

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

AN EXPONENT OF THE

OF THE

NO. 5.

**FIRST PAGE.**—The Spiritual Entertainment—Closing Session in Boston Music Hall.

**SECOND PAGE.**—The Anniversary in Lynn, Worcester, and Springfield, Mass.; Essex Junction, Vt.; Manchester, N. H.; and Cleveland, O.

**THIRD PAGE.**—The Anniversary in Harrisburg, Pa. Matters in Chicago. *Poetry* The Three Preachers, Letter to the Editors. *Harvard Correspondence*. Letters from New York, Arkansas, Massachusetts, and Illinois. Brooklyn (N. Y.). Spiritual Fraternity. *Children's Lyceum*. *Harvard Correspondence*. *Harvard Lyceum*.

**FOURTH PAGE.**—The Message Department of the *Banner of Light*. A Great Infamy, etc.

**FIFTH PAGE.**—Short Editorials. New Advertisements, etc.

**SIXTH PAGE.**—*Message Department*: Spirit Message given through the Mediumship of Miss J. P. Shelhamer. From Spirit W. C. Channing to Thos. H. Hazard.

**SEVENTH PAGE.**—"Mediums in Boston," Book and Miscellaneous Advertisements.

**EIGHTH PAGE.**—*Harvard Correspondence*: Echoes from England. A Card from Prof. Buchmann. A Spirit Message. Spiritualist Meetings in Boston, W. J. Colville's Mediumship. W. M. Mitchell. Fletcher. Geo. A. Fuller's Meetings. The Magazines.

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. H.; 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 elocutionary 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 all the Church rests. By it Christians arrogate the belief in immortality; in fact, cling to it as the sole teacher of life. It is not surprising, 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:

“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 toil 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 implanted 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 ac-

men and Occidentals. Many have received the gift of Christian assurance, and their faith has been strengthened. 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 rejoicings. But, after assurance of immortality 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 know the truth of such facts, and trust in them above the tomb "Resurgens"? But it is not *a faith*, still, a mere faith in the Record—in the Book, too, as expounded through the preach-  
er, that is productive of so much joy of antici-  
pation. Query: if faith inspires such pleasure, if belief affords such comfort, what must be said of *knowledge* pertaining to this great ques-  
tion 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 no-  
tice a train of circumstances, which upon careful reflection proved conclusively his eter-  
nality, such brought facts as substitutes for  
beyond all mortal knowledge, 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 phys-  
ical world, be worthy of as much notice, to say the least, among those to whom this certainty has come, as the Easter day among the Chris-  
tians? Ay, would not the anniversary of such a day be more momentous? Is it 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-  
ber of men in the nation who are inspired with and more largely attended and more fully be-  
lieve the time is not far distant when it will be most gratefully acknowledged and commemorated by 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, re-control. He may say he does not believe, and so should declare till convinced otherwise; but he becomes impertinently dogmatic when he goes beyond this limit. He is certain skeptic, not a skeptic. He has never seen a well-authenticated 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, contrary belief; therefore we are justified in arraigning their right to this assertion as a com-

\* **FLORAL OFFERINGS.**—Miss Howell received a basket of flowers, from friends connected with the Lyceum, at the close of her readings. During the day Mrs. Maggie Folsom (who had rendered important and effective service in the interests of the celebration) received a basket of flowers from a number of friends in Hingham. A choice bouquet was also presented by the Lyceum 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 the truth with regard to the ‘Carmichael’ case,” said also 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 effect whatever. 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 look and encourage dishonesty; but we Spiritualists do ask, if the public should not be so prejudiced as not to desire, what all courts of law demand, a hearing of both sides before judgment 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 gift, known as materialization, has been or is given, was to satisfy both the spiritualist and the materialist 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 manifestations the conditions of the time could only permit, and tormented by the disappointed perchance necessary to the public, have been driven to resort, and, too, led on by the attractions of paltry rewards, have been enticed or driven to deception. Aside from ardent charity, 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 opinion, and stages of morals, with their attracted spirits, and what a promise of influences must be brought to bear. Every medium would be tempted to exclaim, "Alas, I cannot, will—exercise his utmost sagacity 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 individual-

ity 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 investigating demanded honesty on the part of the mediums, they had no scruples in being equally dishonest to themselves in the support of 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, yet under the circumstances we hardly know yet where to lay the blame for much of it—on spirit, medium or investigator. Being so sure of the truth, let every man who takes the least advantage of the coast 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 not 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 facts, yet the whole are pronounced a humbug, in view of the fact that one little circumstance looked like cheating, or because certain alleged facts were not in accordance with the theory of 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 at well attested Orthodoxy who would make an immorality its corner? Not that Orthodoxy is to be attacked, for Spiritualism, because society upholds so many wrongs and criminal acts, or because the church "panders pride and winks at sin"; but inasmuch as they pass us by, and in passing gather up their garments, lest they become polluted by touching our own, we would like to say:

