there, rather than pin your faith on speculative dectrines derived from the Scriptures. We have no objection to anything Scriptural, however, if comportable with natural development. We would set your Bibles, your creeds and your "articles" aside, while you study science, art and philosophy, that you need not feel the necessity of reconciliation. We read direct from the Church Catechism and Faith Articles, "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him, sinned in him and fell with him." For this false doctrine we offer for your consideration the possibility that man-

study of, preaching and discussion upon the important subject of generation; or, as it has so tersely and pointedly been put, we would have man born just right the first time, so no need would exist for his being born a second time. For prayers we would prefer firm resolves; for oaths, affirmations on honor; but as a concomicoatis, agrimations on nonor; but as a concomi-tant we would add, works are absolutely ne-cessary. Although we like order, system, and a time and place for everything, yet we would de-stroy all rites, ceremonies, forms and symbols, in so far as they were mockeries. So far as a future heaven or hell, as a reward for our good-ness or a doom for our wickedness we profer ness or a doom for our wickedness, we prefer people not to concern themselves; but to con-tinually strive to make a heaven here, in this life, and to keep out of hell here; and we would desire to see men do right simply because it is right, and avoid wrong because it is wrong. We would take away fear—that great theological bugbear-and substitute love; for ignorance, we suggest knowledge; for selfishness, generosity; for love of power and arbitrary sway, toler ation: for bigotry, reason. This is, as a part of its work, the mission of Modern Spiritualism in this great revolution that now is. This revolu-tion we commemorate, as we celebrate our Thirty-third Anniversary of Modern Spiritualism on this 31st of March, 1881. Mr. Baxter preceded and followed his dis-

Ar. Daxter preceded and tonowed ins discourse by your selections, accompanying himself with a cabinet organ—his efforts in this direction being crowned with the pronounced success which always attends his musical contributions, wherever presented. He then, entertained the people still further by platform tests, which were evidently appreciated to the foll

full.

Among others of the invisibles whose names and descriptions were given by Mr. Baxter (and mainly recognized by his hearers) during this part of the service, may be mentioned; Charles Tay dis father, R. L. Tay, or Rufus, being also mentioned); Dayin S. Pennelli, Anna S. Corn; George L. Bingham; Dr. Aurelius Weymouth; George Talbot; Sarah C.Tuttle (the manner of this spirit's decase—suicide by drowning—being given, and the -satisfied by drowning-being given, and the place, Southworth's Pond, Stoughton): RACHEL MARTIN, or MIS, JOHN C. MARTIN, and ALMENA R. MARTIN (both of these ladies being at once recognized through the efficient work they had accomplished in the Lyceum movement in Cambridgeport, Mass.); CAPTAIN WILLIAM BARNI-

At the close of these tests Mr. J. B. Hatch, under whose efficient management the celebra-tion had been 'carried out, returned thanks to the Spiritualists of Boston and elsewhere, who the Spiritualists of Tosson and eisewhere, who had so kindly seconded by their attendance the efforts of the Shawmut Lyceum to appropriate ly remember the day; and announced that he had secured Music Hall for the celebration of

had secured Music Hall for the celebration of the Thirty-Fourth Anniversary, March 31st, 1881; also for the first Sabhath in June, 1881; on which date the Shawmut would hold its session for "Flower Sunday." This announcement was received with applause, vigorously expressive of the endorsement of both projects.

Capt. Holmes at this point stated that, notwithstanding the lateness of the hour, he proposed to move onward in the carrying out of the original programme; and should therefore call upon the speakers present to offer brief remarks as the concluding feature of the meeting. Under this ruling be would introduce Mra-Morse, of Albany, N. Y.

Mrs. Morse briefly addressed the audience upon the progressive character of the spiritual movement. It could never, she said, crystallize

movement. It could never, she said, crystallize into a creed, but would be ever found ready to meet the gradual outerachings of the human mind for added truth. We had in it a religion which asked us to worship at no shrine save that of humanity's best interests. She spoke in clear and forcible terms of what the much-

Spiritual Philosophy.

John Wetherbee, being carnestly called upon for a speech, excused himself for the reason which the preceding speaker had also given. He had been a Spiritualist for twenty-four years, and was one now—without an If! It was not a matter of hope or faith to him—he knew Modern Shiritualism to be true—it was the bed-reek of all human conditions. Had he the time he might have enlarged on the revealments made to the world by the new dispensation—taking as his text its chiefest unfolding, which Victor Hugo had so vigorously expressed in the sentence, "The tomb is a thoroughfare—not a culde-sac"—but the clock admonished him to be silent, and as he was filled with a sentiment of "mercy and not sacrifice" toward his hearers, he would compiled (as he did), by the expression he would conclude (as he did) by the expression of his pleasure at being able to attend this affiiversary gathering, and his satisfaction with all that had occurred during its harmonious pas-

sage.
Capt. H. H. Brown, of Saratoga Springs, N.Y. was the next to address the meeting. At the outset he called attention to the fact that the outset he called attention to the fact that the exercises which had during the day and evening been carried out at Music Ifall, had been conducted under the auspices of the Shawmut Spiritual Lyccum—a Children's Progressive Lyccum—and it was most appropriate that such should be the case, since, looking back to the Easter morning of the spiritual movement, he remembered that it was through the agency of little children that a demonstration of human immortality came to a world so sorely needing immortality came to a world so sorely needing ; it was (to use a Scriptural figure) "the little oxes" who at that time stole into the theo

roses" who at that time stole into the theological garden to "spoil the vines" and leaves of the by-past systems of creedal error which the churches then so carefully nurtured.

Spiritualism placed a little child in our midst as the symbol of its purity, its humility, (but also of its growing power as well.) and taught that only as we became as little children could we stand mount of any experience. that only as we became as fittle children could we stand upon the Pisgah mount of appreciative anticipation, or ascend at last the mount of spiritual transfiguration! Therefore he rejoiced that the children had thus honored the day by commemorative services, which were now drawing to a close. We were entering a new era [he sald], in the course of which spiritual truth was to be built up into the lives of men and women; we were to have in coming time a grander manhood and womanhood; love would redeem the hood and womanbood; love would redeem the world; and at last mankind would love each other more, because the angels would more clearly teach on the earth the sublime lesson of how they loved each other on the spirit shore of being

Rev. Mr. Lothrop then addressed a few appropriate words to the people; when Capt. Richard Holmes- who had so skillfully presided during the sessions—after cordially inviting all present, and many more, to attend the celebration at Music Hall next year, declared that of 1881 closed.

[Owing to the inevitable "lee-way" which a large meeting is sure to make as regards time, quite a number of speakers, from whom remarks were expected, found themselves unwilfell with him." For this false doctrine we offer for your consideration the possibility that mankind are and can be sinners only when they knowingly violate the law or laws of their own being. For the monstrous doctrine of the vices of the work. Mrs. Sarah Byrnes, Mrs. Laura Kendrick, Mrs.

N. J. Willis and others. Among the invited guests present were Mrs. M. V. Lincoln (Vice, President), and Mrs. A. M. H. Tyler (Secretary) of the Ladies' Aid Society; William Eglinton; Dr. Beals, President of the Lake Pleasant Camp-Meeting Association, and Father Lyman, of the same cranker in the teacher with officers

Camp-Meeting Association, and Father Lyman, of the Same organization; together with officers of the Onset Bay Company, etc.]

A party for dancing (under the auspices of the Shawmut) was next in order, and those of the friends who were in the mood for such exercise repaired to Turn Halle, 26 Middlesex street, Boston, where the Lyceum Orchestra, conducted by Miss Dawkins, furnished choice music: the floor manager being J. B. Hatch, jr., with J. W. Doble, A. Shelhamer, J. Oakes, A. G. Baxter, H. B. Drisko and H. Barnard as aids. [Miss Lizzie Harrington, of the Jucenile Pinafore Troupe, introduced a pleasandvariation in the order of dances by executing a "Sailor's Hornpipe"; and E. N. Reed sustained his previous high reputation as caterer.]

Thus closed the Music Hall celebration for 'St, an occasion which was voted by all who at-

'st, an occasion which was voted by all who at-tended to be a memorable event in the history of Spiritualism in the East. May L. Biggs, Hattie E. Wilson, Maggie J. Folsom, Hattie Richards, J. B. Hatch, jr., (Secretary.) C. F. Rand, E. Stevens, May S. Hatch, Emma J. Rand, A. J. Smith, the residue of the Committee of Arrangements on the part of the Shawmut, deserve great credit for the carnest manner in which thus booked the offence of their Chair. which they backed the efforts of their Chair-man—Conductor Hatch—to make the whole enterprise a success.

#### Lynn, Mass.

To the Editor of the Banner of Light:
The First Society of Progressive Spiritualists of Lynn celebrated the thirty-third-anniversary of the advent of Modern Spiritualism by exercises held on Friday, April 1st. Grand Army Hall was procured, and both afternoon and evening it was well filled by interested and apevening it was well filled by interested and appreciative audiences. During the day Miss Annie Orr, Mrs. Jessie Merrill, of Lynn, the Bay State Male Quartette, Mr. W. J. Colville and Miss Merrill and Mr. H. W. Bussell, (the blind musician of Goffstown, N. H.,) contributed vocal and instrumental music. They all acquitted themselves admirably, and added very much to the interest of the occasion.

Upon the platform during the day, beside the speakers mentioned below, were Dr. Orne, also Mrs. Dillingham, a fine medium of Lynn; Mr. C. F. Harding, a fine medium from Boston; Mr. Frazer, Chairman of the Board of Trustees. Mr. G. W. Fowler presided, and to his untiring perseverance and determined efforts more than to any other belongs the credit of the admirable

to any other belongs the credit of the admirable manner in which the entertainment was con-

After music and song Capt. H. H. Brown was introduced by the presiding officer to in-augurate the afternoon exercises, and he read with remarkable clocutionary effect an original poem entitled "The Old Man's Ship Come Home." He was followed by George A. Fuller in a very line address on "The Mission and Scope of Spiritualism," the discourse being beautiful in thought and rhetoric. Mr. Fuller was in his happiest vein, and won many friends to do. to-day.

Mr. W. J. Colville followed. He commented

for a while upon the theme Mr. Fuller had presented, and then spoke of ancient Spiritual-ism, tracing its line of development down to the present time. Spiritualism was inclusive—and as the whole includes all parts, so Spiritualism includes all present systems of religion. It wrote all the Bibles and inspired all teachers, and it builds all churches. It will work outside and it nations all entireness. It will work outside all organizations, will crystallize into no creed— its declaration of known principles and laws being its nearest approach to such. Modern Spiritualism is the Spiritual Phonix arising (as the older Phonix) from out the smouldering ashes of all past systems. Mr. Colville closed with an insurational many appledding sound of

ashes of all past systems. Mr. Colville closed with an inspirational poem embodying some of the principal truths of our philosophy.

Mrs. A. L. Pennell, of Chelsea, next gave a brief address, followed by several tests of spirit presence, giving full names and facts of life, all of which were recognized.

Mrs. Sarah A. Byrnes closed the exercises, speaking as a veteran of twenty-seven years in this cause. She paid excellent tribute to all co-workers, remembering those translated. Eloquently she portrayed the changes since those early days, and closed with a glowing tribute to the good effect Spiritualism is producing in individual souls.

an original poem, "An Invitation to the Angels," after which he gave an address entitled "A Generation of Spiritualism." It was one and one half hours in delivery, and was often applauded. He began by telling the story of applauded. He began by telling the story of the Hydesville raps: paid tribute to the Fox girls, then to the mediums and workers of thir-ty-three years. He then reviewed the growth of our philosophy, the wondrous spread of our phenomena: gave a list of many of our promi-nent adherents, and then passed on to the prom-ise of the future, and said: "1881 opens up a new era in our cause—an era of practical re-form, of humanitarian work. Its beginning was in individual bearts and its great work was to in individual, hearts, and its great work was to spiritualize the race through the evolution of the emotions—the elevation of the expression of love from the animal and passional plane to that of the affectional or spiritual plane." He closed with an eloquent and beautiful picture of that coming time when all would be brothers and sisters, and like little children love each other, and love would reign on earth as now in heaven. The Captain was listened to with breathless attention to the end.

The exercises concluded with a ball, and we feel that not a better celebration has ever been held in Lynn.

## Worcester, Mass.

To the Editor of the Banner of Light:

On Thursday, March 31st (the committee have ing secured St. George's and the Reform Club Halls), the Spiritualists of Worcester convened for the purpose of celebrating that memorable

The afternoon proving very disagreeable and stormy the attendance was small, and was devoted mainly to those who, thirty-three years ago, inaugurated this beautiful faith-they, the spirits—giving, through the inspired lips of M. F Hammond and Hattie W. Hildreth, soul-cheer

ing words of advice and encouragement.
The evening exercises commenced with an The evening exercises commenced with an appropriate address by our President, John A. Lowe; songs followed by a male quartette (composed of Messrs. Lewis, Oakley, Sweet and friend); after which a select reading, by Miss Taft; a recitation, Miss Hildreth; a duett, Miss Hale and friend; and an inspirational address through Dr. Fairfield, occurred in their order. A large party then adjourned to St. George's Hall, where the American Orchestra discoursed sweet music for those who wished to dance.

sweet music for those who wished to dance. One more incident I must mention: At eacl of our entertainments, this winter we have had a donation of three or four bouquets of flowers to adorn our tables. Those flowers have been afterwards sent to the sick-bed of some poor sufferer by Susie M. Keyes; and in behalf of humanity and the angels I thank her for them. Could she have seen the dull eyes sparkle and the pole face grow high twhen those there were were

while the intellectual wants were met by an essay upon the "Objects of Spiritual Intercourse," by one of the company, after the reading of which Mrs. Gilman was controlled to speak upon the tories suggested by the secondary, G. F. Rumrill. speak upon the topics suggested by the es-

President J. S. Hart and wife, and others, contributed to the enjoyment of the occasion, and all present felt pleased with the quiet, unostentatious gathering they participated in.

Springfield, April 1st, 1881.

II.

#### Essex Junction, Vt.

To the Editor of the Banner of Light:
The Spiritualists of Vermont assembled in quite large numbers at Essex Junction on Satof celebrating the Thirty-Third Anniversary of the advent of Modern Spiritualism. George W. Ripley, of Montpelier, was elected Chairman, and Z. Glazier, Secretary. After completing the necessary business arrangements the meeting adjourned until 2 O'clock P. M.

Afternoon Session.—Called to order. Opened in conference with a song of welcome by the Duxbury Glee Club. Remarks by Dr. Gould, D. Tarbell; Sabin Scott and others. Poem, by Jos. D. Stiles, of Weymouth, Mass., entitled "The Infidel's Confession."

At the close of conference Mrs. Sarah A. Wiley, of Rockingham, one of Vermont's most able speakers and veterins in the cause of Spiritualism, was called to the platform and gave the inaugural address of the occasion, presenting and the second present presenting and the second present presenting and the second present presenting and the second presenting and the second presenting senting one of those eloquent and able produc-tions for which she is so justly gelebrated.

A song by the Glee Club followed. It was then thought best to spend a short time in conference before the adjournment, as the hour was not late. Remarks were made by Harvey Howes, Dr. Gould, Mr. Hunt, D. Tarbell and others. Mr. J. D. Stiles arose in his seat (under influence), and in the most beautiful and eloquent language gave the description of a switten. quent language gave the description of a spirit that once lived in the town of Essex, Vt.—the one so described being recognized as a young man by the name of Edwin H. Brigham, well known while in the earth-life by many in the

audience.

Evening Session.—Came to order at the appointed hour. According to the programme, this session was to be taken up by Mr. Stiles giving one of his public scances, which are so remarkable. Before entering upon his regular service, he recited a beautiful improvised poem service, he recited a beautiful improvised poem of some twenty stanzas. As a display of Mr. Stiles's remarkable mediumship, it is only nocessary to note that he presented, in the space of about one hour's time, detailed descriptions of over one hundred different spirits, which were fully recognized as once living in Essex and the adjacent towns—giving their full names, places of residence, occupation, and in many instances the cause of their decease. At the close of this remarkable scauce, the session closed with a selection by the Club. Adjourned

closed with a selection by the Club. Adjourned to 9 o'clock Sunday morning.

Sunday Morning Session.—Opened with music. Conference for one hour, open for remarks, experiences, essays, etc., etc. Remarks were made by D. Tarbell, Dr. Gould, Mrs. Wiley, and Mr. Hunt. Conference closed with a selection by the Club.

Mrs. E. M. Paul, of Stowe, being introduced as the regular sportage of the remains professed.

as the regular speaker of the morning, prefaced her remarks by reading a poem, entitled "The Hereafter," after which she rendered a most devout invocation. The theme for her discourse devout invocation. The theme for her discourse was the advent of Modern Spiritualism at Hydesville, N. Y., thirty-three years ago. She traced the progress of the cause from the tiny raps that were then first recognized by a simple and artless child, down to the present hour, when it had permeated all the conditions and circumstances of life, both in this country and Europe. The raps that were heard at Hydesville thirty-three years ago, awoke the world from its slumber, and as a result, the theologian and the scientist bave been aroused sufficiently to ask, "What does this all mean?" The different hypotheses assumed have one after another been abandoned, as new and varied phenomena have presented themselves, and Spiritualism has obtained a hearing, and found favor with all the varied departments of human

carly days, and closed with a glowing tribute to the good effect Spiritualism is producing in individual souls.

During intermission, a dinner was served in the banquet hall, and a good social time was enjoyed until 8 p. m. Many friends from out of town were with us, and all seemed unanimous in the opinion that it was good to be here.

Our musicians enlivened the evening with choice selections and songs. Capt. Brown read an original poem, "An Invitation to the Angels," after which he gave an address entitles and one half beautiful and a good social time was enjoyed until 8 p. m. Many friends from out of town were with us, and all seemed unanimous in the opinion that it was good to be here.

Our musicians enlivened the evening with choice selections and songs. Capt. Brown read an original poem, "An Invitation to the Angels," after which he gave an address entitles and one half beautiful and one half beautiful and solve those of Mrs. Paul's very able discourse, the Club rendered a fine selection.

Afternoom Session.—Music; conference; an original poem written expressly for the occasion by J. D. Stiles; remarks made by Harvey Howes—urging the importance of holding circles in our families for the development of medium-ship—were followed by others from Sabin Scott, and Mrs. Tryon, of Burlington. Mr. Ripley gave some very interesting reminiscences of his experience in Spiritualism. He was followed.

Music, "We of the Club rendered a fine selection.

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Mr. J. D. Stiles gave the leading address of the afternoon session. At the close of Mr. Stiles's able remarks, the club rendered a fine selection, when Mrs. Wiley gave a short but pathetic address. Session closed with a song. thetic address. Session closed with a song.
Sunday Evening Session.—Called to order;
opened by an invocation from Mrs. Paul; selection of music by the club. Mr. Stiles then
proceeded to give another of his most remarkable scances, at which he elaborately described
one hundred and twenty spirits of persons in
all the various walks of life, who had once
lived, moved and had a being in this and the
different towns in this vicinity—including all
characters and professions. A mong those who characters and professions. Among those who put in an appearance was the minister, the doctor, the lawyer, the scientist, the judge, the governor, the statesman, the murderer, the suicide, the beggar and the millionaire—each telling his own tale, in his own way—thus demonstrating more fully the genuineness of what was given

given.

At the close of the scance a vote of thanks was extended to the several railroad companies for free return checks: to the host and hostess of the Junction House for their kind hospitalities; also to the Duxbury Glee Club, who fur-nished sweet music for the occasion.

Thus ended a successful two days' Anniversary meeting, the first one ever held in Vermont one which we confidently hope will pave the way for others to follow in the succeeding years.

Z. GLAZIER, Sec. Gouldsville, April 6th, 1881.

#### Manchester, N. II. To the Editor of the Banner of Light:

We did not let Anniversary Day go by without celebrating, although at the time it was very bad weather. I append an account, for which I am largely indebted to one of our local papers:

The Spiritualist Society celebrated the Thirty-Third Anniversary of the advent of Spiritu-alism with appropriate exercises at Ferren's Hall on Thursday evening, March 31st. There was a large attendance, and at times it was uncomfortable on account of the crowd. Supper was served at 6 o'clock, under the charge of Mrs. Amidon and Mrs. Lamson, and was an enjoyable one, and the ladies were highly compli-

joyable one, and the ladies were highly complimented on producing so excellent a bill of fare. After supper was served, the literary and musical programme that had been prepared under the direction of Mr. F. H. Philbrick, was rendered, and consisted of the following:

Music, overture, "Caliph of Bagdad," piano and violin, Mr. Everett and Miss Chick; duett, "Fairy Wedding Waltz," Misses White and Chick; reading, by S. B. Jackson; song, "The Lover and the Bird," Miss Hattie Gillett; recitation." Swinging on the Gate," Annie Robinson:

#### Cleveland, O.

To the Editor of the Banner of Light : The severity of the storms which have characterized this winter culminated on the 30th and 31st ultimos—the two days set apart for our jubilee in this city in honor of the thirty-third anniversary of Modern Spiritualism. A raging snow-storm swept over all of Northern Ohio, burying everything and everybody-Orthodox and Spiritualist-under its icy mantle; so, inurday, April 2d, at 10 o'clock, for the purpose stead of the multitude of joyous faces of a year ago, a handful of determined friends of the cause assembled on the morning of the first day, at Weisgerber's Hall.

In anticipation of the celebration the hall had been tastefully decorated with flags and mottoes, and everything that could suggest a pleasurable emotion had found a legitimate expres-

sion. The morning exercises were opened with a song; after which Thomas Lees, presiding officer of the Cleveland Society, welcomed the friends by an address, in the course of which the following thoughts were expressed: Friends and Co-workers in Spiritualism, Greeting: The pleasant reminiscences of our anniversaries of the "Rochester rappings," from the time we first celebrated to the present—from our celebration of the twentieth anniversary in 1868 to the pleasant time we had in this city a year ago—inspires me with the hope and belief that this, our thirty-third, will be no exception, notwithstanding the storm.

notwithstanding the storm.