"Let them be first to aid and bless,  
And not the first to cast a stone :  
The while their robes of righteousness  
Are over vile carapellous 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 of its history and logic, a proven fact, are it never so much a thing as now. 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! It lives! and ne'er can die." March 31st, 1848—March 31st, 1881; a period of thirty-three years. But we do not assume Spiritualism to be only this old. The matter of spirit intercourse has not been vouchsafed to us and ours of this age. It has been vouchsafed to others, and been a fact by all mankind in all ages. History informs us that something like the similar was common among the Egyptian priesthood between four and five thousand years ago and that three thousand years back it passed on from Egypt and became familiar throughout southern Europe, while a thousand years later it was working as a commonly known fact in Greece, by Romans, and in the days of Jesus and his disciples it was of very common practice and belief. It has been asserted by an eminent 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 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 the birth of Mahomet, Jesus, Pompey, and Cæsar; also the establishing and downfall of cities and empires, as observable in the history of Rome and of Jerusalem. Scarcely a page of sacred history but that phenomena are 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 open to the view of the mortal? 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 unenlightened ages polytheism flourished so long and so widely. The fact is so 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 Khlova was sent to the Caucasus, were not infrequently 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 placed in a large round basin, and by these movements, which were interpreted as revelations, came from among the names engraved on the basin's margin, sufficient to convey their revelations. And, may we ask, what was the significance 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, of faces, of persons, clairvoyance, clairaudience, etc., all ha. been known 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 as he needs them. The earth, before the earth was globe for periods before the advent of organic life—in fact, assumed its spheroidal 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 not know it was round. But it was then a fact, as now, that the earth revolved on its axis, and that 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 2600 years ago a philosopher declined and attempted to prove it, but was stoned to death. He was thrown out of existence the thought, by stamping the sun 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, but he was too weak to open it. He 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. But still the world was slow to believe, and years, 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 they would have been ignorant. This is illustrative of the persistent nature of 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 often through the ignorance of these days it was often suppressed and almost entirely buried. 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 deominated 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 untrue, and cannot be so. But, such a source. We cannot comprehend, if Christians can, how God ever could condescend, while it is plain to see ever, allowing spirits of men to have an individual conscious existence after death, and to be communicants with earth, they would, in accordance with the law which draws like to like, lower themselves to the level of the material. The recorded dealings of the Bible relating to the supposed actions 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 you further, if they are not belittling to such beings? Are they not insignificant in a being of omniscience, omnipotence and omnipresence? Are they not trifling, not worthy of notice, 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 visitations 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 New Testament is replete with spiritual phenomena. Jesus's whole life and work were ac-

confronted with Spiritualism. The spiritual truths revealed to and through Jesus and his disciples, and through St. Paul, also, were accepted by the early Christian Church; and history bears a record of uninterrupted intercourse with the "departed" till Christianity became buried in "deeds and forms, and the priesthood became jealous of their rights and liberties, the masses to receive these communications for themselves. 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 "ordering of the church, and the raising of the dead." 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 to the people, and they were taught to submit to slum 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 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 persecutions but in the hands of the priest, 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 and of the devil; but if among the priests, it was a revelation direct from God. The priest was the only one who could be trusted, he was honored and exalted; while the subject known to be conscious of spirit presence was victimized 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 witchcraft days of England and Germany, extending soon after even to the newly-settled 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 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-seven 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-communication to a certain class of persons. The Swedenborgians to-day, although bigoted, 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 rock-sentences which they can teach and maintain as dogmas, while they reject all manifestations through others as demoniacal and evil. Thus Spiritualism, though gaining position, was yet destined to farther delay. It was in this Swedenborgian period that Wesley was visited by the spirit-world in his parsonage at Epworth, Lincolnshire, where for two months spirit-rapinues were heard—and this in 1716, one hundred years before the first of those "medium sittings" responsive raps to the amens of his converts, and imitated sounds by these rappings to those produced by Mr. Wesley's knocks with his 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 Modern Spiritualism.

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 opportunities, the Moslem and Christian discolorations, the Laramie estuaries, the 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 need for it. For three decades and more it has appealed to the world again; and the great and important question to us is, whether the world is ready to accept it now. For this, we think, it is. It is the world 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 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 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 Christianisms, deistic dogmas, and of the old world, so that it is seen even as one 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, wherein 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 spiritualism, we name the *Age of the Spirit*. It is estimated 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 newspaper in the land; when we see how decidedly cosmopolitan it is, its journals, literature, lecturers and mediums located, as well as its direct influence felt, everywhere, over the world; and when we see the earnestness of its claims, and 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.

It is true, a much longer list of scientists

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 bodies, rending churches, and creating false prophets, false teachers, and every kind of confusion." He is sure that every man is 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; but one 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 Rev. Dr. Burton, only last month, (sermon of the day) from his pulpit in the Assumption, 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 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 pillars of their own faith." He then, in a *sermo*, from the different angle, showing their tendency to accept Modern Spiritualism, after its thirty-three years' continual knocking 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, liberty, and the right of man to be free. It has only been observed from time to time during the spasmodic periods of its revival, and, too, only noticed and applied by the few; and these few opposed and even crushed in their attempts to promulgate, preach, practice or even privately enjoy it, by a cruel, harsh, and unthinking world, or, to be more correct, by a persecuting priesthood, a soul-crushing religion and an arbitrary Church with its ignorant membership. But, then, it has been observed in its manifestations in phases and modes were new to the present century; not that the advent of Spiritualism was March 31st, 1818, but rather that this revival of the old on that day was seized as an opportunity offered to the age of free thought and fearless research, to know what was meant by this and similar outbreaks. Taking advantage of uncertain sounds chaotic, and resolving them into the rays of definition, an intelligent 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 spiritual work of the ages. This revival received an impetus which has brought it down to us, and its forces gathered force and increasing power is such, that we believe it sufficient to warrant it still to be regarded as the beginning of a new era. We revived work we denigrate Modern Spiritualism, and as such dates its advent, from March 31st, 1818.

But thirty-three years is considerable time, and the question still is pushed, "What does it amount to? Thirty-three years is enough for it to show some fruits; and what are they?" We would answer: There are its results. Please to observe that it is without organized effort, without a party, without a sect, without thousands, from materialism to a belief in immortality; it has substituted knowledge for faith in 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 given a new impetus to free thought; it has given not only man but woman a broader freedom, and it still seeks to emancipate, as it ever has, all, black and white, male and female, rich and poor, who are suffering from mental, social, and physical diseases; it has revealed the truth of 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, is not a religion, though it possesses such, but is merely a matter of fact. The lives of Spiritualists, in cases, are often pointed out and spoken of as being a religion, but this is a mistake. 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 in astronomy, geology, and in truth, in light dogma, and in doctrine, enough and such as to make a perverse and wicked man may investigate and become a thorough believer in the facts of the rotundity and rotatory motions of our earth and of the other heavenly bodies—a thorough acceptor 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 inhabitants—may yet, in the end, be able to implicitly the theory of evolution, and yet remain 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 changeable to Spiritualism. There we lay down the law, and the doctrine of the matter, if not its insigator, we should cast it before that of society, respectable as it is supposed to be. 'Tis true, men are possessed of religious natures, and these natures unequally developed in different ones. 'Tis 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 a certain aptitude for Spiritualism, and for considering Spiritualism better, as conveying a more precise meaning; and Spiritualism we would have reserved for the religion which might be founded on the facts of Spiritualism, and Spiritualist for that Spiritualist who was possessed of so religious a nature as to aspire to Spiritualism. Then the "By their fruits ye shall know them," would be significant, as relevant, when applied to Spiritualism, and especially when applied to Spiritualists. But although Spiritualism as a fact finds men and women as they are, never interfering with their morals, yet the religion of Spiritualism—which is quite another thing—makes men and women better. And we would



is titled "The Angel of the Household," by Ru-  
son Tuttle, Esq.; characters: Mr. Allson, Cha-







Dr. Britten'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 de-



**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 sances in Phenix, R. I., which resulted in the complete satisfaction (though it involved the 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 therat 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 mill-owner 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, "Phoebe," 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 accumulating.