In looking around for the many familiar faces that have annually blessed us for thirteen consecutive years, I miss several from their accus-tomed places. Of the departed ones some have gone West, some East, some North, and some South; others have gone—where? Dead? No, or else our meeting here to-day is the celebration of a fallacy—no!

"There are no dead—
The dead live on,
Live never more to die;
And often when we mourn them fled
They never were so nigh."

Had I the clairvoyant vision of some here I might possibly be able to see the faces of some of the absent ones, errather those I am now deploring as absent; but my knowledge that such things are possible impresses me with the belief that the founder of this day, the one through net that the follower of this day, the one through whose mediumship the wish was first expressed to bold anniversary exercises commemorative of "the raps," may now be with us—no longer the weak and decrept old man as we last saw him on this platform a year ago, but as the arisen spirit. James Lawrence, untrammeled now by the worn out body of eighty-seven years. returns to us spiritually rejuvenated, for as Alice Cary has sweetly said—

"The dusty house wherein is shrined The soul, is but the counterfeit Of that which shall be more refined And exquisite."

But while deploring the absent let us not overlook those who are present. We have among us this day representative men and women, not only from the different parts of this State, but of distant States, prominent among State, but of distant States, prominent among whom is the known defender of liberty and human rights of both black and white, Parker Pillsbury, of Concord, N. H., the mention of whose very name sends a thrill through every lover of truth, justice and the downtrodden.

. . . As presiding officer of both the Society and Lyceum I bid you all welcome to the jubice we have invited you to and how indeed it.

lee we have invited you to, and hope indeed it may be "a feast of reason and a flow of soul." May the two days we have set apart to cele-brate be spent in harmonious review of our beautiful philosophy. May our meetings be characterized as that of harmonial philosophers; let "unity in diversity" be our motto. Opportunity will be given during our meetings for a full interchange of thought on the vital questions of the day. All are invited to report the status of Spiritualism in their respective localities. As spiritualism in their respective localities. As my voice may not be heard again in the midst of so many who are far more capable, I trust at some time during our jubilec the subject of the medical law now pending in the Ohio Legislature entitled "An act to prevent the irregular practice of medicine and surgery within the State" will be discussed, as this law is intended to be a death-blow to one of the most vegetical. If owes—urging the importance of holding circles in our families for the development of mediumship—were followed by others from Sabin Scott, and Mrs. Tryon, of Burlington. Mr. Ripley gave some very interesting reminiscences of his experience in Spiritualism. He was followed by C. C. Dodge, of Hyde Park.

Music, "We shall know each other better when the mists are cleared away."

Mr. J. D. Stiles gave the leading address of Gonductor of the Lyceum, only intended to be a death-blow to one of the most practical to be a death-blow to be a d Conductor of the Lyceum, only intended to have welcomed you here to this banqueting hall. It

welcomed you here to this banqueting hall. It is for you to supply the table with the good things I have no doubt you have brought.

A general conference followed the opening address, in which Dr. Underhill, of Akron, took a prominent part, speaking particularly of the early days of Spiritualism.

Owing to the indisposition of Parker Pillsbury (who, though in the city, was confined to the house through sore throat), the afternoon session was opened by Mr. Emmet B. Williams, of Fremont, O., a young but eloquent attorney of that town. His remarks created quite a sensation—he declaring that now Modern Spiritualism was thirty-three years old, it was time that a practical application was made of its teachings. His address was thoughtful, logical and radical, and struck out boldly for reforms in all the departments of life.

and radical, and struck out boddy for reforms in all the departments of life.
Following this gentleman was Moses Hull, who very opportunely dropped in on us as a visitor from Linesville, O., where he is now envisitor from Linesville, O., where he is now engaged as the settled speaker for a year. He admirably filled the place designed for the veteran reformer, Parker Pillsbury, and thus the disappointment occasioned by that gentleman's absence was overcome by the very agreeable surprise occasioned by Mr. H.'s unexpected appearance through the blinding snowstorm.

Then followed Hudson Tuttle on phenomenal Spiritualism and its great utility to the move-Spiritualism and its great utility to the move-

The exercises of both the morning and after-noon were enlivened by music from Mr. Charles Palmer, and singing of appropriate anniversary songs by the Cleveland Lyceum Quartette.

In the evening the Children's Lyceum gave a grand exhibition—to a hall only a quarter filled; this was greatly to be regretted, as extra pains had been taken to ensure success; the fierce storm without depressed all within. The

following was the programme arranged for the Part I.-Overture, Lyceum orchestra; Ly-

Part I.—Overture, Lyceum orchestra; Lyceum exercises: singing, mottoes, marching, calisthenics (led by Tillie H. Lees); piano medley, Charles Palmer. Part II.—Anniversary poem, Lillie A. Hill; "The Raps," Nellie Ingersoll; recitation, Charlie Watson; "The Storm," Ida Schroeder; recitation. Ethel Fenn; violin solo, Charles Eichler: "If We Try," Eliza Whitworth; recitation, "Number One," Mary Hoare; recitation, Emma Hoare; recitation, Victoria Hoare; recitation, Hattle Pomerene; musical selections, autophone. Eddie Emmerson; reciselections, autophone, Eddie Emmerson; reci-tation, Master Lanston; singing, Apollo Quar-tet. Part III.—Calisthenic March (in costume), of our entertainments, this winter we have had a donation of three or four bouquets of flowers to adorn our tables. Those flowers have been afterwards sent to the sick-bed of some poor sufferer by Susie M. Keyes; and in behalf of humanity and the angels I thank her for them. Could she have seen the dull eyes sparkle and the pale face grow bright when those flowers were brought in, as I have, she would undoubtedly feel fully compensated for her trouble.

All seemed to go home happy; and if the immortals enjoyed it as well as we mortals did, there must have been a rejoicing "just over the river" for many a weary soul.

\*\*Springfield, Mass.\*\*

To the Editor of the Bauner of Light:
The thirty-third anniversary of Modern Spiritualism was commemorated in this city by a gathering at Peabody Guard Hall on the evening of March 31st.

Quite a number of those who believe in the truthfulness of the Modern Dispensation assembled, and in social converse passed the evening, before the first of the Modern Dispensation assembled, and in social converse passed the evening, before the reference of the modern as a sembled, and in social converse passed the evening, before the first of the first of the service of the first of the service of the first of the fallow of the first of the Bauner of Light:

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Quite a number of those who believe in the truthfulness of the Modern Dispensation assembled, and in social converse passed the evening, bled, and in social converse passed the evening, bled, and in social converse passed the evening, bled, and in social converse passed the evening.

The passent place of the first and the direction of Mr. F. H. Philibrick, was read the disciplination of the folion of the folion of the first of the firs

Collier; Mrs. Allson, Sara A. Sage; Coreen and Ada (their daughters), Flora Rich, Birnie Shaw. 1st Tableau, "The Death of Ada" (between the first and second scene); 2d Tableau, "Spirit Ada"; Finale.

Thursday, the 31st, the storm was worse if possible than the day preceeding; but the attendance was larger, and at precisely 10:30 A.M. Hudson Tuttle stepped on to the rostrum and delivered the regular anniversary address, occupying nearly one hour and a half, reviewing Spiritualism from the first raps at Hydesville to the present thirty-third anniversary.

the present thirty-third anniversary.

His address was followed by a conference for the balance of the session, participated in by many of those now grown old in the service of

the cause.

The afternoon session was presided over by Mrs. M. C. Batchelder. Moses Hull, leading off with an able address on "Ministering Angels," succeeded in enthusing the audience to a remarkable degree—fairly melting the frigid and snow-bedecked attendants.

Mrs. Emma Tuttle then gave one of her inimitable Character-Readings. Following her came Mrs. Amelia H. Colby and Mrs. Olive Smith, the singer. Mrs. Colby is a trance speaker of great power.

the singer. Mrs. Colby is a constant great power.

The two days' meeting closed with a grand ball, preceded by a short address on European Spiritualism by Hudson Tuttle.

A committee of six was closen to locate a site for the proposed Camp-Meeting this coming summer. Dr. A. Underhill, of Akron, O., is Chairman.

#### Harrisburgh, Pa.

To the Editor of the Banner of Light: Although Harrisburgh does not contain many Spiritualists, we had enough to celebrate the thirty-third anniversary. For that purpose about one hundred invitations were sent through the city, and a few adjoining towns, to attend what we termed a "Reünion," held at the residence of David Stevenson. Notwithstanding the inclement weather this large house was filled to overflowing, and in the absence of the President, Mr. C. Yeakel, of Halifax, was elected President pro tem.

dent pro tem.

After the choir (consisting of Mrs. Glass, alto, Mr. Glass, tenor, Mr. McCrone, bass, and Alice Stevenson, soprano—Florence Stevenson president ing at the plane,) had joined in an anthem, the President delivered a brief address, and extended an invitation to any one so desiring to speak, many present—both ladies and gentlemen—embracing the opportunity.

Mrs. Kuelin, of York, delighted the audience with her speaking, and the others were also very good.

Little Lillie Chrisman recited I" very nicely, and Master Robbie Glass his sister Bessie sang a duett, which was

received with applause.

The speech making was interspersed with music, both vocal and instrumental. The exercises closed about 11 o'clock, when a sumptuous supper was placed at the disposal of the company, to which all did ample justice.

Games and amusements were indulged in un-

til an early hour in the morning, when the friends bade farewell to each other, hoping to meet in due time on a similar occasion. ALICE STEVENSON.

#### Matters in Chicago.

To the Editor of the Banner of Light:

Chicago is fast earning the right to be called the spiritual centre of this continent. There is a recognition of Spiritualism as a fact and force in the world, in a larger sense than is to be found in any of the older and Eastern cities; it seems to be in the air. It is one of the current topics of conversation where men meet daily, on change, at clubs, in hotel and countinghouse. It is no uncommon thing for men engrossed in stock speculations and mining schemes regularly to consult mediums in regard to these transactions, while the marvels of physical manifestations are handed about from one to another without the jeer and sneer that have so long accompanied a recital of this class of spiritual phenomena.

Mrs. Maud E. Lord has been doing valuable work in convincing the unbelieving investigator, through the wonderful manifestations given at her circles during the past winter. It is almost impossible for the honest skeptic to attend any number of Mrs. Lord's séances without becoming convinced that there is a power, invisible and intelligent, outside of the medium, and unknown to those present, that produces the manifestations.

The centre of interest about which all else revolves in spiritualistic matters is the work of the inspired instrument of the other world, Mrs. Cora L. V. Richmond, who presides over the First Society of Spiritualists of this city. Mrs. Richmond's ministrations have a deep significance for the cause which she has served so well for twenty-five years; in sickness and health, through good and evil report, she has stood a valiant mouthpiece for the New Dispensation, which is now being recognized by increasing numbers daily.

Mrs. Richmond has a bible-class, which meets every Sunday morning, when the lessons are given by the guides, commencing with the first chapter of Genesis, after which the members of the class ask questions, which are answered, and explanations given upon any points desired. I can give you no adequate idea of the interest felt in these meetings. A new light is indeed shed upon the book which has for so many centuries been blindly raised to the height of blind worship on the one hand, or denounced as worthless and an instrument in the hands of superstition for the uses of priestcraft in dominating the ignorant and credulous masses, on the other. Viewed by the light of the illumination shed upon it through Mrs. Richmond. it speaks a new language and presents a new reve-

On Sunday evening Mrs. R. gives a discourse in Fairbank Hall, one of the finest halls in the centre of the city.

The ladies of the First Society have organized a Ladies' Union, which meets every Thursday afternoon and evening, the object being the preparation of clothing for the poor and other charitable objects. This Union is in the particular charge or care of "Ouina," who takes great interest in its prosperity. It has grown from a small beginning, meeting at the homes of the ladies, to a flourishing institution which requires larger dimensions than a private house affords, and now they meet at Martin's Parlorsthey having been built and their use contributed to Spiritualism by a benevolent Spiritualistwhich are filled to overflowing every week. On Thursday evening, March 24th, I attended one of these delightful reunions, and the exercises will long remain in my memory as a reminder of the verity of the New Dispensation. "Ouina," in her incomparable manner, presented the case of a poor family to the Union for aid; Mrs. Simpson, the flower and slate-writing medium, offered to set "the ball rolling" to raise funds for the object named, and asked for a table, etc-We all speculated while the preparations were being made how the ball could "be set rolling" for funds by tests given there. Some one asked meantime if Ski would bring a flower, and what kind. When the answer came it was written on the slate that he would bring the right kind of a flower; and sure enough, when the tumbler was produced from under the table, where it had been securely held by one of the audience, behold, instead of a flower,

flower! Thus we saw how the ball was to be started by Ski, and Mrs. Simpson was congratulated again and again by the appreciative audience.

Beside these public ministrations and teachngs, there are two social receptions given each week, when Mrs. Richmond meets with friends; and the evening is spent in giving answers to questions propounded by any one desiring to ask them-always closing with a poem by Ouina.

These gatherings are replete with every grace and charm, combining, as they do, delightful social intercourse with the rarest of all gifts, spiritual teachings, that flow in a direct channel from the very fountain of inspiration. I can compare these opportunities to nothing that seems so fitting as Plato in his grove discoursing with his followers on the destiny of man and his immortality.

The amount of intellectual labor accomplished through this medial instrument each week is of itself alone a phenomenon which would stagger any skeptic who would once allow his mind to rest on it. No repetition of discourses, no recitations of old poems, no stale invocations; every utterance absolutely new and original; by any other process than inspiration it would be an impossible mental achievement.

Another avenue through which this work is given to the world, the value of which it is quite impossible for us to estimate, is the publication every Monday morning in the Chicago Times, one of the largest and most influential daily papers in this country, of Mrs. Richmond's Sunday evening discourse. In this way, without opposition or restraint, thousands of Orthodox families read a Spiritualist discourse HELEN M. BARNARD. each week. Chicago, Ill.

THE THREE PREACHERS.

BY GERALD MASSEY.

There are three preachers ever preaching,
Each with eloquence and power;
One is old, with locks of white,
Skinny as an anchorite;
And he preaches every hour
With a shrill fanatic voice,
And a bligot's flery scorn:
"Backward, ye presumptions nations;
Man to misery is born!
Born to drudge, and sweat, and suffer—
Born to labor and to pray;
Priests and Kings are God's Vicegerents,
Man must worship and obey.
Backward, ye presumptuous nations—
Back —be humble and obey!"
The second is a milder preacher;

Back — be humble and obey!"

The second is a milder preacher;
Soft he talks as it he sung;
Sleek and slothful is his look,
And his words, as from a book,
Issue gilbly from the tongue.

With an air of self-content,
High he lifts his fair white hands:
"Stand ye still, ye restless nations;
And be happy, all ye lands!
Earth was made by one Almighty,
And to meddle is to mar;
Change is rash, and ever was so;
We are happy where we are;
Stand ye still, ye restless nations,
And be happy as ye are."

Mightier is the younger preacher;

And be happy as ye are."

Mightler is the younger preacher; Genlus finshes from his eye.

And the crowds who hear his voice Give him, while their souls rejolee, Throbbing bosoms for reply.

Awed they listen, yet clated, While his stirring accents fall:

"Forward, ye deinded nations, Progress is the rule of all; Man was made for heartlet effort; Tyranny has crushed him long. He shall march from good to better, Nor be patient under wrong!

Forward! ye awakened nations, And do battle with the wrong.

"Standing still is childish folly.

And do battle with the wrong.

"Standing still is childish folly,
Going backward is a crime;
None should patiently endure
Any lit that he can care;
Onward I keep the march of time;
Onward, while a wrong remains
To be conquered by the right;
While Oppression lifts a finger
To affront us by his might;
While an error clouds the reason;
While as error wanaws the heart; While a sorrow gnaws the reason;
While a slave awaits his freedom,
Action is the wise man's part.
Forward! ye awkened nations!
Action is the People's part.

"Onward! there are ills to conquer— Ills that on yourselves you've brought; There is wisdom to discern, There is wisdom to discern,
There is temperance to learn,
And enfranchisement for thought.
Hopeless Poverty and Toll
May be conquered if you try;
Vice and Wretchedness and Famino
Give Beneficence the lle.
Onward I onward I and subdue them!
Root them out; their day has passed;
Goodness is alone immortal;
Evil was not made to last.
Forward! ye awakened people,
And your sorrow shall not last."

And your sorrow shall not last."

And the preaching of this preacher
Stirs the pulses of the world—
Tyranny has curbed its pride;
Errors that were delified
Into darkness have been hurled;
Slavery and liberty,
And the Wrong and Right, have met
To decide their ancient quarrel.
Onward! preacher; onward yet!
There are pens to tell your progress,
There are eyes to tell your progress,
There are hearts that burn to aid you,
There are all and in the or faced.
Onward, preacher! Onward, nation!
WILL must ripen into DEED.

Letter from Mr. Matthews.

To the Editor of the Banner of Light: Some considerable time has now elapsed since I lost sight of my many American friends in connection with the work of Spiritualism. It was among them that I became acquainted with the great truth of the Spiritual Philosophy; it was among them that I received my first intimations of the future that lay before me, in the development of those latent powers of mediumship, the exercise of which I have since followed up almost uninterruptedly to the present time. Those early associations have made a lasting impression upon my mind, which I feel by an earnest desire to be once more among those friends of progress who have the good fortune of dwelling in the light and freedom of the

At the request of some well-known friends in the cause, among whom I may mention Mr. and Mrs. Waters, Judge Good and others, I made arrangements ome twelve months ago to visit America, and should have carried out my resolution but for an unforeseen occurrence which made it imperatively necessary for me to remain in England. At that time Spiritualism in this country required a victim; at any rate, whether it required one or not, it found a sufferer in myself. A trap was set for me by a Mr. Sharphouse, of Keighley, and, in spite of repeated warnings from my guides the inevitable occurred and I fell into it. This individual, to accomplish his purpose, thought it not dishonorable to stoop to decelt of which any self-respect ing man would have been ashamed. I was tried, convicted, and for three months, in Wakefield Jail, had an opportunity of meditating upon the profitable nature f a medium's calling.

Upon my being released from prison it was anticinated that I would immediately fly the country; but those who entertained such an opinion were disappointed. I saw the necessity of giving up my prearranged ideas of visiting America; of making good the ground upon which I stood by remaining in England, and by being more indefatigable than ever in the cause that I believed to be Truth. This was my reason, and only reason, for remaining in England. I think I may venture to say, without egotism, that if I have failed to make converts, I have not failed to gain the respect of many who cannot as yet embrace the truths I ad-

After having weathered the gale, I have again resolved to visit America, and, everything being favorable, hope to reach the States the latter end of July, in season for the camp-meetings which take place about that time. When I am again among American friends, I shall have the pleasure of reading to them autograph there was a greenback folded in the form of a letters, &c., regarding my imprisonment, showing how

the individual on whose account I was prosecuted became convinced of the reality of spiritual intercourse by the very communications upon which I was tried and thrown into prison, he having subsequently foun them to be true.

I may also here mention the fact that meetings in a new hall have been started in London by myself, which

course bids fair to be successful. In conclusion, I most carnestly advise all those who have elected to be soldiers in the cause, whether they be platform workers or not, to "stand to their guns while the fight lasts, that they may be better able to wear the honor when the victory is gained, which it most assuredly will be before another decade passes away. F. O. MATTHEWS. London, Eng.

## Bunner Correspondence.

#### New York.

COMMUNITY.-We have received the following in relation to the mediumistic powers of Mr. H. France: "We, the undersigned, certify that at a scance held in a room engaged by us, with Mr. II. France as medium, with light sufficient to see the time by a watch, we saw six apparently human forms at the cabinet apertures, each appareled in what looked like a garment of white. With the appearance of four of these forms the face of the medium also appeared at the cabinet aperture coincident with the other face, and in two instances these forms were heard to speak in a tone of voice entirely distinct from the medium's.

The full form of a child was seen at one aperture, while the large, full face of the medium.

ture, while the large, full face of the medium was seen at the same time at another. One apparently female face conversed with different apparents in the circle, in evidently a female voice, and finally hor face and the medium's were distinctly seen together, protruding through the aperture, and she was seen and heard by all distinctly seen together, protruding through the aperture, and she was seen and heard by all of us to repeatedly kiss the medium on his lips. At the close of the scance the medium was taken from the cabinet, by a committee of our own choosing, to a private room, and there carefully and thoroughly searched, who, upon their return, reported that they had utterly failed in finding the least particle of white about any garment upon the person of the medium, or in finding any article whereby the forms could possibly have been produced by trickery, chemistry or electricity. And during this searching of the medium by our chosen committee, the rest of us failed to find any articles about the plain dark cloth cabinet whereby the forms could have been produced.

D. E. Smith,
John H. Cragin,
A. Devine Wright, P. M.,
LILY D. CRAGIN,
E. S. BURNHAM,
G. J. LOVEL."

Mr. D. Edson Smith writes in connection with the above, that, in answer to urgent calls from

Mr. D. Edson Smith writes in connection with the above, that, in answer to urgent calls from Central Illinois, he will accompany Mr. France to that locality. As Mr. F. holds his scances under the most strict test-conditions, he considers him to be just the medium for the most inveterate of skeptics who are willing to honestly investigate the subject of Spiritualism, and desires all who would like to do so to address him, D. E. Smith, care of Col. N. C. Buswell, Neponset, Ill.

#### Arkansas.

ARKADELPHIA. - Andrew Walker writes that the result of his labors in this place shows what one good developing medium can accomplish in a locality where little or nothing is plish in a locality where little or nothing is known of Spiritualism. Six weeks previous there was but one outspoken Spiritualist; at the time of writing he had over fifty persons in his "Electro-Psychology" classes, and had sittings in ten residences, all of which are abodes of intelligence, honesty and wealth. He says: "I teach Spiritualism in classes of five, and manufacture Spiritualists out of Orthodox aimber, regardless of nots." A few days later Mr. Walker writes: "A Rev. B. G. B. Baskerville, a Methodist minister of this town, saw fit to call the people together, that he might declare Spiritualism to be untrue, on the ground that his Bro. Carpenter, D. D., says it is. And chare Spiritualism to be untrue, on the ground that his Bro. Carpenter, D. D., says it is. And he proved Carpenter's opinion true by stating that his once honored Brother, Samuel Watson, of Memphis, took a Bro. Tugh to Foster, in New York City. And when Tugh wanted to know of Watson how this medium could call his name so pat, Watson informed him that spirits present had informed Foster. But, says our minister, it was afterwards proven that Watson had seen Foster on the morning of the same day. Unfortunately he (B.) did not stop here. He went on to prove by Carpenter that there was a force, and the power of that force, set to work on the knots, or ganglionic structure of man, could so

knots, or ganglionic structure of man, could so excite his imagination as to account for all the phenomena reported by Spiritualists as spiritual, and proceeded to give example after example, saying that they were well authenticated and admitted by Carpenter.

Now I defy any man or woman to admit that a magnetist can do what Baskerville says can be accomplished, and then deny that Jesus may not have used his mesmeric power on the knots and ganglions of those he found fishing on the and gauglions of those he found fishing on the banks of that creek, and so galvanize their im-aginations as to receive any and all impressions they afterwards reflected and impressed on the they atterwards renected and impressed on the pages of our Bible. Some other man may have accounted for the Bible and all its facts on the same principle that Baskerville has. But as he is the first inventor that has presented it to my mind I give him much credit. Oh, how a Watson and Hawkes, an Eldridge or a Foster, would bring up their artillery to sustain my small arms! They can carry this State in six months. Now is the time for friends to aid the cause by sending me for distribution spiritual and progressive literature for which they have no further use."

## Massachusetts.

BEVERLY .- E. T. Shaw, Secretary of the Spiritualists' Union, writes, March 21st: "Mrs. Celia M. Nickerson, of Boston, has filled a three weeks' engagement with our Society and given excellent satisfaction. Subjects being given by the audience, her control treats them in a masthe audience, her control treats them in a masterly manner, with great power and eloquence, the attention of the audience being held closely to the last. At the close of each lecture a poem is improvised, and spirit-forms described so fully as to be recognized. As Mrs. Nickerson desires to make engagements in Massachusetts for the spring mouths, I can freely advise all societies wishing the services of one who will prove in every way satisfactory to an audience. prove in every way satisfactory to an audience, to write to her. March 6th our platform was occupied by Mrs. Pennell, of Chelsea, with whom all were much pleased. I should like to hear from speakers and test mediums who are dis-posed to make engagements in Massachusetts for the summer months."

GREENFIELD.-Joseph Beals writes: "Notwithstanding the great revival of religion in the churches in this town during the last winter, as churches in this town during the last winter, as reported by the clergy, our little Society of Spiritualists is still in existence, and gradually increasing in numbers. We fortunately engaged Dr. Geo. H. Geer, from Battle Creek, Mich., to lecture for us during the month of March. He gave such universal satisfaction that he was reengaged for the month of April. We can recommend him with confidence to other societies. We have secured the sewices of Geo. Full ties. We have secured the services of Geo. Fuller for the month of May, and are anticipating an interesting time. We also expect Mrs. H. Morse, who has been a great worker in the West in the cause of Spiritualism, will speak for us in

## Illinois.

KEWANEE.-E. V. Eddy, upon renewing his subscription for the Banner of Light, writes: I wish I was able to send for a dozen copies to distribute among my friends. There are many numbers containing valuable contributions that I would like to keep for reference, but those are the very numbers that I wish others to read; so I read them well, and then send them to those whom I know would never see an article in favor of Spiritualism unless I did so.

I should like to have sent the number containing the lecture on 'The Value of Spirit Messages,' to hundreds of my friends, for it answered many of the questions they are always asking, in a clear and lucid manner. I do not know why it is that so many of our Spiritualists take no paper devoted to the cause of Spiritualism, while very many take Materialistic papers, thus withholding their help from the cause they profess to honor, and desire to see succeed." profess to honor and desire to see succeed."

#### Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

Those who were present at our last conference meeting received a rare intellectual and spiritual feast in listening to the opening address of Hon. Phillip D. Moore, of Olympia, W. T. Mr. Moore is a man of positive and aggressive fulth. believing fully in the facts, philosophy and religion of Spiritualism, poetic in temperament, and his lecture of an home was stinded with gems of pure and body thoughts. His inspiration was like the tresh breezes from the western prairies, energizing, uplifting and spiritualizing, strengthening all who had the good fortune to listen to him.

He stated, briefly, some facts that led him to the investigation of the phenomena, and gave among other statements the result of his visit to Mrs. Margaret lox Kane, some twenty years ago. He said: "My mother died when I was an Infant; my father was a Quaker of the sternest sort, who held the memory of my mother so sacred that he would allow no allighous older, and I never knew her, and had no facts by which, could trace her identity. What claimed for he for spirit, through Mrs. Margaret Fox Kane, spelled out her name, age, and date of her entrance into the spirit world. I did not know these facts and never had known them. After my visit to Mrs. K. I asked my father to give me this information, which he refused. I pressed my questions, which caused him to inquire why I wanted to know; and when I briefly related to him what I had received he was considerably nonphissed, but still refused to give me the information. I insisted that it should be given me as a right, and he said, but the what I had received. He said; how you see there are no spirits about this at all.' Freplied: In your secretary you have received.' I said 'No; let me know when my mother died, her age, &c.' He gave them to me, but on comparison they old not agree with what I had received by the spirit rajs through Mrs. Kane. This and subsequent investigations made me a Spiritualist, and made in the com

for with us it was a strict personal accountability and responsibility, and that the sum total of the teachings and demands of our faith was "To De GOOD AND TO DO GOOD."

Mr. Moore is chaplain of the territorial legislature, and was elected with the full knowledge that he was a Spiritualist; so may we say with tailleo. "It does move." and perhaps in one hundred years hence men like Frank laxier, Frof. Kildile and many others, will not be sacrificed because they dare follow the truth wherever it may lead, even though it may be into the ranks of Spiritualism.

W. C. Bowen said: "I like the religion of our Western brother, for it is permeated with the broad at decided freedom of the West, where we have so much to hope for in the near future. Tailnage and other representatives of Orthodoxy are trying to galvanize a sort of new life into their churches, but all such attempts must eventually fail, and the glorious similight of the demonstrable facts, the philosophy and religion of Spiritualism will be the only faith that reasoning men can accept, for it is based upon a true selence—a true philosophy and a true religion."

Judge P. P. Good, of Plainfield, N. J., said: "I am glad to welcome my old friend and brother, Moore, to the platform of this Fraternity, for twenty years ago he and I were members of an association similar in purpose. I wish to state a fact that has come to my knowledge in the last few days: a gentleman who is one of the leading stenographics of New York City has recently been attracted to the phenomena of Spiritualism, through the flevelopment of his wife as a medium, and at a first stiting, in the broad gas light, independent writing was produced in their presence, with paper and pencil, with no person hear the table, and he said to me the next time I met him: 'I believe,' and I understand that this subject is to come before a meeting of the Stenographic Association this evening for discussion, and such a discussion cannot but result in better and fairer reports of our spiritual meetings."

Deaco

ther."

J. Frank Baxter, who is now filling an engagement with us for Sunday lectures, is attracting large audiences. His lectures are prepared with care, and abound in clear statements of fact, sound argument, and a definite and ucid exposition of the philosophy and religion of Spiritualism that commands at once the thoughtful attention of all who listen to them. His lecture Sunday evening on "The Facts, Philosophy, and Fancies of Spiritualism," was a very able and satisfactory one, and his reply to such psuedo-scientists as Hammond, Beard, Carpenter, and others, was well taken, and made a marked impression. His lectures on "Herald Sunday" and "The Position of Spiritualism in History," were able and scholarly productions, and are valuable contributions to our cause. God grant that we may have more such able defenders of our faith, and it behooves all Spiritualists to keep such teachers actively employed, and not compet them to leave our platforms for want of adequate support. His singing forms an attractive part of the exercises, and is heartily appreciated. His tests at the close of his lectures are so clear and distinct that they bring conviction at once.

Said one gentleman, a member of a leading Orthodox Church, at the close of the evening exercises. "Is that man a stranger here?" and I said "Yes." "Well, I do not know what to make of it; he has given the names of two persons whom I knew, and the facts as stated are correct."

Among other tests, recently given by him, in which spirits were described so as to be recognized, Mr. Bax-J. Frank Baxter, who is now filling an engagement

not know what to make of it; he has given the names of two persons whom I knew, and the facts as stated are correct."

Among other tests, recently given by him, in which spirits were described so as to be recognized, Mr. Baxter said: "I hear Selwyn Nye; 'my father preached at the church of Our Father—H. R. Nye; does not preach there now.' Flatbush, Oct. 10th, 1872 or '73. Also the name of W.S. Cottman, who formerly wrote articles for the Telegraph and Spiritual Ago; was an old Spiritualist who formerly lived in Alleghany City. Pa. I see 'St. Domingo;' he went there for his health, but he returned and died May 1833—he says S. B. Brittan knew him personally. [Recognized:]

I see two females, and hear Mark Warren,' not two years in the spirit-world; Hattracted to her children, her boy; I hear 'wife of Charles J. Warren,' also 'Mrs. Dr. Stansbury.' These spirits came together with Mrs. Warren. There appears a feeling of sadness about her in regard to her boys. [Recognized.]

I see in large letters John Landon, Charles Albert Landon. [Recognized]

Alexander H. Perley, Gates Avenue, formerly connected with a Theatre. I see a stage to the Theatre, and a playrepresenting 'Uncle Tom's Cabin.' I see 'Topsy.' He died March 23d, 1862. [Recognized.]

I next see a group of spirits, and hear the name Mr. Whitney. I see one, a lady; this spirit is 'Charlotte,' his wife, and she has a personal communication which she desires to give him. I now see the name of Matthey F. Wood, one who has been active in Church work. I see many children. He has been in spirit world for five or six years; was connected with McKillon's Commercial Agency. He died at Colwell, N. J. [Recognized.]

I now see a spirit who was attracted here by what was said in the morning; died suddehly; had some trouble with his throat—they called it diphtheria; a difficulty as to breathing. I hear the name James is decided business in New York City—leather, and I hear' moroco.' This spirit was severe on the methods of street cleaning and sewerage, and gave as a partin

It is said the ordinary life of a bee is only ninety days. The end of a bee, however, is very lively.

## Children's Lyceums.

#### San Francisco Progressive Lyceum. to the Editor of the Banner of Light:

Since reports of the various Lyceums throughout the country ever find a welcome in your columns, I desire to speak of the unprecedented activity that has prevailed here during the past year. Under the management of our accomplished and zealous Conductor, Mrs. Laverna Mathews, who is aided by an efficient band of Leaders, our Lyceum is doing a grand work for the youth in this region. With an average attendance of one hundred and fifty members, both Leaders and pupils seem especially interested. On the first Sunday of each month oc-

curs an exhibition, at which recitations are given, and vocal and instrumental music rendered, highly creditable to the performers. Another source of interest has been the establishment of a paper called the Lycenin Monthly, which is issued on the third Sunday and read by the editor, who is chosen each month from among the Leaders or elder pupils. The editorials and selections therein often evince much talent, and the paper serves as an organ for tems of local interest.

On alternate Sundays, in addition to the calsthenics, Silver Chain and musical exercises, 'Words of Wisdom," consisting of brief atterances in poetry or prose, are offered by all who are prepared, from the youngest child to the oldest adult present. This is an exceedingly interesting and profitable exercise, since the minds of the children are thus stored with noble thoughts that may influence them for good through life. In addition to the above, in which all simultaneously participate, half, an hour is spent by the Leaders in conversation with their various groups. Besides our usual Sunday gatherings we have had our annual picnic in the spring, our usual Christmas celebration, and several other social and literary festivals throughout the year; also a sewing circle, which meets on Wednesday afternoon to sew for the noor.

But one of the most interesting features of our Lyceum is the regular Leaders' meeting on the Monday evening of each successive week. To this source may be attributed the cause of much of our prosperity, since the greatest harmony and concert of action prevail in our midst. Here plans are devised for the interest of the Lyceum, and the general furtherance of the spiritualistic cause. At these gatherings all the officers, Leaders, and many zealous friends are usually present. In addition to the necessary business transacted, here have been planned birthday, surprise-parties, and receptions, which were subsequently given to thirteen of the officers, Leaders and friends of the cause, at which original poems and addresses, both normal and inspirational, were offered, accompanied by the gift of pictures, books, and other testimonials of regard. Not only has a feeling of good fellowship been promoted, but an unusual array of talent has been called forth, and an atmosphere of intellectual activity created, seldom found in the social circles of San Francisco.

It was also at the residence of Mrs. Scales, the ictive and worthy Guardian of our Lyceum, that the first grand ovation was given to our gifted Bro. Førster, and through her was suggested and afterward offered, in a presentation speech the pecuniary gift tendered him, which supplemented the appreciative offerances at his last farewell reception.

I have thus attempted to give a sketch of our work in this region, and am glad to knowthrough notices in your columns and also from private letters sent hither by the Conductors of the Boston, Brooklyn, Cleveland and Chicago Lyceums, which were lately read at our Leaders' meeting-that a similar interest prevails elsewhere. Still there does not exist the degree of inthusiasm in behalf of the Lycoum t out the country that ought to be found every-

where in our ranks. It would seem as if all who are themselves emancipated from the old theology would be glad to save the rising generation from the suffering thereby induced, by placing them under healthful spiritual influences.

Yet is it not a lamentable fact that many Spiritualists either allow their children to attend sectarian Sunday schools, where with some truth they must imbibe much hurtful error, or else to remain at home, or perambulate the streets without any spiritual instruction what-

Trusting that at no distant day parents may be more generally aroused to the importance of a higher spiritual culture and development of their offspring, I remain, yours in behalf of every liberal and progressive cause,

MARY F. SNOW.

San Francisco, March 18th, 1881.

#### (From the Moberly, Mo., Dally Headlight.) Departure of Mrs. Fox.

Departure of Mrs. Fox.

Mrs. Nettie Pease Fox, who has been located here since last Angust, as speaker for "The Independent and Liberal Congregation," delivered her closing leeture for a recent Jsunday evening, and now goes to Ottumwa, Ia.; perhaps to settle there permanently. We are most happy to testify to the success with which she has filled her position here, and deplore the pecuniary inability of her many friends to retain her services. On not a few hearts she leaves an impress heantiful and deathless. Through her ministrations, both cloquent and tender, the care-worn and sorrowing have received the consolations of the revelations of Spiritualism, the thinking mind has been encouraged to fearless and persistent search after truth, and upon all have been urged the highest motives for pure living and brotherly love. Above all, she has proven the problem of woman as a public teacher, and cast to the winds that withered leaf from a dead-past—"let the women keep silent"—although their motherly hearts were yearning over a struggling humanity, and their brains aglow with truth. We commend her, through whose lips we have felt "the quickening breath from heaven's eternal shore," to the generous confidence and patronage of the clitzens of Ottumwa, and pray that the good angels may guard her whithersoever she may bread of life."

S. B.

Passed to Spirit-Life: From Farmington, Me., Feb. 28th, Jonathan Wright,

Bro, Wright was extensively known and greatly esteemed in Farmington, where he has long resided. Being a man of wealth and influence, he had won for himself a good name, and has gone to his rest, at peace with God and all mankind. In his dealings with his fellow-man he was honest and fath-ful to every frust committed to his keeping, and his purpose was to do right. For quite a number of years he has been an active worker in the cause of temperance. He was also a worthy member of the fraternity of Odd Fellows, and was buried from the Unitarial church in Farmington, March 3d, 1881. His funeral was attended by the writer of this motice, by the request of the deceased. Bro, Wright was by profession a Spiritualist, and to him it was a source of great pleasure. He had the most unbounded confidence in a continued existence, that could not be destroyed by the death-angel; but that what is called death gave to life higher after such that what is called death gave to life higher after such the would immediately join his commanden in her righter home among the good angels, to develop more and more the Intellectual and moral powers, and to freshen and vitalize the soul's highest needs. On this hops he lived and died. May God and good angels bless the sorrowing hearts that mourn his departure.

From her home, in Manchester, N. H., March 23d, Mrs. Hro. Wright was extensively known and greatly esteemed

From her home, in Manchester, N. H., March 23d, Mrs. Sarah C. Eastman, aged 70 years 2 months and 23 days. Saran C. rassiman, aged a years 2 months and 23 days.

She leaves three children, who devotedly loved her, and 1 heard several persons say, "Oh, flow can we get along without Mrs. Eastman?" Her son, OHS S. Eastman, Is editor of the Sancook Journal. M. S. TOWNSEND WOOD.

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

Treasty c. Reformatory and Associatives Sources, at Wholesade and Retail.

Terms Cash, straters for Rooks, to be sent by Express, must be accompatible by after part teach. When the money forwarded is not emicent to fall the order, the balance must be paid C.O.D. Orders to Hooks, to be sent by Malk, must invariantly be accompanied by each to the amount of each order. We would receive a distillation model to strong a collection of the control of the cont

#### SPECIAL NOTICES.

SPECIAL NOTICES.

To In quoting from the BANNER OF LIGHT care should be taken to distonable between editional articles and the communications condensed of otherwise joi correspondents. Our columns are upon for the expression of impersonal free thought, but we cannot undertake to ender. He Varied shades of opinion to which correspondents give uttermore, where the distonance is a manner of the property of the pro

perusal.

Notices of Spiritualist Meetlers, in order to insure prompt
insertion, must reach this office on Mencay, as the BAN-NER OF LIGHT reces to press every Tuesday.

# Manner of Dight

BOSTON, SATURDAY, APRIL 23, 1881.

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

WHOLESAED AND REPAIR AGENTS: THE NEW ENGLAND NEWS COMPANY, 11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 29 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS. ISAAC B. RICH. BUSINESS MANAGER, LICTUR COLLIN EDITOR. EDITOR. SASISTANT EDUTOR,

Rich, Banner of Light Publishing House, Boston, Wass, All other letters and communications should be forwarded to LPTHER COLLY.

THE WORK OF SPIRITE VLISM Is as broad as the universe It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Whalom, as comprehensive as Love, and its mission is to bless mandful. John Pierpont.

The Message Department of the Banthe Genuineness of the Communications Therein Published.

In fulfillment of our promise made last week j exactly as stated. we give a continuance of evidences voluntarily furnished us of the truth of the communications published in the Message Department of this paper. Before doing so we present the following article that has at this moment reached us, fercibly setting forth some of the salient points of the subject under considera-

I will call the number of spirit-announces ments at the Banner of Light Circle during the past twenty-four years, at least fifteen thousand. A considerable percentage of these have been verified, I was pleased to learn that you proposed to give some reliable statistics on this point. I wish in this paper to bring to the surface the great and overwhelming force of the fact that these messages from "over the river" have so long remained a successful challenge to disprove them if not true. These "dead" (C) men, women and children not only find a living voice, but give their names, ages, residences, name their relatives and friends, and give incidents and personal idiosyncrasies. They literally bristle with points by which any skeptic could quite easily prove them to be false if they were, in I will call the number of spirit-announce-ments at the Banner of Light Circle during the but give their names, ages, residences, name their relatives and friends, and give incidents and personal idiosynerasies. They literally bristic with points by which any skeptic could quite easily prove them to be false if they were, in fact, talse. And those messages have come from hundreds, perhaps thousands of places and neighborhoods throughout the republic and throughout the world, for many years without any sepious attempt to invalidate their correctness or break the overwhelming force of them as evidence of man's immortality and his conditions in that continuous existence. ditions in that continuous existence.

If the sin that continuous existence.

This view also derives additional interest from the fact that the organized religious world has been stimulated in all these passing years by one of the strongest material motives, namely, to cross out a strange and new power, a "shan," a "heresy," a "pestilent delusion," "a device of Satan," as the calm, irresistible light and here of Satan, as the calm, irresistible "a device of Satan," as the calm-irresistible light and power of Spiritualism has been discourteously called, which appeared to be intensely revolutionary, and threatened to pulverize existing forms of religious belief. Your Message Department, dear Bunner of Light; has been a large, heavy knotted club, which the Christian Hercules of this age might have carried into a great many hundred neighborhoods of the United States and England, and nounded Sutritualism to death, if these messages noods of the United States and England, and pounded Spiritualism to death, if these messages were not substantially "true. The converse is equally true. If such investigation should establish the truth of the messages, the same club would pound this Christian Hercules to death; and that Hercules does not want to be pounded to death, by any means, certainly not white any of the reven leaves and five small while any of the seven loaves and five small fishes remain on the ecclesiastical table. The fact that the Christian world has never seriously invalidated the truth of these messages, with such means and opportunities to test them, is the strongest and most conclusive confession of their truthfulness.

of their truthfulness.

I suppose we can approximately measure and estimate the density of the world's skepticism concerning the invisible but real world of life, by the amplitude of the means and power of its illuminated inhabitants to dissipate it. The patience of the great minds of eternity toward the darkness and doubt of their brethren and sisters imprisoned and disciplined in material environments, is like the patience of God, far greater than the patience of a great, strong, broad, noble-minded man toward the petulant waywardness of a child. They appeal to-day to all sides of man's nature, material and spiritual, to reduce man's faith to knowledge, and bring the gleams of morning light. They are heralds of a coming republic of justice and peace, which shall be as large as the world, and as comprehensively beneficent as the wants of mankind require.

Justicia.