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 time—arrive in the United States. Mr. M. is (as our readers are aware), the medial instrument for spirit-communication whose arrest, conviction and imprisonment in England have been spoken of—and rightly so—by several of our correspondents in that country in unmeasured terms of disapproval. He was tried under the notorious King George "palmsbury" 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 form—was, 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 excellent work in England, and we trust he will meet with a kindly and appreciative greeting among the friends of the cause during his stay in America.

**Newspaperial.**

We are in receipt of the first number of a small, neatly printed eight-page paper published in Baltimore, Md., entitled the "SPIRIT 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 continuing on each Tuesday evening to June 7th, with one 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 circumventing 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 off-frontery.

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 for your noble, self-sacrificing work for mediumship."

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, beautiful."

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 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 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, slaughtered by the thousand, banished from their country, and executed after their death, for disbelieving in verses which the revisers now coolly eliminate or correct."

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 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 rest.

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, oftentimes, 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.

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 foreordination, 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 31st of March anniversaries in San Francisco and other localities.

Disbee's Electro-Magnetic 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 page—regarding the dedicatory services to be held at West Randolph, Vt., on April 30th and May 1st.

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 necessities 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 Ohio 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 muting the "salts" 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 next of the circus hangs round him still."

England's great (conservative) statesman, Benjamin Disraeli, Earl of Beaconsfield, K. G., passed to spirit-life 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 SOLOQUY.  
If you would live a jolly 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 bawling public blackguard.

A wise conservatism is the handmaid of honest progress.

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:

Moses Hunt, Charlestown, Mass.	\$50.00
Joseph Cauldwell, Southington, Conn.	1.00
A. Friend, Andover, Mass.	1.00
Mrs. Mary Tabor, East Jefferson, Me.	1.00
John N. Bond	1.00
Mrs. J. P. Ayer, Toledo, Ohio	1.00
L. A. Day, Boston, Tenn.	1.00
Mrs. C. B. Marsh, East Orleans, Vt.	2.00
Martin Hiscox, Providence, R. I.	2.00
E. S. Varney, Lowell, Mass.	2.00
Ira Allen, Wellington, Ohio	1.00
D. Donnell, Jewellville Centre, Mo.	1.00
Mrs. P. C. Follen, New York	1.00
A. Friend	1.00

**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 Utica. 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 Spiritualist, 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. Nekerson will lecture and give tests at the opening meeting of the Spiritual Society of Hanson, April 24th." Mrs. Nekerson will also, on the 26th inst., give a lecture in the Ladies' Aid Parlor, 718 Washington street, Boston, in the evening, commencing at 8 o'clock. She will give public sances every Wednesday evening, at her residence, 1648 Washington street, Boston. Would make engagements for the month of May.

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

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

Meetings in Lynn are increasing in interest, and audiences 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 physical control he had over his subject was a marked ability. He speaks again at Lynn, Sunday, April 24th. Last Sunday, April 17th, the morning conference was of unusual interest, and was participated in by Dr. Fairfield, Dr. J. H. Ome, I. Fowler, W. P. Conway, of Lynn; I. P. Greeland and E. W. Locke, of Chelsea; J. C. Street, of New York; Mr. Bailey, a fine trance medium of Peabody, and others. In the afternoon, Mrs. Sarah A. Byrnes, of East Boston, spoke upon "The Physical Control of the Medium," 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. Reed, Heath, the blind musician medium of Charlestown.

At MARLBOROUGH an increased interest in Spiritualism gives promise of the early establishment of regular Sunday meetings. On the 17th, Dr. George Dillingham, of Worcester, lectured under control. Many fine tests were given through the mediumship of Mrs. Dillingham, the identity of several spirits described by her 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. WILFRE.  
Boston, April 15th, 1881.

The Banner of Light, an advertisement of which 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 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 Postal Union.

Dr. H. P. Fairfield, the clairvoyant, magnetic, medicinal physician and trance speaking medium, has permanently located in Worcester, Mass., where he will continue his profession of healing the sick and answering calls to lecture. Persons at a distance can have a clairvoyant examination of their cases by letter or 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.**

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

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

Brooklyn Spiritual Society Conference Meetings.  
At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

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

J. DAVID, Chairman.

Removal—The Brooklyn (N. Y.) Spiritual Society.  
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. The Spiritualist, Higher Aspects of Spiritualism, Mrs. Hope Whipple.

S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Society.  
Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, Pres.

The Brooklyn Eastern District Spiritual Society.  
Meets every Wednesday evening, at Phoenix Hall, at 7½ P. M. CHARLES R. MILLER, President.