Penn Yun, Yates Co., N. Y., April 8th, 1881. The following message was given through the mediumship of Mrs. Conaut, and published in one of the earliest numbers of the Banner:

STEPHEN HANSCOM, ELLIOT, ME. Being anxious to commune with my friends, I approach you in order that I may convey a approach you in order that I may convey a message to them. She who was my sister in the earth-life, communed with you a short time since, and I have now learned the philosophy of controlling a medium. I left a wife, and a large family of children. Oh! how my heart yearns toward them! How I wish I could give something to benefit them!—I have one little hoy on learth who is also and a course of great away on thing to benefit them? I have one little boy on earth, who is sick, and a source of greatanxiety to his mother. Physicians do not understand his case. The child does not need medicine and should not take it. They who know better than I, tell me there is an obstruction in the liver, which can only be removed by the healing power through the hands of some medium, or through the power of some electrical machine.

power through the hands of some medium, or through the power of some electrical machine. I have a father on earth, blind to this new light, and I wish to give him light. I wish him to read the Bible by his own reason, not by what the ministers tell him, and see if he cannot prove Spiritualism true, without going anywhere else. I have a mother in the spheres—none on earth; my father has a companion, but I speak of my mother.—
I wish to tell my dear companion how often I am with her, and how much I try to do for her. I wish all the people who knew me on earth to know me now as I am, and know that I am not

COLBY & RICH, Publishers and Booksellers, No. 9 Montonsey, Place, corner of Province street, Boston, Mass, each for sale a complete assortment of Spiritual, Properties, Reformatory and Miscellaneous Books, it Wholesale and Refert!

Being desirous at that time, in the early stage of our experience with that feature of our paper, of testing the fruth of the statements made by spirits, we wrote to the father of the spirit, directing our letter to the address given in the communication. The result of our inquiry will be found below, in copies of the letter we wrote nether will be sent by mail or express.

\*\*\* Ush along sent by mail or express of Books Published and for Sale by and the reply received. It is reasonable to infer that if our spirit-friends had the power to fer that if our spirit-friends had the power to furnish correct communications for our Message Department twenty-four years ago, they possess the same power to-day. Indeed, we know such to be the fact ::

Boston, May 9th, 4857.

Dear Sir: Did you have a son named Stephen? If so, is he dead? Did he leave a wife and a large family of children? Are either of said children sick? We ask these several questions for good reasons, and you will much oblige us by transmitting an early answer.

Yours respectfully, L. Golny & Co., To Stocken Hunggon, Elliot Mb.

Yours respectfully, L. (OLBY & Co. To Stephen Hanseon, Elliot, Me. Er.L.or, Me., Max 19th, 1857.

Dear Sir: 4 received your letter May 16th, and will endeavor to answer your questions. I had a son named Stephen, and he is dead. He has been dead fire years he left a wife and soyn been dead five years; he left a wife and seven small children, the oldest fourteen years of age. The one next to the youngest was sick when he died, and has been sick ever since, and cannot STEPHEN HANSCOM.

Several years since a literary gentleman, then a skeptic, called at our office and said he had read in our columns what purported to be a spirit communication from a person who, when a denizen of earth, resided in Scotland-the message giving the name of that person, also the name of the town, and of the street and the number of the house on that street in which he dwelt. The professor said as he was about to visit Scotland he proposed to make an investigation of the case, at the same time being strongly inclined to the belief that such an investigation would be utterly futile, so far as any evidence might thereby be obtained of the bruth of the statements made in the message. But his curiosity in the matter was awakened and he should gratify it by making inquiries.

In due time the gentleman returned, and availed himself of an early opportunity to call upon us and to say that he visited the place named in the message, saw the widow of the 'dead man," as he termed him, and read the communication; whereupon the lady, after listening attentively to it, said, "That sounds just like my husband; but he's dead." The professnev of Light-Further Evidences of or informed us that he found the message to be correct in all its details, the name of the person, the town, the street, the number of the house,

> The verifications that follow have been recently received:

E. M. PORTER. The message published in our columns on the 19th of last February, from E. M. Porter-the name having been by a typographical error printed E. W. Porter—is fully verified as being true by a brother of the communicating spirit in a letter recently written by him, from which

we make the following extract:

Dear Miss Shelliamer: On the 31st of December jast you received a message, published in the Ranner of Light of March 12th, from our daughters Ellia and 1311.112, who passed over the river some afteen years ago, within six months of each other; one was eight and the other ten years old. Everything about this message is so very truthful, and so beautiful withal, that I feel to more than thank you for the part you contributed toward bringing it to us.

Your obedient servant, J. B. Armstrong,
Formerly of Ogdensburg, N. Y. Canton, N. Y., March 25th, 1881.

Canton, N. Y., March 25th, 1881.

Po the Editor of the Banner of Light:

If any testimony is necessary or desirable to sustain the Message Department of the Banner of Light more than you have already published and have at your command, I would be pleased to say that I have been a reader of the Banner for a little over four years, and in that time have had recognized as real and genuine not less than a dozen messages.

Philadelphia, April 16th, 1881.

Jos. Wood.

GIDEON PROST.

To the Editor of the Bamer of Light:

A new age has dawned on the world in at least one particular. Many persons have greatly suffered because of a fear of death. To them death has been "The King of Terrors." As Paul states it, they "bave been, through fear of death, all their lifetime subject to bondage." Ministers have taught their hearers that beyond death they were liable to endure neverending punishment. The catechism, as taught in the public schools when the writer was a lad, declared "that all mankind, by the fail, lost communion with God, were under his wrath and curse, and so were made liable to all the miseries of this life, death itself, and the paths of hell forever."

Dr. Young wrote thus:

"An, cruel grave! that would no longer save, To the Editor of the Banner of Light:

\*\* Al, cruel grave! that would no longer save, But gradged me e'en that narrow, dark abode, And cast me out into the wrath of God! What! no reprieve! no least indulgence given! No beam of hope from any point of heaven! Ah, mercy! mercy! art flou dead above? Is love extinguished in the Source of Love?

Is love extinguished in the Source of Love?"

Modern Spiritualism removes these sad thoughts from the mind of the believer. In this direction the Message Department of the Banner of Light is doing a most important and gracious work. Theodore Parker, John Pierpont, Charles Sumner, Dr. S. G. Howe, John A. Andrew, W. L. Garrison, and hosts of other departed worthies of Boston, come to the Circle Room of the Banner and declare they are alive and are doing all they can to clevate and bless their kind. They have not a word to say of the "cruel grave," of "the wrath of God," of "love extinguished in the Source of Love."

But I took up my pen to say that in the Banner of

Love."
But I took up my pen to say that in the Banner of Feb. 19th I noticed the name of Gideon Frost. I knew him well. A Friend, he uses the plain language; interested in education, he established a retreat on Long Island, where he dwelf, and finds a Friends' college in the spirit-sphere. An active member and liberal sustainer of the Universal Peace Union, he says, "Live peaceably, live cheerfully, spack the good word of kindness to all," This is all justilke Gideon Frost. His kind words fouch my heart, and I relote word of kindness to all," This is all justifiee Gideon Frost. His kind words touch my heart, and I rejoice that in my native city there is a place freely provided to which he and others can come, and that there is a Banner of Light that freely sends over the world which they say.

J. M. SPEAR.

2210 Mount Vernon street, Philadelphia, Pa., }

April 9th, 1881.

RUFUS B. KINSLEY.

To the Editor of the Banner of Light: I have tested the communication in the Banner of Light of the 9th Inst. from Rufus B. Kinsley, and proved it all correct as stated therein, through those who were well acquainted with him.

Yours truly,

Providence, R. I., April 9th, 1881.

J. G. BIRCHIM.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The message from J. G. Brachim in the Banner of the 26th of February, 1881, Is a remarkable test of his identity. Before going to Austin, Nevada, he lived in this immediate vicinity. Many of the old citizens here remember him well. I pointed out his message to one of his nearest neighbors, and asked him if he had an idea to what he alluded in speaking of the peculiarity of his disease, and he replied, "Oh, yes, it was

found, on post mortem examination, that there was a displacement of the heart; that the heart was on the right hand side of the chest instead of the left." He was a large, stout man. Respectfully, F. G. RAY, Galt, Sacramento Co., Cal., March 18th, 1881.

To the Editor of the Banner of Light: In the Message Department of the Banner of Light of March 19th is a communication from S. P. LAKE, who lived in Newburgport, and passed to spirit-life from this place Nov. 22d, 1879. Mr. Lake was well known and highly respected here. He was ticket agent at the Boston and Maine depot. He went to the office in the morning, to sell tickets for the first train, and was then apparently in good health. Soon after the train left he returned home and dropped dead at his door.

the train left he remined nome and dropped stables his door.

I carried the Bannor of Light containing the message to his daughter, who read the message and said If was very true in every respect except the name, which was signed S. P. Lake, and that her father used to sign his, S. Page Lake. I don't think it strange the name was thus given, as he had to have some one else give the name tor him. All his friends recognize the message as correct.

Vours for spiritual justice.

J. T. LORING.

Newburyport, March 31st, 1881.

ISAAC D. SMITH-JULIA HOWARD.

18AAC D. SMITH—JULIA HOWARD.

To the Editor of the Bamer of Light:

After making considerable effort, I found Mrs.
Smith, the widow of Isaac D. Smith, who gave a message that appeared in the Bamer of Light of March
19th. His statements that he had been gone but a few
weeks, and his age, were correct. But as the fact of
sphilt-return was new to her, she knew not how to take
It. I gave her the paper, and I beheve it will do much
good.

I have likewise conversed with one that was acmainted with JULIA HOWARD, who has a message in

quainted with JULIA HOWARD, who has a message in the Banner of Nov. 20th, 1880. This friend says site knows Mrs. Howard's statements as to her life and surroundings were correct. M. D. CLARK, M. D. urroundings were correct. M. D. CLARK, M. D. Hartford, Ct.

MARTHA A, DODGE, .. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Honner of March 19th appeared a message from MARTHA A. Dotor, belonging to this place. I would say that she is recognized by several friends and acquaintances; and as she has tried so hard to manifest herself to her friends and, prove to them that she is not dead, but is still flying, and is conscious of their daily lives and existence, and as she has falled to be recognized by them, I wish to say to her that I will take her message to them and try to persuade them to go to some good test medium where they can see and hear for themselves, and then Miss Martha will, I trust, prove to them that she can return and make herself known. I would say her friends do not believe in this great truth.

Yours respectfully;

E. T. SHAW, Secretary,

Spiritualist Union, Bevorly, Mass.

Mr. William Foster, of Providence, R. I., under date of April 14th, 1881, says: "The Message Department is a feature of the Banner that is all important. Its testimonies have been weekly uffered for near quarter of a century, and it is too late in the day to argue or attempt to whistle down the matter and its outcomes. My own personal knowledge as to many who have communicated gives me authority to speak decidedly upon the subject."

Mrs. Emma Hardinge-Britten has frequently said, both in private and public, that though she at one time questioned the utility of the Message Department of the Banner of Light, she had been forced to change her views in regard to it; for when, in hundreds of cities, towns and villages of the far West, in remote localities and out of-the-way hamlets, she found these messages had preceded her, awakened an interest in spiritual things, given knowledge of the fact of a future life, stayed the tears of those that mourned, borne rest to the weary, hope to the despairing, and comfort and consolation to those who had long dwelt within the shadow of grief, she could but testify to their inestimable value.

To the Editor of the Banner of Light:

I desire to say a few words through the dear old Banner to express my sentiments in reference to the Message Department. And it may be well here to say that I have been a Spiritualist, a subscriber and constant reader of the paper over twenty years, and during the whole o that time the messages have been to me a very interesting part of the paper—not that I fail to fully appreciate the well-written articles on other subjects, the lectures, essays, poems, etc., but because these messages from our dear loyed ones form not only a positive and unanswerable argument in favor of the immortality of the soul, but also one of the greatest sources of pleasure and happiness to both mortals and spirits that fall to the lot of poor suffering humanity; and I sincerely regret that any Spiritualist should in any way seek to disparage their value or discourage their walles for disparage their state of the source of the sour value or discourage their publication.

And when I see or hear people calling them-

And when I see or hear people calling themselves Spiritualists, striving to bring genuine spirit-communications or physical manifestations into disrepute, I think their Spiritualism is "put on," and is so transparent that "he that runs can read." I mark them as "wells without water"; "enemies in disguise"; wolves in sheep's clothing" and probably emissaries or emyloyees of some religious organization. During these twenty years I have read messages from many of my most intimate friends who have passed on before, and in many cases I have verified them in your paper, and were it necesverified them in your paper, and were it neces-sary I could now mention the names of many such; but why should there be a repetition? I am willing to acknowledge that possibly I may be a little selfish in regard to these matters, for I dare say I shall be glad to avail myself of the opportunity of communicating with my friends in this same way ere many years, and so may, also, these sensitive Spiritualists who prate abouts silly messages "in the Banner of Light, and then, perhaps, some of your sensitive readers will be alike disgusted with more silly messages." Sages. No. Mr. Editor, never suffer the Messages
Department to go under while it is in your power to keep it up. I would like to say much more on this point, but will not encroach on your valuable space. Fraternally yours, NATH'L W. PERRY. South Easton, Mass., April 18th, 1881.

We think we have now given an amount of evidence sufficient to satisfy any reasonable person who may have hitherto had any doubts of the value of the communications appearing from week to week in our Message Department, that those doubts have no substantial foundation: but that, on the contrary, there is every possible reason to believe their intrinsic value cannot be over-estimated when we take into consideration even the good they accomplish of which we receive information, and which it is reasonable to suppose forms but a very small portion of what they actually perform, but of which, from numerous causes which it is unno intelligence.

It was truly remarked by our English corespondent, Mr. E. W. Wallis, in a recent letter: 'We cannot dispense with the phenomena; they form the sides of the ladder of progress. Without them the rounds are useless; with them we can mount into the realm of knowledge and certitude. Tiltings, rappings, writings, automatic and direct, trances, impersonations and messages, materializations and inspirations-mediumship in fact, in its varied manifestations, forms the distinguishing char-

acteristic of our enovement."

No more thorough, exhaustive, clear and cogent reasoning upon the value of spirit-messages can be presented than was contained in a lecture delivered by W. J. Colville, in this city, Jan. 16th, and published in the Banner of Light, Feb. 26th. That admirable production will bear several readings; its truths should be indelibly stamped upon the mind, for they satisfactorily answer questions that frequently arise in the minds of those who are not Spiritualists as well as in the minds of those who are, and will enable our friends to meet the arguments and assertions of hypercritical objectors at every point.

A Great Infumy!

A despatch, dated April 12th, and which, figuratively speaking, comes before the world with its hat in its hand, bowing profusely to all who meet it-overwhelmed as it is by a sense that. however covertly it has been written, it utterly fails to hide the real animus of the action which it is intended to chronicle-has been received in America, through the agency of the Associated Press, wherein the remarkable statement is | cn.] Of course the practical work devolves upmade that "Mrs. Susan Willis Fletcher, the pretended spiritual medium," has, before the Central Criminal Court of London, been found guilty, in the case of Mrs. Hart-Davies against her, and has been accordingly "sentenced to twelve months' imprisonment with hard labor." The following sentence, appended, as it were, as an afterthought on the part of the telegraphdespatcher, admits, in a quiet way, that "The verdict against the prisoner is also on some of the counts of the indictment charging conspiracy to defraud."

up in a nutshell. There is every reason to believe that—taking the guarded admission of To the Editor of the Banner of Light: this closing sentence of the despatch as authority, and why should we not?—Mrs. Fletcher was first found guilty of being a medium, and thus by a travesty on common sense was brought into a position which, according to English justice, (?) rendered her amenable to condemnation on the original ground of action. We submit that any person who has carefully read the letters contributed to our columns by our correspondent T. L. Nichols, will agree with us-as also with M. A. Oxon, J. J. Morse and others of the leading lights among the English spiritual workers—that the appeal made at the eleventh hour by the government attorneys to the notorious and detestable "King George" statute to aid them, showed the desperate straits into which the prosecutors of Mrs. Fletcher were thrown.\* It seems self-evident that, sure of losing the case be brought in, the bright idea occurred to the prosecution of accusing Mrs. F. of being a medium, and of endeavoring through the known bigotry of the average British juryman to bring her under the provisions of the truly (in spirit at least) mediaval "palmistry" statute. They therefore added the paragraph which we print above, as the ninth count in the indictment; and thus cunningly entrenched, awaited results-with what success is now before the public.

Of course Mrs. Fletcher was found guilty of being, not a "prefended" but an excellent and reliable medium, who is known to be such by thousands in the United States; and this en- genuineness of spirit manifestations to be overdeavor to affix a stigma upon her record as a worker for Spiritualism through an added count | and received what he believed to be messages in an indictment which gave every promise of falling through without it said, is, as Mind and great happiness; that he was intimately ac-Matter, of Philadelphia, stigmatizes it, and right- quainted with Judge Edmonds and other promfully too, an "outrage"; and we further agree | inent Spiritualists; that he thanked a friend with that paper when it adds that this "conviction is no dishonor to Mrs. Fletcher, but it is a and expressed great satisfaction in being able dishonor to the British nation that nothing but to continue a familiarity with Spiritualism, a the prompt release of this noble, fearless and subject which, to use his own words, "I have faithful medium can wipe out."

We called the attention of our patrons in our last issue to the condemnation even by certain shown by Dr. Phelps's own letters, now in existof the London daily press of the action by the government prosecutors in doing as they had done, and not allowing the original case to stand on its own merits. This self-confession of weakness on the part of the prosecutors aforesaid, it would seem, should have had its weight with the jury-but of course an intelligent listening to the voice of reason is not to

Spiritualism itself is of course beyond the of human dictation, direction, or denunciawords of the Herald of Progress, London, "is not witchcraft. A witch, according to the ordinary acceptation of the term, is a woman some malignant designs of her own. Spiritualism is not sorcery. There are neither incantations nor enchantments employed at spiritual scances. Spiritualism is not divination. It is no more diabolical to speak with our friends after the change of death than before it. | Spiritualism is the religion of motives, of goodness, of self-sacrifice and practical work. As such it will bear the reproaches of the bigot and the denunciations of the ignorant, whether in pulpit, press, or in the common walks of life." But Spiritualism needs its mediums. Sensi-

tives they may be; misdirected and unworldlywise they may prove; but they bear the signet that they have been called upon to do the work of the unseen intelligences. And if there is one duty above all others which a knowledge of the fact that such a thing as mediumship exists, imposes upon Spiritualists, it is this, that these mediums, these children who have been chosen [falsely] wise" of the nineteenth century, shall be protected and insured "fair play when attacked either legally or otherwise.

It is no time to flinch from the advocacy of the cause when the cresting seas are white made enactments! And therefore we say to necessary for us here to enumerate, we receive | No matter what your opinions are concern-

.\* In view of this fact, before the trial culminated, Light, the new English Spiritual Journal, printed a ringing protost, from which we extract the following sentences:

"But there must surely be some deep significance in this recourse to an obsolete Act. . . . Why then is the case to be complicated by the introduction of a count charging the defendant with pretending to exercise divers kinds of veitchcard, sorcery, enchantment and conjunation? What consideration has instituted this new departure and what is its significance? If Mrs. Fletcher is acquitted on all other counts she may yet be found guilty on this—though she has practiced Spiritualism ever so Innecently—If a jury can be induced to believe that Modern Spiritualism is synonymous with the pretence to exercise the witchcraft and sorcery of bye-gone times. To, secure this decision, and thus to put down Spiritualism by foxes of law, seems, then, to be the purpose which the Crown prosecutors are seeking to accomplish, . . We give on our last page to-day a list of culnent men who have satisfied themselves of the repility of the phenomena. What say those who would put down Spiritualism by the strong arm of the law to the featiment of men like these? Would they have the world believe that eminent divines, statesmen, authors and scientists—even Royalty itself—have been so foolish or so wleked as to dabble in devilish aris, under the belief or pretence that they were investigating sychological laws? And will the Spiritualism of Great Dritain, now that the attempt is made to subject them to pains and penalities, lexitate to avail themselves of the opportunity to vindicate their cause from an unjust aspersion? They will show themselves cowards if they do."

† The Weekly Nevek, of Amesbury, emphasizes in a recent issue this matter of the strength of the "witcheraft".

themselves cowards if they do."

† The Weekly News, of Amesbury, emphasizes in a recent issue this matter of the strength of the "witcheraft" idea in the average British mind, when, in referring to the trial of Susanna Martin on this charge, in 1692, it says: "The trouble with the delusion was, that the people were in dead earnest in attempting to execute literally the 'Laws of Moses, and Hale's Reports.' The defusion that cuininated at the close of the fifteenth century in what is known as the Salem witcheraft, had its roots far back in Old England."

ing the respective merits of the by-past Hart-Fletcher controversy; that has become a secondary matter; through the action of the public accusers who feared to trust their case upon its own merits, the whole matter of spiritual mediumship has been put on trial in London, has been condemned, and, urless prompt action be taken, will in that country of precedents become further crystallized in the law-books as an example of the proper thing to do to any and all mediums within the British Empire. [And as an illustration of the power of example we notice that a great daily paper in Philadelphia has not scrupled to soil its columns with a jubilant hosanna over the decision, and a wish that we had similar laws in Amerion our brethren of the faith in England, who should do all they can toward the reneal of this old-time law, and for the restoration to freedom of the medium who has just fallen a sacrifice to its soulless demands. Nothing can be done in America in the premises save to give the expression of an earnest condemnation of the statute and its application, by which such things are rendered possible across the Atlantic; and this we do heartily express for ourself in our editorial capacity. That this feeling will find echo in many hearts, we have already ocu-Here to our mind the whole case is summed lar proof in the following missive, received just as we go to press:

A meeting was held in Philadelphia Sunday, April 17th, to express interest in Mrs. Fletcher's case, and a ommittee was elected to take action on behalf of the First Society of Spiritualists. Let others do likewise. J. M. SPEAR.

Truly "let others do likewise"! and the most effective aid which can be rendered from America is -while yielding no point of belief or conviction in so doing—to approach the national authorities in the proper manner by petitions for Mrs. Fletcher's release by pardon, as one who has been convicted and condemned upon an unjust charge.

#### A Question of "Importance."

We have recently republished statements regarding the opinions of the late Eliakim Phelps concerning Spiritualism, as they appeared in against her unless some additional matter could the columns of the Boston Transcript—also the correspondence between the author of the article copied and the son of Dr. Phelps-and our readers cannot have failed to note on which side the weight of evidence rests.

It is indeed a singular fact that a man of the . intelligence of Prof. Austin Phelps, of Andover, Mass., should, in his letter to the Transcript, attempt to justify himself in the course he pursued relative to his father's views of Modern Spiritualism, by saying that those views formed 'an unimportant feature" of his life and were scarcely worthy of being alluded to; since it is known by many others, if not by him, that his father, Dr. Phelps, declared the proofs of the whelming: that he frequently visited mediums from his spirit friends; and from them derived for sending him copies of the Banner of Light, been interested in for a fourth of a century.' All this, and much more to the same effect, is ence, and accessible to any one wishing to see them.

It has often been said that, if Spiritualism be true, it is a truth of inestimable value to mankind, and that if false it is the most stupendous of delusions and productive of incalculable injury. This being so, the question whether the late Dr. Phelps believed it to be a truth or not be lioped for when a direct appeal is made to is very far from being an unimportant one. And this not alone to himself, personally, but to power of earthly law to put down; located matter of habit among those called "the religas are its moving springs of power in the lous classes," for the most part, to define "folrealm of causes, it scorns the efforts alike lowing Christ" to be a following the lead of men holding the position Dr. Phelps held when tion. "Spiritualism" - to use the axiomatic in the mortal, and to form their belief according to the belief entertained by them.

Whether, in view of all this, Prof. Phelps was justified in asserting that his father's relation who employs spirits to aid her in carrying out to Spiritualism was a matter of no importance. and his views upon the subject, after twentyfive years of investigation, of so little concern as scarcely worthy of being alluded to in a memorial of his life, is a question which our readers will find no difficulty in deciding for themselves.

At a private circle we attended last Sunday evening a spirit came, saying her name was SARAH HUNTING, that she was over eighty years old, lived in Boston, and met with her change a few weeks since, though even then she did not appear to fully realize her situation-that she was what is usually termed "dead." She said she never believed in Spiritualism, and did in and through their demonstrated development | not believe it then, and gave us to understand that she was strongly religious when here and held the doctrine of Spiritualists to be a plot of the Evil One to entrap souls. As she persisted in avowing her total disbelief in the power of spirits to return and commune with their earthly friends, we remarked: "Why, you yourself in our age by the All-Father to "confound the are now a spirit; you are speaking to us through a medium; you have given us your name, residence, and age. Does not the fact that you have done so prove Spiritualism to be true?

She appeared somewhat confused at this view of the subject, and after a pause, as if to grasp with the blasts of oppressive statutes and man- a new thought, responded: "Well, I declare! I don't know how I got here or why I am here! all Spiritualists who may read this article: You are all strangers to me, but I never did believe in Spiritualism and don't believe in it now.

At the request of the control of the medium we report this singular case.

Materialization scances were recently held in Oswego, N. Y., an account of which appears in the Morning Star of that place, the editor being present. They were given under conditions satisfactory to the most obdurate skeptic. Numerous spirit-forms came into view from a closet in which the mediums sat. entrance to which was impossible except by the door in view of the spectators. As the spirits emerged from this closet they each held up the curtain so that all could see the mediums, and the writer of the report sat in a position where he plainly beheld them and the spirits in the room with the audience at the same time.

Dr. Brittan's work has grown upon his hands to such an extent that it is only a question of time as to when he will need the assistance of other writers. The secular press has honored itself in allowing Spiritualism to defend itself against bitter partisan attacks; and just so long as these attacks continue there will be work for our Secular Press Bureau.

#### Mr. William Eglinton.

Information reaches our office that the celebrated physical and materializing medium whose name heads this paragraph has had an uninterrupted season of the most pronounced success at points in Rhode Island and Massachusetts of late. He held four séances in Phenix, R. I., which resulted in the complete satisfaction (though it involved their discomfiture as regards their previously entertained opinions on the subject) of forty skeptics. While at Fall River several circles were held which effectively proved to the sitters thereat the genuine character of Mr. Eglinton's development, and the peculiar powers of his controls.

At one of these sittings in Fall River, held at the residence of Augustus Chase-a noted millowner there-after obtaining a long message from Mr. Chase's son, on a card placed between the leaves of a book in the light, the daughter of Mrs. Lyon, "Phobe," came out fully materialized and shook her mother's hand. The mother declared she was ready to go into a court of law and swear to this fact. And thus the evidence in favor of this gentleman's powers-and of the verity of materializations—is daily accumulat-

Mr. Eglinton was to leave at an early date for New York, where he can be addressed care C. D. Lakey, Esq., 176 Broadway.

#### Mr. Matthews Coming to America.

On our third page will be found the announcement by this medium that he will during the coming summer-about Camp-Meeting timearrive in the United States. Mr. M. is (as our readers are aware,) the medial instrument for spirit-communion whose arrest, conviction and imprisonment in England have been spoken of -and rightfully so-by several of our correspondents in that country in unmeasured terms of disapproval. He was tried under the notorious King George "palmistry" statute-which, to the disgrace of English civilization be it said, has been wrested from its purpose, and made by official decision to be applicable in its provision to any or all the public media of the United Kingdom (or Empire) against whom any one chooses to make complaint in due formwas, of course, convicted, and bore the penalty of a three months' imprisonment in Wakefield Jail as a reward for the exercise of his mediumistic gifts. Mr. Matthews has done exmeet with a kindly and appreciative greeting among the friends of the cause during his stay in America.

#### Newspaporial.

We are in receipt of the first number of a small, neatly printed eight-page paper published in Baltimore, Md., entitled the "Spinit TELEPHONE "-a very appropriate appellation. It is issued by the Spirit Telephone Co., and will appear every Saturday: Col. Wash. A. Danskin, editor. In his introductory he says: "The almost daily experiences of more than a quarter of a century enable us to say that we know man lives beyond the grave; that he not only lives, but that he has discovered means by which he can talk with those he has left behind." A Spirit Message Department is a prominent feature of the new paper, Mrs. Sarah A. Danskin, so well known to our readers, being the medium for the communications to be published from week to week. Success to the new enterprise. .

## Convention in Michigan.

The Regular Annual Meeting in Sturgis. Mich., will be held in the Free Church, June 17th, 18th and 19th. Able speakers will be present. A cordial invitation is extended to all.

Prof. J. R. Buchanan will deliver a course of eight lectures to a select class at 205 East 36th street, New York, commencing on Tuesday evening, April 26th, at 8 P.M., and continuone intervening lecture Saturday, May 14th. The tickets for the course will be \$2.00. As the class is limited, those who desire to attend this course should apply immediately in person or by letter to the Professor, at No. 1 Livingston Place, New York City.

On our third page Helen M. Barnard speaks highly of the mediumistic work of Mrs. Maud E. Lord. We see it announced since that letter was penned that Mrs. Lord expects to leave Chicago about the middle of May, remaining over at Denver, Leadville, Montezuma, and other places along the route, and reaching the Pacific coast in about three months. Persons who wish her to stop at any place on the way will address her at once at No. 49 South Elizabeth Street, Chicago...

Notwithstanding the vile thrusts at the Banner and its able contributors by certain irate people in our ranks, it will pursue the even tenor of its way in the light of spiritual forbearance, knowing that that light will stream through the darkness of error with its calm, refulgent ray. Truth will prevail, and Error must go to the wall in due time, despite all efforts to the contrary.

They call it the "Fay-Braddon Organization "now-and at last accounts it was eircumventing the Clevelanders. The friends in the West-and in Ohio, especially-should be on their guard concerning this "world-famous" "only original," (etc., etc.,) combination of effrontery.

Squalid poverty is on the increase in this great, rich city of Boston at the present time. Scarcely a day passes that we are not called upon to render assistance to destitute ones. We have just become cognizant of a deplorable case - which we shall describe in a future issue.

George A. Fuller writes us, April 11th Your paper is in the homes of nearly all the leading Spiritualists wherever I go, and is truly appreciated by all. Angels bless you in your noble, self-sacrificing work for medium-

Mrs. M. J. Wilcoxson, one of the oldest of the spiritual pioneers, passed to spirit-life at Boulder, Colorado, April 1st. Funeral services were held on Sunday, Mrs. Van Dusen, of

Denver, officiating as speaker. Send twenty-five cents in stamps to J. H. Harter, Auburn, N. Y., and receive in return a card photograph of himself, and a poem on

"True Religion," by his wife. "Prof. Brittan's articles," writes a true and firm Spiritualist, "remind me of the march of the 'Old Guard'-fearless, majestic, beauti-

The contents of the Message Department will be found of unusual interest this week.

#### Thackeray on Spiritualism.

William M. Thackeray, the distinguished novelist, in reply to a gentleman who reproached him for allowing an article from his pen favoring Spiritualism to appear, said: "It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but had you seen what I have, you would hold a different opinion." He then described what he had witnessed in New York, and declared that no possible jugglery was or could have been employed on the occasion; and that he felt so convinced of the genuineness of the manifestations and of their source, that he then and there gave in his adhesion to Spiritualism.

#### The Missionary Fund.

Since our statement of the amounts received and pledged was published in the Banner various small sums have come to hand, which we shall report in our next issue.

The San Francisco Daily Record does not admire the Bible revision going on at the present day-anent which it editorially remarks:

"The revised New Testament will doubtless be an improvement on the old one; but what be an improvement on the old one; but what guarantee have we that even the revision is correct? If Christians have for years, as the revision shows, been pinning their faith on interpolated or mis-translated texts, how do we know that even the remnants of the old doctrine left as are trustworthy and will not be removed by some future revision? Paine, Voltaire and Ingersoll together have never given modern Christians such a blow as have the revisers of the New Testament. Men have been burned alive, staughtered by the thousand, banished from their country, and execrated after their death, for disbelief in verses which the revisers now coolly eliminate or correct."

This re-translation, or amendment of the New

This re-translation, or amendment of the New Testament, is, however, to our mind a cheering evidence that reason is overtopping mere faith within the church ranks, and that that part of the ministry who think at all are tired of trying to bolster up, in the face of keen and searching modern criticism, those antiquated mistranslations which they know to be erroneous, but which they have received as an heirloom from their predecessors. If, in the plaintive words of the Record, "even the remnants of the old doctrine left us" should be proven "untrustworthy," the world would still continue to revolve, the tide of humanity's onward progress would not be stayed, and mayhap even the conservative and cellent work in England, and we trust he will immobile Record might as has the Bible it professes so much to revere-become reconciled to the state of affairs, and "move on" with the

> So great upon our columns is the pressure of long articles sent for publication-all more or less meritorious—that we are obliged to delay their publication for weeks, and sometimes months, to the chagrin, ofttimes, of our valuable correspondents. We do the best we can under the circumstances. Current matters must have precedence. When our patrons want the Banner double its present size, and are willing to aid us in making it so, then we can accommodate all our literary contributors.

> Man An old and valued correspondent in the South writes: "Spiritualism has been, and is, the light and strength and joy of my life. . . While I have keenly felt the disappointment of my earlier anticipations, I have never lost faith in the power of the wise and pure spirits whom I know are working to give a 'new life' to our earth, and finally to bring order out of the present chaos."

Calvinism, says Rev. Dr. Bartol, is irreligious, because there is no music in its decrees of doom. Partial forcordination, total corruption, everlasting woe, how can they be sung? But the soul can sing of the love which forgives all sin and makes blessed the life hereafter.

The Banner will issue a Supplement next week, containing various accounts of the late ing on each Tuesday evening to June 7th, with 31st of March anniversaries in San Francisco and other localities.

> Bisbee's Electro-Maynetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3.00.

Read the announcement-eighth pageregarding the dedicatory services to be holden at West Randolph, Vt., on April 30th and May

Giles B. Stebbins has become one of the editors of the Chicago Religio-Philosophical Journal.

The continued destitution and privation among the settlers of the Missouri river bottoms is fearful to contemplate. Many lives have been lost, and thousands are homeless and destitute of the necessaries of life. The government is taking the matter in hand, as far as issuing rations is concerned; and it is to be hoped that a portion of the help which certain worthy persons are raising for distant and earthquake stricken Chio may be applied-in accordance with the popular rendition of the Pauline maxim respecting charity—to the aid of the river-swept sufferers of our own land.

"Rev." Mr. Waite, who succeeded in mulcting the 'saints' at Tremont Temple some time since to the tune of several hundred dollars upon the false plea of "exposing Spiritualism," is now "doing" the country towns in a similar manner, but with indifferent financial success. A bright little sheet published in Amesbury, Mass., thus apostrophizes the fellow:

"You may convert a clown as oft as you will, But the HING of the circus hangs round him still."

England's great (conservative) statesman, Benjamin Disraell, Earl of Beaconsfield, K. G., passed to spiritlife in London, Eng., on the early morning of April 19th. He was born at No. 6 Bloomsbury square, London, on the 21st of December, 1804.

> A BACHELOR'S SOLILOQUY. If you would live a folly life. From care and trouble free, Don't take unto yourself a wife Until you're seventy-three.

The Legislature of Nebraska, by a three-fifths vote, submitted a woman suffrage amendment to the Constitution of that State to the popular vote.

An anonymous private personal letter-writer is worse than the veriest brawling public blackguard.

A wise conservatism is the handmald of honest pro

## Mrs. E. V. Wilson Fund.

Since the last report, it gives us pleasure to record the following additional amounts, received from the friends of our ascended brother, E. V. Wilson, in behalf of his widow: .

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#### Movements of Lecturers and Mediums.

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

E. Anne Hinman will leave Ashtabula, O., on or about May 1st, on route for Redwood, Jefferson County, N. Y., by way of Utlea. Thence to Ogdensburg and St. Albans and Bradford, Vt. Will answer calls to lecture on the way, or will stop off if desired at any place convenient to the railroad. Address, Ashtabula O., care of Mr. Edward Howell.

Thomas Street writes: "When my work is done in Washington, D. C., I shall proceed toward Philadelphia and New York, and so on eastward, presenting the claims of the Mediums' Home to every Spiritual ist, in every town, city and village on my way east. My address is at present care Dr. Samuel Brown, 651 North 10th street, Philadelphia, Pa."

Dr. A. Harthan has sufficiently recovered from her late sickness to attend her patients at 92 West State Street, Springfield, Mass.

George C. Stetson, Secretary, writes that "Mrs. C M. Nickerson will lecture and give tests at the opening meeting of the Spiritual Society of Hanson, April 24th." Mrs. Nickerson will also, on the 26th Inst. give a lecture in the Ladies' Aid Parlors, 718 Washing ton street, Boston, in the evening, commencing at 8 o'clock. She will give public séances every Wednes day evening, at her residence, 1648 Washington street Boston. Would make engagements for the month of May.

Mrs. H. Morse, the well known ploneer lecturer and test medium, has located at 77 Dartmouth street, Boston, where she intends to hold scances when not ab sent filling lecturing engagements. She speaks in Haverhill, Mass., the first two Sundays in May, and in Greenfield, Mass., during June.

L. K. Coonley, M. D., will speak for the Society of West Duxbury, Mass., May 1st, forenoon and afternoon, on subjects given by the audiences and questions answered. For engagements address Marshfield, Mass. Would like to labor principally in Plymonth Co., Mass.

#### Lynn and Marblehead.

Meetings in Lynn are increasing in interest, and audicnees rapidly growing in size. March 27th, Dr. H. P. Fairfield, of Worcester, lectured under control, and created a profound impression by the force and logic of his arguments. He gave much satisfaction, and the society commend him to others as a speaker of marked ability. He speaks again at Lynn, Sunday, April 27th, Last Sunday, April 17th, the morning conference was of unusual interest, and was participated in by Dr. Forbush, Dr. J. H. Orne, I. Frazier, W. P. Conway, of Lynn; I. P. Greenleaf and E. W. Locke, of Chelsea; J. C. Street, of New York; Mrs. Bailey, a fine trance medium of Peabody, and others. In the afternoon, Mrs. Sarah A. Byrnes, of East Boston, spoke upon "Physical Culture in Religion," and in the evening upon "The Significance of Spiritualism." The interest of the afternoon services was augmented by vocal and instrumental music artistically executed by Mr. Fred. Heath, the bilind musical medium of Charlestown.

At MARBLEIGAD an increased interest in Spiritual-ism gives promise of the early establishment of regu-lar Sunday meetings. On the 17th, Dr. George Dilling-bam and wife conducted the services. Many fine tests were given through the mediumship of Mrs. Dilling-bam, the identity of several spirits described by her being fully recognized. being fully recognized.

#### Corroborative Testimony. To the Editor of the Banner of Light:

With regard to the "remarkable cure" reported on page fourth of your issue of Feb. 19th, I wish to say that it can be substantiated in every particular; and more evidence can be produced in this case as well as in others in which the remarkable power possessed by Mr. Austin has been manifested, the circumstances being well known to parties in Boston and vicinity (with whom I have conversed since your notice of the case), and who have been aware that Mr. Austin possessed this power for the past ten years, though using it only for the benefit of those with whom he is thrown in contact in his daily walk in life. H.G. WHITE. Boston, April 15th, 1881.

The Banner of Light, an advertisement which is found in another column, is the old or when is found in another column, is the oldest and, as many think, the best journal devoted to the philosophy and phenomena of Spiritualism. In its typography and general appearance it is a marvel of clearness and beauty. Send for a specimen copy.—The Valley Falls (Kansas) Liberal.

## 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 Posta

Dr. H. P. Fairfield, the clairvoyant, mag netic, 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 clairy oyant 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.

"My mother drove the paralysis and neuralgia all out of her system with Hop Bitters." Ed. Oswego Sun.

## To Correspondents.

AP No attention is paid to an onymous communications. Name and address of writer in all cases indispensable as a quaranty of good faith. We cannot undertake to preserve ir return communications not used.

C. B. C., TIPPECANOE CITY, OHIO. - We cannot inform you whether Mr. Eglinton will visit the Western States or not ere he returns to England. He does not answer scaled letters. His present address is 176 Broadway, New York

#### Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even at the transport of the second of 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.

Removal—The Brooklyn (N. Y.) Spirit-

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

S. B. NICHOLS, Pres.

J. DAVID. Chairman.

### 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 Wednesdayevening, at Phoenix Hall, at 734 CHARLES R. MILLER, President. W. H. COFFIN, Secretary.

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For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Prico 5 cents per copy. \$2.50 per year.

VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,65 per an num. Single copies 8 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.

THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year; single copies, 5 cents.

MILLER'S PSYCHOMETANC CINCULAR: A monthly journal devoted to the young science of Psychometry. Published by C. R. Miller & Co., I Willoughly street, Brooklyn, N. Y. Single copies 10 cents.

THE HEMALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. A monthly. Price 10 cents.

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Cents.
THE WESTERN LIGHT. Weekly. St. Louis, Mo. Sin-100 gle copies, 5 cents.
100 gle copies, 5 cents.
100 gle copies, 50 cents.
100 Light for All. Published monthly at San Francisco,
100 Cal. Single copies, 10 cents.
1100 THE COMMONER, Published weekly. Greenback and
1100 Labor Reform. Single copy, 4 cents. \$1,59 per year.

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

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49 Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Sniuday, 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. Willies 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.

J. V. Mansield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

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### THE GLOBE COMPANY, April 23.—fw

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The utilization of anthracite waste, of which there are a Pennsylvania, is a most deshable accomplishment, and the Globe Company's inventions will be of immense benefit to all callroads ushig anthracite coal for fuel, They have already refused the offer of one rafficard in Pennsylvania for the exclusive use of their authrache waste-burning patents on the engines of that line. Although that company offered ten per cent, annivity on the entire capital of the Globe Company, the manager would not restrict the use to cae railroad, but decided to build becomotives exactly in accordance with the Globe Company's plans and patents. These becomplives will not differ materially to outward appearance from the general style in use, but be so constructed internally as to run with great economy and elegaliness, to the advantage of all owning railroad stocks and the comfort and onvenience of the traveling public. That the enterprise of the erection of the Globe Company's Locomotive Works will be exceedingly profitable cannot be doubted, as the knowledge of the Globe Company's patents is extended, The stock, in the judgment of many, will exceed in-divi-dends any ever paid by the American Screw Company,—

## Boston Journal, April 2, 1881; UNION MUTUAL LIFE INSURANCE CO

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lation, 25,000. As "Advanceand Review" will circulate in every village. town and city in the United States, no better advertising medium can be found. One trial is sufficient to prove the truth of this assertion.

JAMES A, BLISS, Editor and Publisher. April 23. 713 Sausom street. Philadelphia, Pa

## MRS. L. W. LITCH,

THYSICIAN and Test Medlum, No. 26 South Russell street (first door in rar), Boston, Circles Sunday evenings and Thursday aftermoons, 1889-Appil 23, CELESTIAL SCIENCE; —PROF, BEARSE, V Astrologer, 259 Meridian street. East floston, Mages, writes your whole life from the planetary influences at birth? Letters of Inquiry should contain stamp, and the hour of highly have a light of the planetary should contain stamp, and the hour of April 25, -1w.

MRS. DR. CUMMING, Botanie and Eelectic Physician. Residence, 164 K street, South Boton, Will be at 322 Tremout street, Boston, Tresdays, Thursdays and Fridays. Patients under treatment can have board and attendance at the house if desired. 1w\* April 23,

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WILLIAM EGLINTON. We have received from the studio of A. Bushby excellent Cabbiet Photographs of WILLIAM EGLINTON-of-Eng-land, the celebrated Physical and Materializing Medium, Cabbet, 35 certs, For sale by COLBY & RICH,

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BY SAMUEL WATSON, Author of 'The Clock Struck One, Two, and Thro. Thirty-Six Years a Methodist Minister.

Anthor of "the Gives stynes One, Two, and Thra," Thirty-Six Years as Methodist Minister.