W. H. COFFIN, Secretary.

For Sale at this Office:  
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy.

VOICES OF ANGELS, A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1.05 per annum. Single copies 5 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 8 cents per copy. Per year, \$2.15.

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

MILLER'S PSYCHIC CIRCULAR: A monthly journal devoted to the young student of Psychometry. Published by C. R. Miller, 22 C. W. Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE HEMLOCK OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

**RETAIL AGENTS FOR THE BANNER OF LIGHT.**

BOSTON, MASS.  
NEW ENGLAND NEWS COMPANY, 41 Franklin street.

THOMAS MARSH, 919 Washington street (south of State street).  
LUTHER W. HENRY, 207 Washington street.  
T. F. WITTE, 257 Tremont street (corner Eliot).  
W. G. WHEELER, Boston and Maine Depot, Haymarket square.

A. HALL, 17 G street, South Boston Dist.

G. D. JOHNSON, 5 North Main street, Fall River, Mass.

E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.

J. C. J. H. & H. G. TYSONS, 100 West 14th street, corner 6th avenue, 26 4th avenue, near 16th street; and 75 4th avenue, near 23d street.

M. S. HARRIS, Republican Hall, 55 West 33d street.

W. H. GREENE, 63 Hudson street.

M. J. HOWARD, 5 East 23d street, Newark, N. J.

BENTLEY'S LITERARY EMPORIUM, 39 Union square.

TITUS MEHRETT, Carter's Hall, 23 East 11th street.

BROOKLYN, N. Y.

C. R. MILLER & CO., 47 Willoughby street.

FRATERNITY HALL, corner Fulton street and Gallop street, Friday evening and Sunday.

EVERETT HALL, 288 Fulton street, Saturday evenings and Sundays.

W. M. H. DENIKE, 555 Bedford avenue.

ROCHESTER, N. Y.

WILLIAMSON & HUBBARD, 26 West Main street.

JACKSON & HUBBARD, Arcade Hall.

OSWEGO, N. Y.

GEORGE H. HEDS, west end Iron Bridge.

WASHINGTON, D. C.

RICHARD ROBERTS, 100 Seventh street.

J. P. ADAMS, 100 Seventh street, and 841 F street.

W. C. HADWIN, 120 F street, N. W.

PHILADELPHIA, PA.

WILLIAM W. HARRIS, 220 Arch street.

G. D. HENCK, 406 York Avenue.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 22 Broadway, Chelsea, Mass.

W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal.

W. H. HAZAAR, 105 Cross street, Cleveland, O.

W. A. DANKIN, 792 Saratoga street, Baltimore, Md.

N. CHOYNSKI, 31 Geary street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

R. H. MORRIS, 612 Vine street, Cincinnati, Ohio.

E. J. ROSE, 36 Trumbull street, Hartford, Conn.

C. J. MATTHEWS, Central News Stand, Northeast corner Broad and Thomas streets, Columbus, Ga.

W. P. RAY, 100 1/2 Broadway, Newark, N. J.

THE LIBERAL NEWS COMPANY, 620 North 5th street, St. Louis, Mo.

WILLIAM ELLIS, 139 Wisconsin street, Milwaukee, Wis.

D. A. PEASE, P. O. Bookstore, Moberly, Mo.

R. R. LOUGHEY, New London, Conn.

E. J. CAMPBELL, Brattleboro, Vt.

R. DOUGHERTY, Charleston, S. C.

W. P. RAY, 100 1/2 Broadway, Newark, N. J.

Other parties who keep the Banner of Light regularly on sale at their places of business, if they so desire, have their names and addresses permanently inserted in the above list, and will be glad to supply the Banner of Light (publishers, No. 5 Montgomery Place, Boston) of the fact.

**Subscriptions Received at this Office**

FOR  
THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per year.  
THE HOLY BIBLE. Published monthly in Utica, N. Y. \$1.00 per annum.  
LIGHT FOR ALL. Published monthly at St. Louis, Mo. \$1.00 per annum.  
THE SPIRITUALIST. Published weekly in St. Louis, Mo. \$2.00 per year; \$1.25 for six months.  
THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price 3d per year, postage 1d.  
THE MEDICAL AND DAYBOOK: A Weekly Journal devoted to Spiritualism. Price 25¢ per year, postage 4 cents.  
THE THIRDSIGHT. Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

**RATES OF ADVERTISING.**

Each line in *Agate type*, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.  
Special Notices forty cents per line, Minimum, each insertion.  
Business cards thirty cents per line, *Agate type*, each insertion.  
Notices in the editorial columns, large type, loaded matter, 50¢ per line, first insertion; 25¢ per line for each subsequent insertion.  
Payments in all cases in advance.

**SPECIAL NOTICES.**

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

Dr. F. L. H. Willis.

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

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

W. W. Flint answers sealed letters. Terms \$2 and two 3-cent stamps. Address 127 Broadway, New York City. If no answer, money returned. Ap. 16. 3w.

**BUSINESS CARDS.**

NOTICE TO OUR ENGLISH PATRONS.  
J. J. MOUSE, the well known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe may address Mr. Mouse at his residence, 353 High Road, Dablon, London, E. C. England. Mr. Mouse also keeps for sale the Spiritualist and Reformatory Works published by us. COLBY & RICH.

AUSTRALIAN BOOK DEPOT.  
And Agent for the BANNER OF LIGHT. W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism: THE BANNER OF LIGHT, and REFORMATORY WORKS, published by COLBY & RICH, Boston, U. S. A. at all times on hand there.

SAN FRANCISCO BOOK DEPOT.  
ALBERT MORRIS, 210 Stockton street, keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

H. SNOW'S PACIFIC AGENCY.  
Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to H. SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at 1204 Main, 7th Mission street. Catalogues furnished free.

CLEVELAND, O. BOOK DEPOT.  
LEES & BAZAAR, 105 Cross street, Cleveland, O., and Librarian of the Library for the Spiritualist, have for sale the BANNER OF LIGHT, and REFORMATORY WORKS, published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT.  
THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritualist and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT.  
D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOTS.  
The Spiritualist and Reformatory Works published by Colby & Rich are for sale by J. H. HIGGINS, M



## Message Department.

**Public Free-Light Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Province Street and Montgomery Place, every TUESDAY  
and FRIDAY AFTERNOONS. The Hall is open at 2  
o'clock, and services commence at 2:30 o'clock, at which  
time the doors will be closed, allowing no access  
until the conclusion of the service, except in case of ab-  
solute necessity. The public are cordially invited.  
The messages published under the above heading indi-  
cate that spirits carry with them the characteristics of their  
earthly life, to that beyond—whether for good or evil—con-  
siderably. As our angelic friends desire to behold natural flowers  
upon our earthly realm, we solicit donations of such  
from the friends in earth-life who may feel that it is pos-  
sible to place upon the altar of Spirituality their floral offerings.  
Miss Schlammer wishes it distinctly understood that she  
gives no public readings, and that she neither does she  
lectures on Tuesday, Wednesday or Friday.  
As our angelic friends desire to behold natural flowers  
upon our earthly realm, we solicit donations of such  
from the friends in earth-life who may feel that it is pos-  
sible to place upon the altar of Spirituality their floral offerings.  
Miss Schlammer wishes it distinctly understood that she  
gives no public readings, and that she neither does she  
lectures on Tuesday, Wednesday or Friday.  
As our angelic friends desire to behold natural flowers  
upon our earthly realm, we solicit donations of such  
from the friends in earth-life who may feel that it is pos-  
sible to place upon the altar of Spirituality their floral offerings.

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

[Since held April 1st, 1881. Report published in  
advance at the request of the Spirit Choirman.]

### Invocation.

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 with us,  
kind and loving, and who dost dwell in the hearts of  
all things here below, we approach thee in the attitude  
of affection, bearing to thee our burdens of love and  
prayer and gratitude, asking that they may be accept-  
able in thy sight this hour. We thank thee for all that  
thou hast unfolded to man, for the divine attributes  
within, which, through clouds of tribulation, of sorrow  
and anguish, still blossom up from beneath, even as  
the beautiful flowers, through darkness, storm and  
night, blossom up into the light of day. We praise  
thee for the beautiful blossoms that spring from the  
soil, bearing their perfume, that it may sweep forth  
throughout the atmosphere, to bless the senses of  
man. We praise thee for the beauties which they un-  
fold, bringing to 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 hu-  
manity of spiritual communion. May it spread abroad,  
far and wide, may its seed of truth, which dwells in  
every heart, and grow and blossom there, with glad-  
ness and rejoicing. 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 angels 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.

QUEST.—[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 opin-  
ion, such an event was possible, and, if so, its  
nature and significance.