Mr. Watson's long connection withtone of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of mearly all phases of spirit manifestation through a period of twenty-soven years, commenced with a belief that Spiritualism was "the prince of humbigs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to muchind. The book here presented will prove one of inestinable worth, not only to Spiritualists but to those who, not having withested the phenomena, have no information of the facts which form the humovable foundation on which Spiritualists base not merely a belief but a knowledge of the reality of a future life. It is eminently well adapted to place in the hands of those whose attachment to the faits and forms of the Church incline them to have nothing to do with the subject upon which it treats.

New edition, twenty pages added, also a spirit-picture as femalistics.

New edition, twenty pages added, also a spirit-picture as frontispiege. Cloth, 329 pp., 12mo. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

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Limp cloth, red edges, 35 cents, postage free. For sale by COLBY & RICH.

## Message Department.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Meatgomery Place, every TUFSDAY and FRITON AFTERNON. 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 egyes until the conclusion of the scance, except in case of about the necessity. The public are cordulty twittel.

The Messaces published under the above leading indicate that spirits carry with them the characteristics of their earthelfo 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, Wo ask the reader to receive no doctrine put forth by spirits it these columns that does not compert with allowed the progress as much of truth as they perceive—no more.

no more.

\*\*Bis 11 ts our carnest desire that those who may recognize the messages of their spirit. Thends will verify them by informing us of the factor publication.

\*\*Bis As our angel visitants desire to behold natural flowers upon our Circle-floom table, we solid! donations of such from the friends in earth-life who may feel that it is a phase are to place upon the after of Spirituality their floral offerings.

ings.
(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. Wednesdays or Friday.)

25 Letters appearining to this department, in offer to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to Lewis B. Wilson, Chairman.

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

[Scance held April 1st, 1881, Report published in advance at the request of the Spirit Chairman.)

far and wide; may its seeds of truth sink deep into every heart, and grow and blosson there, with gladness and repoleting. We praise thee that it is indeed true that our Father's hand, so loving, hath set the pearly gates ajar, and that the dear beloved ones who have passed beyond the mortal\_veil may return with messages of cheer to gladden the hearts of those who mourn on earth. Amen.

#### ""Questions and Answers.

CONTROLLING SPIRIT.-Your questions are

in order, Mr. Chairman. QUES.-(By Jacob Miller, Williamsport, Ind.) It is said in Numbers xvii: 8, that the rod of Aaron budded, blossomed and brought forth almonds. Please state whether, in your opinion, such an event was possible, and, if so, its nature and significance.

Ans.-We have not tested the bounds of possibility, and have no right to say what is impossible. The phenomenon recorded in Numbers may have taken place; there may have been germs of life existing in the rod of Aaron, which, when placed under proper conditions, may have burst into bloom, or fruitage, as has been recorded, or the manifestation may have been of purely spiritual significance and origin. Spirits may have acted on Aaron's rod and caused it to burst open, displaying the branch of almonds. What significance this phenomenon may bear to life we cannot say; it must have been accomplished for a wise and good purpose; undoubtedly some such manifestation was required in order to bring the people into obedience to the word of Aaron, and the law which was given through him by the higher

Q .- [By the same.] Was it only a matter of church decree that unleavened bread was used at the Jewish Feast of the Passover? or was there an essential advantage in the use of that, in preference to leavened bread, on that occasion? If the latter, in what did the advantage

A. In ancient times it was considered best to use only unleavened bread at sacred feasts, because II was composed of pure, wheat and water, unmixed with any foreign substance whatsoever. The food partaken of at these sacred feasts was significant to the an cients, symbolizing to them the bread of life which feedeth the soul, and which was considered pure, unadulterated-therefore it became a church law or decree that unleavened bread should be used, that those who partook of it should consume only the soul or primal germ of the wheat; for pure water and wheat were symbolical of the pure life beyond.

Q.-[By B. E. G.] Is there anything in the nature and tendencies of Modern Spiritualism to prevent its adherents, should their increase in numbers give them power, from being intolerant of others, as the disciples of all previous religious faiths have been?

A .- There is one glorious lesson which Spiritualists have yet to learn, which is, that the spirit-world has the movements and destiny of Spiritualism in its keeping. Whenever its adherents grow so powerful that they become intolerant of others, they will find themselves losing strength and influence, for the spirits who gave them power will quietly withdraw and withhold it from them until they become obedient to the teachings of the higher life, and learn the lesson of humility. It has been so in the past, it will be so to a larger degree in the future, for the spirit-world is constantly gaining power and influence over humanity and over matter.

## Rosa T. Amedey.

How true it is that souls triumphant sing: "Oh, Grave, where is thy victory? Oh, Death, where is thy sting?

And at this glad season, when the frosts and snows of winter take their flight, when the beautiful buds swell upon the branches, and the flowers and the blades of grass are quickened with the life beneath the brown soil, awakening from their winter sleep and springing into activity, how beautiful it is to feel that so it is with the soul. After its night of earth it becomes quickened with new life and activity: it bursts the shell that confines it, the darkness and the frost, and with quickened power soars aloft to blossom out in new realms of beauty and of strength. And at this time, so typica of the new life, the grand resurrection, which comes alike to nature and to man at this season of the year, when coldness and frost, emblematical of doubt and fear, take their departure, how fitting it is that Modern Spiritualism should have and celebrate its new year, its glorious birth, the resurrection of humanity from the darkness of superstition, doubt and terror. And we feel to come to the realms of earth from yonder Summer-Land, to bring to you, oh Spiritualists everywhere, our glad tidings and happy greetings, to wish you a joyous and a pleasant new year-for you are entering upon a new year, one that is to be freighted with grand and glorious results to the spiritual cause; one that is to see new powers of spiritu-

al growth and unfoldment, to find new medi-

ums, among the young, the tender and the innocent, stepping out into the ranks, where their powers shall be felt and acknowledged:

Upon the 31st of March, the anniversary of the advent of Modern Spiritualism, my friends, many spirits congregate together to sum up the results and labors of the past year, to elaborate new plans for work, new missions for the messengers of peace, the evangels of light, who come to you from the Summer-Land to send abroad an influence and a power that shall be felt throughout the length and breadth of the land; and your workers and fellow-laborers who have passed beyond the mortal veil, return in bands and groups to give you greeting; to bestow upon your hearts fraternal love and sympathy; to assure you that they are still laboring for the cause of truth, and to send forth their influence, which shall quicken your hearts with renewed energy, and enable you to buckle on the armor once more, and work faithfully and well for humanity and its needs.

And I have come to-day, bearing not only my own message of love, of cheer and of encouragement, but also bearing like tokens of affection from such souls as E. V. Wilson, William E. Channing, Theodore Parker, Fannie A. Conant and countless others, some of whom you may hear from, and others whose voices have been Eternal Spirit, giver of every good and perfect gift revealer of all things through time and eternity to the comprehension of thy humanity, solver of all problems, explainer of all mysteries, thou who art ever wise and kind and loving, thou Omnipotent Soul, overreaching all things here below, we approach their in the attitude of ancetton, bearing to thee our burdens of love and praise and grafitude, asking that they may be acceptable in thy sight this hour. We thank thee for all that thou hast untolded to man, for the divine attributes within, which, through clouds of tribulation, of sorrow and anguish, still blossom up from behaviorable in the beautiful flowers, through darkness, storm and night, blossom up muto thee, our Father God. We praise thee for the beautiful blossoms that spring from the soil, bearing the mankind a comprehension of all that is sweet and good. And, best of all, our Father, we praise thee more and more for the divine gift to humanity of spiritual communion. May it spread abroad far and wide; may its seeds of truth sink deep into eyery heart, and grow and blossom there, with gladness and tokens as symbols of the beautiful affection, which blossoms in their these messages and tokens as symbols of the beautiful affection, which blossoms in their heart for you all. And rest assured they have been in your midst at this season; they have bestowed their influence upon you, feeling that it would quicken you anew with aspiration and inspiration, and set you forward on the great pathway of eternal endeavor. Not only in this good city of Boston, but passing to and fro, wherever the sound of Spiritualism has been heard, wherever its glad tidings have swept, those souls and kindred ones have gone forth, these souls and kindred ones have gone forth, these souls and kindred ones have gone forth, their affection, to strengthen, sustain and entered the passing the passing to and for spirit-gone and repleting. We praise thee that it is indeed silent during the past few months, bearing trust you will feel that the entire angel-world, that those hosts of ascended laborers who have passed on before you, still work, from their exalted homes, for those who are in darkness and in need; that they still clasp hands with you. seeking to draw you forward over the vales of mortal toil and trouble, seeking always to elevate your spirits, that they may receive an influx of beautiful truth and wisdom and knowledge from on high. I send my words of greeting to all friends, to my dear sisters in the cause and in the work, to encourage them to press forward. Although the crown of thorns and the stony road may be theirs; although they are called upon, perhaps, at times, to pass through shadows, through affliction, yet by-and-by they will reach the summit, they will behold the glorious view spead bilt helore them, and they will feel to rejoice that the cross which they bear has expanded into a staff of beautiful flowers and fruitage, and that the crown of thorns has become a coronet of light. Rosa T.

#### Father Rose.

Amedey.

I feel that this is a good time and a beautiful eason for me to return from the spirit-world o announce myself to my friends. I have many friends who are believers in the glorious philosophy of Spiritualism. I have some friends who have not accepted its teachings, yet I send out my affectionate regard unto all. May it bring a little peace to their souls, to brighten their pathway onward to the better land. A few ears have passed since my departure to the pirit-world. I knew whither I was going; I left rejoiced in spirit to feel that I was passing on to my loved ones who had gone before, and when I entered that eternal world "I knew that I should rejoice forevermore, because of all that life had brought to me. I have friends in various places, yet I come to send my word I never hesitated to do so when I was in the especially to my friends in Beloit, Wis., and to form-to express my opinions as I felt them to say to them, Cheer up, my friends; feel that you are treading the true path which leads to life and peace. Strive to live truly and purely; let each day see some new work begun or accomplished.; let each day find some good performed for the benefit of some one of God's creatures, and when you join the angels in their home of light, you will feel to rejoice at the glories that are spread out before your souls. Oh friends, rejoice with me in the beautiful philosophy, in the glorious truth which Spiritualism has brought to mankind, to chase away the shadows which fear had gathered around the heart. It has brightened the pathway to the summer-land; it has planted flowers where thorns before had grown; it has blessed thousands and millions of human beings, and I feel hat it will pause not until it holds every human creature within its loving embrace, until it has brought justice, universal love and concord to mankind, when all the darkness and crudities of mortal life will fade away, and the soul will blossom out even while encased in flesh, as the flowers that spring up in beauty and perfume. I send these few feeble words to my friends, with my love. I would bring them the choicest gifts of the spirit, affection, sympathy and true endeavor. May they fall upon their hearts and take root; may they, in the future, bear a sweet and pleasant fruit. Father Rose.

## Mrs. Clarissa Russell.

I feel a desire to come back and speak. I only passed from the body on Saturday last, and I resided in the earth-form for seventy-one years. I felt when I was taken from the mortal, welcomed to a bright home and clothed in a new form, with sweeter garments, that I had entered upon a new existence. 'I was received by kind and loving friends, and conducted to a place where I might rest and gain refreshment. I was kindly instructed concerning the new home which I had entered; then a desire pressed upon me to realize something more of this true and natural existence; and I found that it was really possible for me to return and speak. I was conducted back to earthly scenes. I found you people rejoicing, because of this knowledge that had come to you, and I felt, Oh, I must come, if I only say a word, that those who knew me on the earth may realize that I live, and that I can come back. I feel somewhat dazed and confused, and as I think of earthly scenes. clouds press upon me. I know not sufficient concerning spiritual things to speak understandingly from experience, and yet if 1 do but send my love to those who are my friends and tell them I shall seek to come by-and-by, and speak to them, when the mists have cleared away from me entirely, I shall have accomplished a good work. This is why I enter, to say these few words. I came from New Bedford; my name is Mrs. Clarissa Russell.

[Mr. A. W. Hill was present in the audience at the time the above communication was given. At the close of the scance, he informed the Chairman that he was well acquainted with Mrs. Clarissa Russell;

that the message and the manner in which it was spoken were so much like her, that he did not for a moment question that she was the controlling influence giving it.]

#### Lester Day.

I feel that it is good to be here; good to take possession of the instrument provided and announce myself; good for me to realize that, freed from suffering, weariness and pain, I may ones—that there are those who have sent forth return and take upon myself earthly conditions: may enter, for a brief period, into physical life, and express myself to my many friends and associates who remain yet in the body. I feel that it is a glorious privilege for me to return from the spirit-world and speak my words the weary and sad, and speaking to them words while so many wait for an opportunity of coming; yet, as one who was known somewhat needs of the spirit, feeding them with the bread among Spiritualists, I feel it my duty to return of life, which spirits from on high bestowed and speak; to tell them I am forever freed from upon them. I would that they could realize the the old weaknesses, sufferings and miseries which pressed upon me in my later years, and archangels, through humble instruments of to assure them that I am happy with my spirit- ! earth! ual surroundings and with those grand companions who have met me on the other side. I have been, and always shall be, very much in- from inspired lips; you have no need to sigh for terested in the spiritual movement, in the career of mediums and the unfoldment of medial | tingly to enter such stately piles; you have no powers, and in the work performed through these instruments by the intelligences from the spirit-world. For the last month I have centred my interest in Boston, because you have here gathered together so many mediums of power and of note, through whom the spiritual | it into your hearts; you may feel refreshed and world can operate and work, performing their strengthened in spirit; you may know that labors well and wisely in convincing skeptical | these angels, arrayed in purest white or in rahumanity of the realistic life which lies before all mankind, of the power of spirits to return and control matter, and of their ability to return and influence human organisms. And while you have centred this power in Boston, crystallizing, as it were, many spiritual gifts in one place, in order that the spirits may perform a greater work than they have done before, bringing their batteries to bear at this point for a wise purpose which is before them. I feel to rejoice that it is so; and I wish to say that my friend, one in whom I was interested, as many knew, in his earthly career, Colchester, has been with me. Together we have sought to work for the advancement of the cause of truth; together we have interested ourselves in | call them around you by the still, silent voice the phenomena occurring in the presence of your mediums, and the work is not accomplished; for, even after some of these mediums leave this good city, an influence will be left behind, a power which will be felt to a grand and good purpose in the future-for the spiritworld is truly at work, seeking to make itself known through various channels; and by centralizing this power in your city it has given certain spirits strength and assistance for the development of new mediums, who are to go forth in the future from Boston and surrounding places. So I come to speak my word and send my greeting, not only for myself, but my friends who are with me; to assure all that we are still seeking to be of use to some human eventure. Let my friends in Buffalo realize that I love them still; that I shall ever do so; that I thank them for their kind assistance which they rendered to me; and to all, everywhere, I give my love and thanks and gratitude for every kind attention which they bestowed upon me in the past. Lester Day.

1Some of our readers will remember Lester Day as the noble-souled Spiritualist who paid the expenses of the trial of the medium Colchester, in a New York Court, some ten years ago, and also paid his fine and

A. G. Harris. Will you kindly announce, Mr. Chairman, to the Spiritualists, and the Christians as well, of Macon, Ill., that the "old squire" has returned to the Banner of Light Office to speak for himself. I return to speak for myself, that is true. be right. I sought to live up to my convictions and I wish my old friends and neighbors to feel that I am still the old man; that I have not changed one whit. I may say, as I did-when in the form, I could not believe in a religion which cut off nine-tenths of humanity and banished them to outer darkness, in order to benefit and bless the remaining tenth. I could not accept a cruel and vindictive God. I hesitated not to give my opinions concerning that religion and that God, or Deity, or Jehovah, whatever he was called, and I am treading the same path to day that I trod when in the form; but I return from the spiritual world to assure my friends that I am more than satisfied with my change—that I am delighted. I cannot express myself in mortal language; words are inade mate to express the condition of the spirit who s satisfied with his surroundings and his life, and although I know and feel that there is yet much more glory for me to attain, I realize truly, and I hope humbly, that I am at best but an imperfect creature; yet I feel that I may be contented for a time with my present condition, for if I seek to bestow the light and truth which have received upon others who are treading the vale of mortal existence, I shall be working in that department of labor which is best adapted to me. To each one I bring a message from the loved ones who have gone before, a message of affection; one that is too sweet to put into words; one that can only be expressed by the sweetest emblems of love and beauty and innocence - the sweet and blooming flowers; one that is brought pot to the outward man but to the inner soul, which, I trust, will benefit and gladden each spirit. And to my old associates those who stood by me in hours of trial and of embarrassment, those who were ready to lend a helping hand, those who were ready to encourage me in my departure from old thoughts and ideas, I send my regards; ay, more than regards—my deep and abiding love. And to those who knew me as I was, an outspoken Spiritualist, yet who could not accept my ideas and opinions, who could not believe because they had not received the knowledge which I possessed, I send my fraternal greeting and I wish

Oh, it was glorious-the last few hours of my existence in the body! for I beheld sweet visions of immortal life opening before me, and I knew that I was surrounded by the loved and true and pure who dwelt upon the spirit-side, who all desired to be remembered to friends on earth. A. G. Harris.

## Achsa W. Sprague.

I cannot feel it in my heart to allow this occasion to pass by without expressing myself and the love which I hold within my spirit for all humanity. I cannot allow this hour, so near to your great celebration of the advent of Modern Spiritualism, to disappear without bringing my token of sympathy from the spirit-world to those toiling ones who remain yet in harness upon the earth, and I send out to them my words, trusting they will be productive of cheer. | spirit for its future home; that whatever has

and turmoils of life, who faint and falter by the wayside, who hold their hands unward for the angels to clasp; and assure them that the anrough pathways, over the stony places, and up-I would that they could realize—these toiling an influence, silently, yet sweetly, from the home-circle, from the family-altar, which has blessed and benefited all with whom it came in contact, and those who have passed out into the highways and byways, gathering in the worn, of consolation and cheer, ministering to the work that has been performed by angels and

Oh, you have no need to enter costly edifices, to pay large sums of money to listen to words costly apparel in order to array yourselves fitneed of all this, for the sweet, pure voice of the angels may enter your homes; their spiritforms may sit by your firesides and their beautiful influence may be felt by you, breathing peace and love and consolation. You may take diant hues betokening their condition of life. are not those who have no connection with you. but they are your own loved and loving ones who come to minister to your needs. You may realize all this in the quiet of your homes; you may take your angel loved ones to your hearts; you may feel their presence in your souls and realize that they are guiding you upward and onward, above the crudities and infirmities of external life; that they are pointing you to a higher and nobler existence, where you may learn, if you will, the lessons of truth, of purity, of goodness; where they will clasp you in a loving embrace in the future. Oh, then, my friends, welcome these loved ones to your hearts; of desire and aspiration; feel that they may come into your midst through open doors: throw back the gateways of your souls; call them around you; aspire for their loving influence, and they will bless you forevermore. Oh, my friends, remember this: that whatever of sorrow, of turmoil, of despair, even, in outward ways may come to your spirit, yet the angels above come from on high to bless, to strengthen and to benefit your own lives. Then seek for truth and purity; live in fidelity to your convictions of right, and you shall be blessed and happy forevermore.

Strike your harps, oh, heavenly singers, Till the music, soft and low, Falls in strains of thrilling sweetness On each heart that dwells below.

Let the grand, eternal anthem Of the soul's unfolded love, Ring with triumph through the arches Of the angels' home above.

Tell your tales, oh, mystic sages, Of the star of truth subline, Flashing downward through the ages, O'er the path which heroes climb.

Tell your simple, wondrous story, Of the grand, the good and great, Who have passed o'er beds of anguish, To the soul's divinest state.

Youths and maidens, guides and teachers, Little children full of love, Bring your gifts of snowy lilies From the radiant home above;

Bring your tokens of affection To the souls who humbly wait In these earthly fields and valleys, Just outside the golden gate.

Oh, ve weary, suffering mortals ! Walting for the day to dawn, When your eyes shall catch the glory Of the soul's eternal morn; Hear you not the heavenly chorus.

From the angel choirs above. Telling of the life immortal, Telling of our Father's love?

Hear you not the voice of angels, Floating earthward from on high, Freighted with that sweet affection Which can never fade nor die?

All the atmosphere around you Vibrates with the quickened power Of those loving, sweet evangels Who attend you every hour.

Lo! the gates of day are opened, And night shadows disappear;

Death itself for aye is vanquished-Fade all shapes of doubt and fear, As the wondrous, joyful tidings, Swiftly fly from pole to pole:

Life and love and honest labor, Are the birthright of the soul ACHSA W. SPRAGUE.

## Published in advance by request of the controlling spirit,

Little Isabel. I love the beautiful flowers; they are to me the emblems of all that is sweet and joyous, all that is lovely, and in spirit-life I find them everywhere. Passing away from the material a little child, I now return grown up, as I would have been were I now in the mortal form ; but I return only to bring love, and sympathy, and encouragement, to those who are yet on earth. Especially do I return to-day, bearing my message of love and sympathy to my dear aunt, who résides in Vineland, N. J. I come to say to her: Dear Auntie, ever feel that we are with you, that your spirit friends surround you, bringing you strength, bringing you an influence of peace to brighten your spirit and to benefit you. At all times feel that we come to refresh you, to strengthen you for the trials of life. You have seen many of them; shadows have darkened around you when the sunlight seemed far away, and yet your spirit friends were by your side, bringing you consolation in the hour of darkness, seeking to lighten your path and to chase away the shadows which would come. They would pluck the thorns from your path-but without the thorns you could not have had the beautiful flowers; you would not have realized the sweet fragrance of spiritual truth, you would not have known the delight of welcoming your spirit friends from beyond the mortal world, and so the experiences you have had, shadowy although some of them have been. bright and beautiful as others were, have developed your spirit, so that you could receive and appreciate the truths of spiritual life, and could at all times be in a condition to welcome

the loved ones from the spirit-world. I come to-day with a message of love from each one. Rest assured that all are with you, at times, doing what they can to brighten your

Oh, I would that my voice could reach all those come to you has only been for your developwho upon earth are struggling with the trials ment. There is a sweet home in the upper life awaiting you, which is bright and beautiful; its surroundings are glorious. There, living waters flow, gurgling their sweetest melody; gels no lead them, they guide them on over the there the flowers bloom, shedding their perfume abroad; there the birds sing daily their hold them through every difficulty of life. Oh, sweet songs which gladden the hearts of all; and there your dear friends await you; there they will receive you when your spirit is called to the higher life; and there you will understand much that has hitherto been dark to you, much that has never been explained. In the future we shall all greet you again. Remember that the little one who loved you so loves you now, and ever will, and she is your guide, she is the one to bring you flowers of peace and guide you to the spirit-world.