ANS.—We have not tested the bounds of pos-  
sibility, and have no right to say what is im-  
possible. The phenomenon recorded in Num-  
bers 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 phenom-  
enon 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  
powers.

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 occa-  
sion? If the latter, in what did the advantage  
consist?

A.—In ancient times it was considered best  
to use only unleavened bread at sacred feasts,  
because it was composed of pure, unadulterated  
wheat and water, unmingled 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 consid-  
ered 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 intoler-  
ant of others, as the disciples of all previous  
religious faiths have been?

A.—There is one glorious lesson which Spirit-  
ualists have yet to learn, which is, that the  
spirit-world has the movements and destiny of  
Spiritualism in its keeping. Whenever its ad-  
herents grow so powerful that they become in-  
tolerant 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 gain-  
ing power and influence over humanity and  
over matter.

### Rosa T. Amedey.

How true it is that souls triumph 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 quicken-  
ed with the life beneath the brown soil, awak-  
ening 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 typical  
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, emblem-  
atical of doubt and fear, take their departure,  
how fitting it is that Modern Spiritualism  
should have and celebrate its new year, its glo-  
rious 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 spiri-  
tual growth and enlightenment, to find new medi-

ums, among the young, the tender and the in-  
nocent, 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 congregated together to sum up the  
results and labors of the past year, to elaborate  
new plans for work, new missions for the mes-  
sengers of peace, the evangelists of light, who  
came 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 lands and groups to give you greeting; to  
bestow upon your hearts fraternal love and  
sympathy; to assure you that they are still la-  
boring 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 encourage-  
ment, 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  
silent during the past few months, bearing  
those messages and tokens as symbols of the  
beautiful affection which blossoms in their  
hearts 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,  
these souls and kindred ones have gone forth,  
to give of their influence, their power and  
their affection, to strengthen, sustain and en-  
courage all those who look upward for spiri-  
tual guidance and assistance. And so, friends, I  
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 ex-  
alted homes, for those who are in darkness and  
in need; that they still clasp hands with you,  
seeking to draw you forward over the vale of  
mortal toil and trouble, seeking always to ele-  
vate your spirits, that they may receive an in-  
flux of beautiful truth and wisdom and knowl-  
edge from on high. Lend my words of greet-  
ing 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 spread out before 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.  
Amedey.

### Father Rose.

I feel that this is a good time and a beautiful  
season for me to return from the spirit-world  
to announce myself to my friends. I have many  
friends who are believers in the glorious philo-  
sophy 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  
years have passed since my departure to the  
spirit-world. I knew whither I was going; I  
felt 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  
especially to my friends in Beloit, Wis., and 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 accom-  
plished; 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 philo-  
sophy, 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 thou-  
sands and millions of human beings, and I feel  
that it will pause not until it holds every hu-  
man creature within its loving embrace, until  
it has brought justice, universal love and con-  
cord 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, sym-  
pathy and true endeavor. May they fall upon  
their hearts and take root; may they, in the  
future, bear a sweet and pleasant fruit. Fa-  
ther 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, wel-  
comed 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 con-  
cerning spiritual things to speak understandingly  
from experience, and yet if I 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 en-  
tirely, 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 séance, 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 influ-  
ence giving it.]

### Lester Day.

I feel that it is good to be here; good to take  
possession of the instrument provided and an-  
nounce myself; good for me to realize that,  
freed from suffering, weariness and pain, I may  
return and take upon myself earthly conditions;  
may enter, for a brief period, into physical life,  
and express myself to my many friends and as-  
sociates 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  
while so many wait for an opportunity of com-  
ing; yet, as one who was known somewhat  
among Spiritualists, I feel it my duty to return  
and speak; to tell them I am forever freed from  
the old weaknesses, sufferings and miseries  
which pressed upon me in my later years, and  
to assure them that I am happy with my spiri-  
tual surroundings and with those grand com-  
panions who have met me on the other side. I  
have been, and always shall be, very much in-  
terested in the spiritual movement, in the car-  
eer of mediums and the involvement of medial  
powers, and in the work performed through  
these instruments by the intelligences from the  
spirit-world. For the last month I have cen-  
tered my interest in Boston, because you have  
here gathered together so many mediums of  
power and of note, through whom the spiritual  
world can operate and work, performing their  
labors well and wisely in convincing skeptical  
humanity of the realistic life which lies be-  
fore all mankind, of the power of spirits to re-  
turn and control matter, and of their ability  
to return and influence human organisms. And  
while you have centered 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  
the phenomena occurring in the presence of  
your mediums, and the work is not accom-  
plished; 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 spirit-  
world is truly at work, seeking to make itself  
known through various channels; and by cen-  
tralizing 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 surround-  
ing 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  
creature. 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, every-  
where, I give my love and thanks and gratitude  
for every kind attention which they bestowed upon  
me in the past. Lester Day.