Mrs. Rebecca Adams sends her love, and says: "Cheer up, dear child! The angels will aid and direct you. 'Although I knew you not on earth, yet I have learned to love and appreciate you in spirit. Your trials will yet turn to joys. Tell R. to ever remember that in spirit-life we reap the effects of our earthly deeds, and I trust he will ever seek to so live in love and kindness that he will have no cause to mourn over a past life." Tell auntie I shall ever be with her to console her in her afflictions and trials.

Please to say it is little Isabel, to Mrs. Harriet Adams, of Vineland, N. J.

#### Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO AD-VANCING 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

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Jon; 25.—William Anderson; Snow-Drop; Lonisa McKay.
Jon, 28.—Dr., John Clough; George Stone; Susan B. Atherio; 28.—Era Eames; Anianda Perkins; Capt, Eben Wheeler;
Feb, 1.—Sebastian Streeter; Bella W. Hamilton; Sarah
A. F. Wilson; Charles Parker; Liftan Smart; John A.
Moran; Mrs. Ellzabeth Abbott,
Feb, 4.—Children's Day.—Clara Feige; Jimmie Ryder;
Carrie E. Hatch; Phebe Clawson; Ada E. Fillebrown; Jessele May Saaudling; Carrie Gurney Snow; Raiphie Fay
Jones; Lizzle Strong; Herbert Tower; Sadie Jenkins;
Nelle Smilight; Harry Woodward; Georgie Wilson; Cora
L. Wilter.
Feb, 8.—John Pierpont; Mrs. Annle R. T. Shedair; Ella
G. Summer; Albert Mason; Mrs. Saille Goodwin; James
Brewer; Hiram Barton; Lillian M. Smith.
Feb, 11.—Ella Moore; Mrs. Lonisa Reed; George W.
Jones; Mrs. Susan W. Stanwood; William R. Lavender;
Nathandel Davidson; Mrs. Glovvina A. Currier.
Feb, 14.—Annos Tuck; Mrs. Emma W. Jack; A. J. Lotherop; Lyman Strong; Susie Fisher; Hattle A. Davis; R. A.
Bullock; Hemile Gray.
Feb, 18.—William Kaens; Mrs. May W. Bartlett; Joseph Hadley; Isabel Huling; Estella Page; Ira Hoit; Cella
A. Thayer.
Feb, 25.—Thomas Smallwood; Eliza B. Safford; Charles

Fib. 18.— William Alkens; Mrs. Mary W. Bartlett; Jossph Hadley; Isabel Huling; Estella Page; Ira Holt; Celia A. Thayer.

Fib. 25.—Thomas Smallwood; Ellza B. Safford; Charles F. S. Sonsors, Lenned Thompson: Eunlee S. Somers; Henry Meredith; Ula M. Shedd; Sophia Havens.

March I.—George P. Morris; Marla Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otls Buckman; Channecy Paul.

March 4.—Thomas Greene Mitchell; Alice Wilder; Wildiam A. Halnes; Jennie D. Reed; George A. Riley; Lydig Eauglands; Dove-Fye.

March 4.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tabbs.

March 11.—Ellza W. Lowe; John N. Maddern; Nathan Fletcher; Charlty Akers; George N. Riee; Dr. Thomas W. Flatley.

March 15.—James Bowen; Henry A. Jenekins; Lizzle F. Melntosh; Capt. Samuel Searie; Mary E. Thayer; Abligail Cushing; Herbert Blekmell.

March 18.—Ellsha Spandiling; Nella E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Admis; Pelor Valkenberg.

March 22.—Hev, Eliphalet P. Crafts; Marion White; William Jennings; Preporick A. Johnson; George S. Beals; Enoch Plummer.

March 23.—Col. C. C. Benton; Hattle Ames; Jeromo Morrill; Wilder Bush; James Beard; Kate Seeley.

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

March 25.—Hamilton Towne; Richard Lyon; Simon Ward; Capt, Samuel Dean; Lewis J. Hibbard; Shining Star, Artl 5.—Mrs. Lucrella Safford; Ellen A. Walker; Austin Kent; W. S. Neal; Markey Dodd; Oparles M. Tay; Allee.

April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Mardley, April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Ma

Allee,
April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Selah Lovejoy; Maria Coffin; Eliza Ann Long,
April 12.—M. L. Massey; J. W. Brown; Charles May;
Mary A. Gillon; William Norton; Lizzie Welch; Charles
B, Brown. B. Brown, April 15.—Rausom M. Gonld; Jessle Dunbar; William Kulght; John B. Pike; Nancy Goodwin; Nannie Graves; Mrs. Annie Wood,

#### From Spirit W. E. Channing to Thos. R. Hazard.

My Friend—I crave pardon for slipping in between yourself and your spirit-friends this moment, but as I have an engagement elsewhere in a short time, I have been kindly invited to avail myself of this opportunity of presenting my thoughts to you.

my thoughts to you.

I have ever felt an earnest interest in you as a friend of truth and progress, and from my former associations with and knowledge of you.

former associations with and knowledge of you, I have been frequently attracted to you since my departure to the eternal life.

My friend, I feel that I am speaking only truth when I say I recognize you as a fellow-laborer in the cause of truth, and realize your instrumentality in banishing darkness and doubt where once error and fear delighted to tread. I bless you for your earnest words and the evidences of thought you have given the world in relation to the career and destiny, together with the proper solution of the yexed

world in relation to the career and destiny, together with the proper solution of the vexed question concerning the right place of the black man. This is a question involving the interests and existence of a race of human beings.

I appreciate your interest in the workingman! I acknowledge your usefulness to humanity and the angel-world, in propagating the truth of Spiritualism and defending mediums. Hence I rejoice to call you brother, and bid you God-speed in your labor of love.

My brother, the light of truth shines steadily and clearly. Ever unwavering, its brilliancy

and clearly. Ever unwavering, its brilliancy streams into the hearts of sorrowing humanity and thrills them with joy and radiance, and we do not fear. The storms of opposition and persecution only strengthen us; our faith in an overruling intelligence, whose law is love, only increases day by day, and while we have faithful workers and pupils on earth we know that failure cannot come. We rejoice, for we see the day-star of a brighter dispensation ever before us. It is the dawn of that era of love that shall smile upon the hearts of humanity and cause them to grow together. Now all is darkness, but the rising sun of harmony shall yet dissipate all clouds of discord; the noisome things of

pate all clouds of discord; the noisome things of gloom, such as error, doubt and superstition, shall flee away, and knowledge shall ultimately bless the world.

Cheer up, my brother; the better day must dawn; truth and right shall triumph. However long the victory may be withheld, it is sure to come at last. In that day you will rejoice that you have been one to hasten the glorious time, and to forward the grand work of disenfranchising human souls from the bondage of error and fear.

Yours for human good,

W. E. CHANNING.

## 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:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, flere insert the description of the property to be willed strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Upward of 2,220 young girls are at present attending the painting and drawing classes in State and muni-cipal schools in France, while 1,950 are studying music in the various colleges.

## Adbertisements.

BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentally.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer. Prepared and Magnetized by Mrs. Danskin, is an unfailing remedy for all diseases of the Throat and Lungs, Tubercular Consumption has been cured by it, Price \$2.06 per bottle, Three hottles for \$5.00. Address WASH, A. DANSKIN, Baltimore, Md. April 2.

## Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

Dit, WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and hundwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keep and searching psychometric power.

Dr. Willis catims especial skill in treating all diseases. On the blood and nervous system. Cancers, Serofula in all the forms, Epitensy, Paratysis, and all the most delicate and complicated diseases of both sexes.

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April 2.

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April 2.

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(2.) RECORDS OF FACTS AND PHENOMENA, DOIR physical and mental.

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Jan. 8.

### ANNOUNCEMENT. THE VOICE OF ANGELS.

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A WEEKLY INDEPENDENT LIBERAL SPIRIT-UAL JOURNAL, DEVOTED TO THE Advocacy of General Reform and Progress. A PAPER especially original in its character, and largely devoted to the DEFENCE OF MEDIUMS against the misr-presentation and persecution of their enemies. It recognizes the right of the spirit friends of Spiritualism

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TRUTHS OF THE AFTER-LIFE, TRUTHS OF TRUE AFTER-LAFTE, and resists all interference with the operation of spirits in the production of the manifestations. It is published every Saturday morning at 713 Sansom street, Philadelphia, Pa. SUBSCRIPTION PRICE.—82,00 per annum; \$1,00 six months; 50 cents three months.

AG Sample copies to any address free. GA Address J. M. ROBERTS, Editor, 713 Sansom street, Philadelphia, Penns. Pob. 12.

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To all Friends of truth: We send greeting and ask your coperation with us in the cause of Rumanity; seets or creeds, or no creeds, if you are a human being, you have a soul, a never-dying spirit, and are a natt of the great throbbing world, therefore you are our brother; we take you by the hand and ask you to ald us in the circulation of "A Fountain of Light." published weekly, and is offered to the reading public at the low price of ONE DOLLAR PER YEAR; light and knowledge must banish superstition. We ask your expression and also your all by subscribing for the paper. It is not that money may be made, but that truth, justice, love and mercy may abound. Mrs. M. Merrick having more means than is necessary to the material wants, has thought best to use a part of it in the spiritual enlightenment of lumanity, and has used her efforts in this direction. It is reform that the world needs, and we must begin at the foundation and build upward, therefore we take a platform broad enough to contain the whole world, and that is "Love to Humanity." Yours in Truth, IDA M. MERRILL, Editress, Mrs. M. M. L. Willings, Send for sample copy. We will send an extra copy for every six subscribers, Use your influence in the good cause.

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Aug. 7.

## THE SPIRITUALIST NEWSPAPER.

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Nov. 20.

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April 16.

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April 16,—4w\*

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MAGNETIC PHYSICIAN.

OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. [1s at present in the West; will return May 1st.]

March 19.

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CELIA M. NICKERSON.

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Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass, Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00.

MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN, Test Medium, 94 Tremont Street, between Tremont Temple and Montgomery Pl. April 23, -1w\*

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Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 2. 26w\*-Feb. 14.

Dr. Charles T. Buffum.

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PHILADELPHIA, PENNA., Feb. 10, 33.

THEADELPHIA, PENNA., Feb. 10, 33.

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Jan. 4.

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16 The universe is governed by law, "were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestic-beard of the Solar System by the liand of Nature and the inspiration of Omnile power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz. Any person sending me the place, sex, date of birth (plainy hour of the day), and 53-61, postage stamps, I will give them in return a personal test and proof of the science.

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Description of the Picture. A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautituity collady the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring cardle hor the moon, "cold and pale," shifting through the rifted clouds and the partially curiained whichow, produces the soft light that tails over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion.

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SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THEREO BREVE A DE LE DE SET DE LE LE LE COMME

# 'HE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardian's of the Angel World. This beautiful picture first the vert of inacertarity from beholding eyes, and reveals the grardians of the Angel Westel, has been a state in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the while, leaving a clear, bright sky along the horizon. Unnotfeed, the beat became detached from its fastenings and theated out from shore. Quickly the current carried beyond all earthly help. Through the featuring rapids, and by precipitous rocks, dashed the bark with its preclous charge. As it neared the brink of the feature cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gay way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped, the tope that lay tion, as, with a determined and resistiess impulse that in the different through her whole being, she grasped the tope that my by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more lender age, and not controlled by that mysterious influence, in despair tell' toward his herole sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIN PROCESS: \$2.00.

# "HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOEN. "The curfew tolls the knell of parting day," \* \* \* from the church lower bathed in samest's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward prods his weary way," and the thred horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the meliow earth. The little girl Imparts life and leady to the picture. In one, hand side holds wild lowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the thinglist shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering lafedscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, a classical composition and polished rhythm, have fascinated the poetical heart of the world.

Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent Gorman Artist, THEODORE H. LEIBLER. Its tints produce charming twilight offects. Size, 22x28.

THE RETAIL PROCE IS \$2.00.

# "FARM-YARD AT SUNSET."

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHR. The scene is in harvest time on the banks of a river. The farm-house, trees, water hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unleading hay in the barn. Horses released from harmess are being cared for by the propietor. Granden holds a boy baby, who foundly carees? Old White, 'the favorite horse, that is drinking at the trough. The milkingal stands by her best cow. Among the feathered tribe a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Osen driven by a lad are approaching with a lead of hay. A youngster on the fodder-shed is preventing his cal from preying upon the doves. Cattle, sheep, lambs and colt, together with ducks, geese, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richty illuminates this cloquent Art Poem of thrifty and contented American farm-life. Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic

# "THE DAWNING LIGHT."

tinting has produced the most perfect and pleasing sunset effects. Size, 22x26.

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSTRUCTIONAL ARTIST, visited Hydesyllic, in Arcadia township, Mayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and maying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art: To give the picture its deepest significance and interest, the liteal with the real was united, embodying spirits—sixteen an number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of fliny texture, descending through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard arcund with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flane the projected electric spark of spirit communion. In front of the house are frail-trees, and an old-style windlass drawwell, with its chain and caken bucket. Addite further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village suithy with its blazing forge, and the honest son of tolt, while above and beyond the shop, resting againsts the side of the hill, is the mansion of A W I Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

## TERMS OF SUBSCRIPTION, IN ADVANCE:

Fer Year.....\$2,00 Six Months 1,50 Three Months

F PARTICULAR NOTICE. Only those sending \$3,00 for a FULL YEAR'S SUBSCRIPTION are entitled to one of the above Premium Engravings. COLBY & RICH.

## Foreign Correspondence.

#### ECHOES FROM ENGLAND.

NUMBER TWENTY-SEVEN.

BY J. J. MORSE, Special Correspondent and European Agent of the Banner of Lights

There is a proverb, to wit, that "man proposes," etc.; and, Mr. Editor, in the case of your correspondent it has had a practical application in the matter of this letter, which he has purposed despatching since January last! How much he has been prevented by invisible causes he cannot say; but outwardly, change of residence, the assumption of new duties, and the attendant disruptions and reconstitution of arrangements, have in no small measure tended to delay his accustomed friendly chat with his many friends across the seas through the Bure ner's cheerful pages.

Let me then assure my American correspondents that the delay in answering their favors is solely attributable to above-noted causes; but as they are now passed, correspondence, business or personal, will receive its usual prompt

. At time of writing, the matter exciting most attention in our ranks here is the "Fletcher case," as it is called. Not a little sympathy is expressed for Mrs. Fletcher, and of course not a few harsh things are said against her. The case has just assumed another phase that evidences a desire upon the part of the Crown to secure a conviction at all events, for the indictment has been amended by the insertion of the extra and a Ninth Count, charging her with "pretending to exercise witchcraft, sorcery, enchantment, and conjugation." This charge is brought under the Act 9, George II., cap. 5, Sec. 4, which says that "prefending to exercise witcheraft is an indictable offence, . . . may be punished adequately under the summary provisions of the Vagrant Act. 5, Geo. IV., Cap. sa, Sec. 4," which Act is the one that was applied to Dr. Slade in the Lankester persecution. Is not this a blow at Spiritualism, rather than a desire to punish an alleged offence? So far as matters have gone, only one of our journals, Light, has seen this-the true aspect of the case! By the way, Light has gained great favor since

fluence and circulation. Societies and camp-meeting committees should take notice that one of our well known trance speakers, Mr. E. W. Wallis, intends visiting America on a lecturing tour during the present year. Mr. Wallis is an earnest, honest hearted, true-minded young man, whose singleness of purpose has endeared him to hundreds of the Infriends of Spiritualism here. He is an acceptable speaker, his addresses being characterized

by much spiritual insight, not a little intellectual acumen, and a pleasant blending of pathos and eloquence. The highest recommendation your correspondent can give him is, "He is an honest man," which will carry my brother coworker straight to the hearts of all true American Spiritualists. Letters addressed to St. Ann's Well Road, Nottingham, Eng., will find him. Since my last letter, Miss C. A. Burke has re-

tired from the Secretaryship of the B. N. A. S., owing to financial stress compelling economy. Mr. T. Blyton, so long known as the honorable Secretary of the "Dalston Association" here, has taken Miss Burke's place, on an arrangement mutually advantageous to the National Association and himself. A more efficient substitute for the late amiable and courteous Secretaryess could hardly have been found.

Mrs. Emma Hardinge-Britten has safely reached England, and is enjoying a period of

Mr. J. C. Wright, of Liverpool, is a trance speaker rapidly gaining ground, his control dealing with all kinds of topies in a practical yet popular manner. The Society in Liverpoolhas recently removed to more commodious quarters in the Concert Hall, where Mr. Wright, who is the regular speaker, addresses large audiences every Sunday.

The cause in Glasgow still continues to flourish, and a succession of able speakers help to keep Spiritualism usefully before the public of Scotland's commercial capital.

In Newcastle-on-Type matters are about as usual; the seances of Miss Wood continue as interesting to Spiritualists, and as perplexing to skeptics, as ever. At the last annual meeting of the Spiritual Evidence Society, Mr. J. Mould was reflected President for a fourth term. Mr. Mould works hard for the Society and the Herald of Progress, each of which feel the result of his labors.

The work goes on, and in time a Spiritualism useful, creditable and lasting, will be evolved out of the clash of thought and jar of words now proceeding. May all true souls work in faith; abiding in patience they will ultimately reap a full reward, if not here certainly hereafter. Amen.

Progressive Literature Agency. 53 Sigdon Road, Dalston, London, Eng., March 19th, 1881.

## A Card from Prof. Buchanan.

To the Editor of the Banner of Light:

In this new era of enlightenment the mass of mankind wait to be approached by the spiritual powers, and dazzled or forced into a recognition of their presence, which fails to elevate their lives to the spiritual plane. But it is our duty to go forth in reverence to meet the supernal powers. It is our duty to master the secrets of life and understand how and by what interior agencies our spirits in the flesh become responsive to ascended spirits. And as the divine laws are recorded in heaven, so are they recorded in the spiritual nature of man, and its temple, the brain, where it is our duty to find and read them-the truly divine decalogue, or rather Myrialogue.

This duty I have endeavored to perform, and in the seven years preceding what is considered the beginning of the Modern Spiritual Era, I had shown the modus operands of spiritual com-munication, and was prepared to welcome all

munication, and was prepared to welcome all the spiritual marvels, not as an agnostic skeptic, but as a seographer welcomes additional descriptions of known countries.

The spiritual marvels and all the relations of man to God and heaven which constitute the substance of all true religions, are a portion of that most unlimited of sciences, ANTHROPOLOGY, in which alone we can find the scientific basis of Spiritualism and rational religion. These themes I propose to discuss in a short course of eight weekly parlor lectures in this city to a select class, beginning April 26th, in which I propose to present only that which will be new I propose to present only that which will be new to my heavers, and therefore a matter of instruction to all, no matter how advanced may be their attainments. It is my aim to teach the teachers by presenting the results of original researches in fields of science which neither physicians nor clergymen nor Spiritualists have explored. This personal instruction is necessary now, because it will be some years before I can reach the public by the works now in progress.

1 Livingston Place, New York, April 12th.

. A Spirit Message,

To Thomas R. Hazard from his Daughter.

I feel that perhaps I am taking up the time of some other spirit, and yet I have the permission of the guides to control and speak. I wish to send a message to my father. I know that I to send a message to my father. I know that I have many opportunities of speaking to him at different places, yet I feel that I must speak this particular message to him from here today. I need not assure him of my presence with him, or the presence of my sisters and my dear mother, or any spirit friend who comes to him with love and blessing; but I come, to-day, to ask him to deall in his power for a negliging. with love and blessing; but I come, to-day, to ask him to do all in his power for a medium. I desire that he will assist that medium to the utmost of his ability, at the present time, for I feel that it is needed. I feel that my father will do this, and yet I must come and speak here, for I think it is my duty. I ask my father to send or to give his influence, his strength and encouragement as well as negative registrates. encouragement, as well as pecuniary assistance, at this particular juncture, to the medium, Alfred James. I wish him to do this, not only for the sake of the medium, but for the sake of the spirits who are with him; for the sake of the spirits who are with him; for the sake of the spiritual band, who desire to perform a good and lasting work through that medium, in the days to come; for the sake of the spiritual world who are interested, I believe, in this, who desire to benefit and strengthen the medium physically and spiritually, for we feel that we can direct him, that we can perform work through him for humanity, and that we can, by giving him the present needed assistance, of giring him the pleasant herded assistance, strengthen him for the coming time, which is of the utmost importance. I have great sympathy for all mediums. I feel that I have sympathy for all mankind; that I would assist any one, if it were possible. I would not have one being suffer for the want of assistance, either physical or spiritually. I would have all fed, and clothed, and sheltered in every mannar; but I feel that the mediums, of all people, are to have our sympathy, for they are misunder-stood; they do not understand themselves, and it is for the spirit-world to seek to guide and protect them to the best of its ability. We can only do that thoroughly by using human instru-ments for our work, so we must impress and influence, or instruct some good friend in the mortal to surround the medium with a good in thence, with a strengthening magnetism, and with that sustenance which he or she may need, in order that their powers may become develin order that their powers may become developed, and that the spirit-world may perform its awork thoroughly and well. I feel to bring a plessing to all people: to ask of every one who has means to seek to bestow it, through worthy channels, upon the needy and suffering. Seek to benefit your fellow-creatures, seek to uplift, to strengthen them, to strengthen their faith in man, as well as their faith in God. In this way you will be of the utmost benefit to them; they will become encouraged, they will grow in hope; and by-and-by you will find them emerging from darkened conditions, and breaking its first appearance, and is rapidly rising in ining from darkened conditions, and breaking forth, even as the flower breaks forth from be-neath the soil, and straightens itself up to shed abroad its light and beauty. Then, friends, be kind to each other; do, all you can for one another; follow the Golden Rule as it has been given to you, and you will find this world becoming a garden of peace and of love; you will find wrong and evil and injustice swept away, and peace, order and happiness reigning in the hearts of man. Gertie, to her father, Thomas R. Hayard.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 105 A. M. and 2½ and 7½ r. M. Excellent quartette singing provided.

provided.

Ladles Ald Parior.—The Spiritualists Ladies Ald Society will hold their meetings at their Parior, 718 Washington street, every Friday afternoon and evening. Business meeting at 40 clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

denty Mrs. A. M. 11, Tyler, Secretary.

New Era Matt.—A series of spiritual meetings will be conducted in this half by Mrs. Clara A. Field and Miss Jennie Rhind each Sunday afternoon, at 2% O'clock. Good speakers and mediums will always be in attendance. One or both of the above-named ladies will be present and conduct thus sorviers.

Pembroke Rooms, 91 Pembroke street.—W. J. loville holds public receptions every Monday at 8 P. M. and Piday at 3 P. M., and betures on "Art Magle "on Fridays

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ r. m. in Temple of Honor Hall, Oad Fellows' Building, opnosite Bellingham Car Station. Next Sunday afternoon, conference; in the evenlag, W. J. Colville will occupy the platform.

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

lay afternoon and continue to the house he

New Era Hall.—Yesterday being Easter Sunday, services in part were participated in in commemoration of the day. Our children are taught that Spiritualism is a truth, and as they in their recitations and songs make offerings to the spirit world many are the echoes that return, saying many a Christ has risen.

Among the pleasing episodes of yesterday was the presentation of highly decorated eggs and tiny bonquets of flowers to the infant groups and to the pupils who gave recitations from the platform, the same being the gift of Mrs. Johnston, of Hotel Cherry. Many thanks to that estimable lady for this as well as many other gifts of the kind.

The exercises were opened with selections by the

thanks to that estimable lady for this as well as many other gifts of the kind.

The exercises were opened with selections by the orchestra; singing by the Lyceum; Silver Chain recitation and Banner March; after which recitations and vocal and instrumental music were contributed by the following: Hattle Young, Emma Ware, Lillie Rockwood, Gracle Wade, Lulu Rosin, Sadie Bennett, Carrle Huff, Fannie Briggs, Kittle May Bosquet, Claudia Russell, Hattle Morgan, Jennie Lothrop, Lottle Brickett, Carrle Shelhanier.

Two songs were finely rendered by little Hattle Rice. This young Miss has permanently Joined with us, and her many friends will be pleased to know that they can again listen to her silvery notes.

A fine selection was given by Mrs. Leavitt. Our friend Cherrington offered remarks in relation to the transit to spirit-life of Capt. James Quinn, late police captain, closing with a poem.

Miss Dawkins gave a violin solo, after which the Physical Movements and Target March closed the exercises of the day.

ercises of the day.
The Floral Service to be held at Boston Music Hall, on Sunday, June 5th, promises to be the grandest af-fair yet undertaken by our Lyceum. Tickets are now ready, and can be obtained at the Banner of Light.

of the Association of Light Office or of any member of the Association.

J. B. HATCH, JR.,

Secretary Shawmut Spiritual Lyccum,

Boston, April 18th, 1881.

PAINE HALL .- Easter Sunday brought out one hunarch a beautiful sight was presented. Many of the children carried flowers, the fragrance of which flied the atmosphere. A large andlence-mostly old and familiar faces—occupied the side seats, and testified to its satisfaction by frequent applianse during the recitations.

tions.

The announcement by the Conductor that the doors

solos by Emma Currier and May Waters; a duet by Mrs. Souther and Helen M. Dill.
Mr. Washburn, a visiting friend, kindly gave a fine selection on the plane, which was well received.
The exercises to day were highly interesting. A number of speakers were present, but owing to the length of the programme they were not called upon. Miss Dill conducted the calisthenles; and after remarks by the Conductor, the distribution of books from the library, and the target march, the Lycunn adjourned.
F. L. OMOND, Cor. Sec.
Children's Progressive Lycum No. 1, Boston, Sunday, April 17th, 1881.

Boston, Sunday, April 17th, 1881.

EAGLE HALL.—Memorial Services in Remembrance of George D. Buzzell.—On Sunday, April 17th, this hall was filled to its utmost capacity with those who had gathered together to pay their heart-tributes to him who is known to have been one of our most earnest workers in the Boston spiritualistic field.

In accordance with Bro. Buzzell's last wish, Eben Cobb delivered the memorial discourse, which was followed by eloquent and sincere expressions of sentiment, called forth by the occasion, from Dr. A. H. Richardson (Ladies' Aid Society), J. B. Hatch (Shaemmat Spiritual Agecum), Mrs. Maggle Folsom, Mrs. Nelson, Dr. A. W. Scott, Sydney Howe, Dr. C. M. A. Twitchell, Mrs. Dean Chapman, and others, Bro. Buzzell left us in spirit April 13th, and before his departure expressed the wish that the services should be holden as abdye. For many years he has been directly connected with the interests of the Eagle Hall Spiritual Meetings, and never, during all that time, unless prevented by sickness, has he been missed from his post of self-imposed duty. But Bro. Buzzell's Spiritualism was true and broad, and his good heart knew no limited bound of society interest. Hundreds of earth's hungry poor have been fed at his hospitable tables — he never questioning creed nor birth—and when he felt that his time for spirit work in the fiesh must soon end, with his pen he remembered all alke, and more than one Society in our good city will receive of his material store as aid in their work toward uplifting the lowly of earth into the light of spiritual truth.

New Egg Hall.—This meeting was well attended

New Ena Hall.—This meeting was well attended on the afternoon of April 17th, and a great degree of interest was manifested in the exercises. Miss Jennie Rhind gave a short address, followed by Mrs. Clara A.

Rhind gave a short address, followed by Mrs. Clara A. Fleld, who in an earnest manner protested against the "death-penalty" law, characterizing it as Mosaic, and not Christ-like; and appealing to Spiritualists to use their practical as well as their moral influence to do away with this refle of barbarism.

The Rev. Mr. Lathrop, of Salem, made a fine address in behalf of a brotherly recognition of the divine in man to which we should appeal, believing this to be the true way to higher progression and spiritual unfolding. He was listened to with marked attention, and frequently applanded.

Miss Rhind their gave some readings of conditions she saw about several in the audience, which closed a very pleasant, and we hope a profitable session.

LADIES' AID SOCIETY.—Mr. J. William Fletcher will give one of his interesting and instructive fectures on "Travel," for the benefit of the Spiritualist Ladies' Aid Society, at their pariors, 718 Washington street, "Tungday examing April est."

Thursday evening, April 28th,

#### W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sinday last, April 17th, the services in Berkeley Hall were more than usually attractive and snecessful. The platform was beautifully decorated with choice flowers, &c., presented by various ladies of the congregation. At the morning service a full orchestra was in attendance, under direction of Herr Wulf Fries. The cornet solo was beautifully rendered by Mons. Latrique, of the Germania Band, as were the vocal parts by Mesdames Marie Fries-Bishop and Geraldine Morris. The musical numbers included line selections from the "Messlah" and "Creation," as well as fine Easter carols.

Mr. Colville's Inspired lecture, was one of his very happlest and most powerful chorts. "The subject was.

coming a garden of peace and of love; you will find wrong and evil and injustice swept away, and peace, order and happiness reigning in the hearts of man. Gertic, to her father, Thomas R. Hazard.

[Not knowing on the material plane of life that Mr. James was in a destitute condition and needed immediate pecuniary relief, we wrote to a friend in Philadelphia to ascertain if the statements in the above spirit message were correct; and, if so, to hand the medium, ten dollars on our account. The answer came back in due time that Mr. James was in a sadly destitute-condition, and we accordingly for warded ten dollars more. Bro, Thos, R. Hazard, we understand, also rendered Mr. James pecuniary aid. Now we ask for additional aid in his behalf. Any moneys sent to our care for him will be promptly remitted to his address.]

Spiritualist Meetings in Boston.

New En Hall.—The Shawmat Spiritual Lycenia meets in this ball, 75 Tremon street, every Smalay at 195 A. M. and 187 M. The public condaily invited. President and Legand 1811.—Challenguage in the land of the whole body of speech, conveying the lact of the whole body of speech

## Mr. J. William Fletcher.

Easter Sunday offered extra attractions in all the Portland churches, nevertheless—a correspondent informs us—the audiences were larger than before, since Mr. Fletcher's present engagement in that city. The stand was decorated with beautiful floral offerings; in the centre was a large basket of white flowers bumonoriam Richard Scanmon, while there were also many other beautiful, arrangements in memory of spirit friends; a large bouquet of filles "to Mr. Fletcher from friends" completed the floral display.

The lecture was upon the "Resurrection," and was listened to with closest attention. Our informant continues: "Mr. Alger in the morning had said: 'We can know nothing of the other world,' but from the words of Mr. Fletcher'we certainly learned very much. He said that we were taught by the resurrection of Jesus that the spirit remembered after death its earthly work and sustained a very close relation to the earth-life, for Jesus' first thought was for those whom he had left behind, and the necessity of assisting them in their cartily work.

After the cloquent discourse the speaker gave. Desfer Sunday offered extra attractions in all the

life, for Jesis arist thought was for mose whom he made left behind, and the necessity of assisting them in their earthly work.

After the eloquent discourse the speaker gave a large number of tests, all of which were recognized as being correct in every particular. One was very striking, and was explained in this manner: I see a man; be is on horseback; he is ridding very fast; he strikes a post or free; it is a lamp-post; the rider is thrown; he is not killed, but he dies two days after. His name is —, and he comes to that gentleman and says he is his brother. This occurred far away from here. After receiving a message, the gentleman rose and said he had a brother who was kilted as described; and although a stranger to those present, the statement made by the medium was absolutely true.

In the evening a still larger audience convened and listened to a discourse of marked interest upon 'Witcheraft and Spiritualism.' The evening lecture was followed by the usual test descriptions."

The first Sunday in May the Spiritualist Society of Portland will remove to a new and elegant hall in Farrington's Block.

Mr. Fletcher closes his engagement there with next

rington's Block.

Air. Fletcher closes his engagement there with next Sunday. All letters to him should be addressed care Banner of Light.

## Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

George A. Fuller lectured in Leominster, Mass., Sunday, April 17th. In the afternoon he chose for his subject "Spiritual Unfoldment." In the evening he gave a lecture appropriate to the day upon "The Resurrection, from a Spiritual Standpoint." At both of the above meetings Miss Jennie B. Hagan, of South Royalton, Vt., was present, and kindiy favored the audience with an exhibition of her wonderful powers as an improvisatrice. She also gave in the same hall one of her justly celebrated entertainments, consisting of a short address, and about twenty poems upon subjects presented by the audience.

In this place there are only a few who are deeply interested in the cause of Spiritualism, yet through their united efforts meetings are sustained; and many of the finest speakers in the spiritual ranks have occupied their platform. Mrs. Fanny Wilder, the Corresponding Secretary of this society, and also a most excellent test medium, deserves great credit for her indefaligable labors performed in the interests of this society.

Next Sunday, April 24th, Mr. Fuller lectures in St.

defatigable labors performed in the interests of this society.

Next Sunday, April 24th, Mr. Fuller lectures in St. George's Hall, Worcester, Mass. During the month of May he will lecture a part of the time in Greenfield, and probably one Sunday in Lynn, Mass. June 3d, 4th and 5th, he will be at the Convention at South Troy, Vt., and will lecture during the remainder of the month of June, and until the last week in July, in Northern Vermont. He will speak at Onset Bay the 28th and 31st of July. August 5th, at Lake Pleasant, and from the 18th of August until September 5th, at Sunapee Lake Camp Meeting at Newbury, N. H., and attend the Amund Convention of the Vermont State Association of Spiritualists to be held at West Itandolph, Vt., in the early part of September. Mr. Fuller is open for week evening engagements in the vicinity of his Sunday lectures, and may be addressed with reference to engagements for the fail and winter season. His address is at his residence, Dover, Mass. The announcement by the Conductor that the doors were soon to be opened free to all, was of course satisfactory, and soon we expect that Paine Hall will not accommodite those who may wish to attend. It speaks well for Boston that two Lyceums can be so well supported. "The world moves," as the saying is, and it is in no case more manifest than in this progress of Spiritualism. The public are awake to the march of the living truth, and our glorious philosophy, which has been looked upon with so much aversion, will soon become the ism of the day.

We are pleased to say that Mr. Ford, our past Conductor, has in preparation a group plece which is to be a testimonial to the Banner of Light, the presentation of which will be announced in due season.

Our exercises to-day were as follows: Recitations by Sadie Peters, John Weldon, Mamie Havener, Alice Souther, Flora Frazier and Leno Onthank; songs by Louis Buettner, Jennie Smith and Bertha Dayis; plano

#### The Magazines.

OUR LITTLE FOLKS for April is a fascinating num ber for the class of readers it is especially designed to entertain, and older ones as well will be pleased with its excellent pictures. Every article but one in this issue is elegantly illustrated, the services of some of the best American artists being called into regulsition for the purpose. The engravings which portray the adventures of and the disaster which befell Pollle and Peggy in "A Sail in a Tub," are very fine, as also those accompanying "The Lighthouse," "Bobby's Blunder," and "What I do Every Week," the latter of which, with the verses, delineate a "little woman's" household duties in a most happy manner. "The Robin's Song" and "The First Snowdrop" give a welcome hint of the approaching spring-time. Russell Publishing Co., 149 A Tremont street, Boston, Mass.

THE NURSERY for April contains over twenty of the most charming of stories, sketches, chimes and rhymes for the little pets of the household that it is possible to furnish them, with a profuse number of pretty engravings: and, at its close, a beautiful piece of music, "The Bird's Return," sweet and plaintive in the sentiments expressed by the words and the melody to which they are wedded. There are no happier homes than those to which this magazine makes its monthly visits. Nursery Publishing Company, 36 Bromfield street, Boston.

FOOD AND HEALTH comes to us enlarged to twenty pages, with a new illustrated heading and other im provements. It is one of the most valuable and in-structive periodicals published, and in its specialty indispensable to all housekeepers who would have "good digestion wait on appetite." Published weekly by Amelia Lewis, 701 Broadway, New York.

THE ANALYST, a Monthly Digest of Political, So cial. Scientific and Religious Literature, comes to us from Rich Mountain, Polk Co., Ark., at which place it is published by Misses Dody E. and V. Tennie Beau champ, its aim being the elucidation and advocacy of Progressive Science in the interest of Universal Free dom and Individual Sovereignty in the Family, Church and State. The contents of number two indicate much ability in its management,

BRENTANO'S MONTHLY for March has for its leading feature "Bleyeling," an art, or a pastime, or labor, or whatever it may be called, that bids fair to attract much attention the coming season. Athletics and every variety of sport by field and water are treated in the attractive and masterly manner for which this work has a wide reputation. Brentano's Literary Emporium, 39 Union Square, New York.

"THE PLATONIST" is the name of a new sixteenpage monthly periodical, published at St. Louis and edited by Thomas M. Johnson, of Oscola, Mo. 1ts object is to disseminate the Platonic Philosophy, which is defined to be "a philosophy totally subversive of sensualism, materialism, folly and ignorance." The subjects treated upon in this number, and the manner in which they are treated, appear to us poorly adapted to lead the "sensual, material and ignorant people of earth" into better paths. Very few of them would appreciate the following style of stating the date of a man's birth, or be influenced by an exhortation in a similar strain to forsake the error of their

ways:

"Into the world of sense, on the memorable 7th day of the month of Thargelton, n. C. 429, descended from the sphere of reality the wonderful soul of Platon, wisdom's high priest, probably above all other men that have ever lived most eminent and renowned for the profundity of his intellect and his similarity to Divinity."

As the organ of the "Concord School of Philoso phy," of which its editor is an ardent admirer, if not worshiper, The Platonist will doubtless ill its niche in our current periodical literature; but that it will elevate the masses or benefit other than a certain clique of scholastic minds whose chief merit is their exclusiveness, we very much doubt.

RECEIVED: THE YOUNG SCIENTIST. A Practical Journal of Home Arts. Office, 14 Dey street, New York. REPORT OF HORACE L. BOWKER, Inspector of Vin-egar for the City of Boston, for the Year ending May THE PRIMARY TEACHER. W. E. Sheldon, Editor.

New England Publishing Co., 16 Hawley street, Boston. THE BROWNING BOOK MARKERS. Charles Goodall & Son, London, Eng.
MUSICAL HARP. A Monthly Magazine of Music and

Musical Literature. Harp Publishing Co., Berea, O. THE PRINTER'S REVIEW. Golding & Co., 183 Fort Hill Square, Boston.

## Lake Pleasant Camp-Meeting.

This year the exercises at Lake Pleasant will commence on Sunday, July 31st, and conclude on Sunday, Sept. 4th. The Fitchburg Band has been engaged, and the prospects are that the great success of last year will be more than duplicated. Mrs. A. D. French, of Boston, will conduct the hotel, which will be open for guests as early as June 1st. The Fitchburg Railroad and its connections will offer the usual facilities, in trains and rates, for the benefit of the public. Full details will be published in the Banner of Light at an early date.

Following is the list of speakers for the pres-

ent season: ent season:
Sunday, July 31st, Mrs. J. T. Lillie and Cephas B. Lynn; Wednesday, August 3d, Alfred Denton Cridge; Thursday, 4th, Mrs. J. T. Lillie; Friday, 5th, George A. Fuller; Saturday, 6th, Mrs. Nellie J. T. Brigham; Sunday, 7th, Dr. J. R. Buchanan and Mrs. F. O. Hyzer; Tuesday, 9th, Abby N. Burnham; Wednesday, 10th, Dr. J. R. Buchanan; Thursday, 11th, Mrs. F. O. Hyzer; Friday, 12th, J. William Fletcher; Saturday, 13th. Cephas B. Lynn; Sunday, 14th, Mrs. Cora L. V. Riehmond and Prof. Henry Kiddle; Tuesday, 16th, J. William Fletcher; Wednesday, 17th, Prof. Henry Kiddle; Thursday, 18th, Prof. S. B. Brittan; Friday, 19th, Mrs. N. J. Willis; Saturday, 20th, Prof. S. B. Brittan; Sunday, 21st, Edward S. Wheeler and Mrs. Cora L. V. Riehmond; Tuesday, 23d, Dr. G. H. Geer; Wednesday, 25th, and Friday, 26th, Prof. R. G. Eccles; Saturday, 27th, Dr. G. H. Geer; Sunday, 28th, Mrs. Fannie Davis Smith and J. Frank Baxter; Tuesday, 30th, Dr. J. H. Currier; Wednesday, 31st, Miss Jennie B. Hagan; Thursday, September 1st, W. J. Colville; Friday, 2d, Mrs. S. A. Byrnes; Saturday, 3d, Dr. H. B. Storer; Sunday, 4th, W. J. Colville and J. Frank Baxter.

\*\*CF\*Acorrespondent informs us that the Spiritualist Sunday, July 31st, Mrs. J. T. Lillie and Cephas

TT' A correspondent informs us that the Spiritualist Association of Braintree and Weymouth held its anmual meeting on the evening of April 12th, at its hall, Weymouth Landing, to hear the reports of its officers 'From these accounts we find that the past year has been a prosperous one, the meetings increasing in interest and in numbers. The Association is in good financial standing, having more than enough in the treasury to pay all outstanding bills, and is in a good condition to commence the second year with bright and hopeful prospects for greater success. At the election of officers, G. E. Pratt was chosen President and Mrs. Carrie F. Loring Secretary, with the usual assistants."

## The Secular Press Bureau,

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York: Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

The Spiritualists of West Randolph are fitting up a fine hall for holding Spiritualist meetings in the future once in two weeks.

On Saturday, April 20th, at 10 o'clock A, M., a meeting will be held to organize a Society under the auspices of the Sinte Association.

At 2 o'clock P, M, the hall will be dedicated by a fine inspirational discourse by Mrs. Paul, of Stowe, and spiritualistic songs and hymns.

Meetings will be held on the following Sunday. May 1st, forenoon, afternoon and evening. Mrs. Lizzle Manchester, Rev. George Severance and Mrs. George Frait are expected to be present both days and take part in the exercises.

All cordially invited.

Per order Committee,

#### Married:

In Lawrence, Mass., March 26th, by Rev. L. K. Coonley, I. D., Adoniram J. R. Nash, of Lawrence, and Mercy R. Sears, of Plymouth, Mass.

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The solid South, to a woman, are for Hop Bitters, using them as their only family medicine.

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The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical.

All this is clearly shown; and the objections from "self-entific," elected and ilterary denomners of Spiritualism, nade since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can impart.

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which only arguments, winged with Incisive facts, can Impart.

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Mr. Sargent remarks in his preface: "The hour is complicated in the properties of the properties o

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Perhaps no literary effort could be more difficult of accomplishment than the one undertaken by the author of this book. It was one attended with almost insurmountable obstacles, since the field of labor was in an age remote, and little remained of the records of the time that could be relied upon as authentic. He was forced toex hume the truths of history he displays from beneath huge pyramids of mismory honesty made, but the great majority undoubtedly concerted for self-he purposes, to sustain erromeous views, and to forge fetters of political and priestly tyramny with which to ensiave the bodies and souls of men.

The succinct manner in which the statements are made, and the facts and opinions related, will not fail to be noticed and commended by all. Everything is told in as few words as possible with due regard to a clear understanding of the subject; and the result is, the reader who has had little frany familiarity with such works, can as readily comprehend them a life-long study.

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