[Some 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  
set him free.]

### 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 him-  
self. I return to speak for myself, that is true.  
I never hesitated to do so when I was in the  
form—to express my opinions as I felt them to  
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 re-  
turn 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-  
quate to express the condition of the spirit who  
is 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  
I have received upon others who are treading  
the vale of mortal existence, I shall be best  
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 not 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 encour-  
age me in my departure from old thoughts and  
ideas, I send my regards; ay, more than re-  
gards—my deep and abiding love. And to those  
who knew me as I was, an outspoken Spiritu-  
alist, yet who could not accept my ideas and  
opinions, who could not believe because they  
had not received the knowledge which I pos-  
sessed, I send my fraternal greeting and I wish  
them well.

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 dwell 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 oc-  
casion 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.

Oh, I would that my voice could reach all those  
who upon earth are struggling with the trials  
and tribulations of life, who faint and falter by the  
wayside, who hold their hands upward for the  
angelic aid; and assure them that the an-  
gels do lead them, they guide them on over the  
rough pathways, over the stony places, and up-  
hold them through every difficulty of life. Oh,  
I would that they could realize—these toiling  
ones—that there are those who have sent forth  
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,  
the weary and sad, and speaking to them words  
of consolation and cheer, ministering to the  
needs of the spirit, feeding them with the bread  
of life, which spirits from on high bestowed  
upon them. I would that they could realize the  
work that has been performed by angels and  
archangels, through humble instruments of  
earth!

Oh, you have no need to enter costly edifices,  
to pay large sums of money to listen to words  
from inspired lips; you have no need to sigh for  
costly apparel in order to array yourselves fit-  
tingly to enter such stately piles; you have no  
need of all this, for the sweet, pure voice of the  
angels may enter your homes; their spirit-  
forms may sit by your firesides and their beau-  
tiful influence may be felt by you, breathing  
peace and love and consolation. You may take  
it into your hearts; you may feel refreshed and  
strengthened in spirit; you may know that these  
angels, arrayed in purest white or in ra-  
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;  
call them around you by the still, silent voice  
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 influ-  
ence, 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 con-  
victions 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 sublime,  
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, ye weary, suffering mortals!  
Waiting 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 hosts 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 evangelists  
Who attend you every hour.

Lo! the gates of day are opened,  
And night shadows disappear;  
Death itself for aye is vanquished—  
Fate 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 blitheness 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 mes-  
sage of love and sympathy to my dear aunt, who  
resides 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 dark-  
ness, 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 welcom-  
ing 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 de-  
veloped 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  
spirit for its future home; that whatever has

come to you has only been for your develop-  
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;  
there the flowers bloom, shedding their per-  
fume abroad; there the birds sing daily their  
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 under-  
stand 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 con-  
sole her in her afflictions and trials.

Please to say it little Isabel, to Mrs. Harriet  
Adams, of Vineland, N. J. March 22.

### 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, in regard to the  
expression of my own heart: that we consider it best not to advance  
spirit messages given here, unless there is something im-  
portant in the message which demands immediate pub-  
lication. 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  
controlling spirit shows that there is something im-  
portant which is needed to be seen before the regular time, we  
are also willing such messages should be advanced; not  
otherwise.

### MESSAGES TO BE PUBLISHED.

Jan. 23.—William Anderson; Snow-Drops; Louisa McKay.  
Jan. 24.—Dr. John Channing; George E. Smith; B. Ad-  
ams; Ezra Ames; Amanda Perkins; Capt. Ellen Wheeler.  
Feb. 1.—Solomon Street; Bella W. Hamilton; Sarah  
A. Wilson; Charles Barker; Edna Smart; John A.  
Moran; Mrs. Elizabeth Abbott.  
Feb. 4.—Children's Day.—Charm Pollock; Annie Ryder;  
Carrie E. Bates; Phoebe Clavson; Adeline Philbrick;  
John Spaulding; Carrie Gurney Snow; Joseph Fay;  
James Lizzie Strong; Herbert Tower; Sallie Jenkins;  
Sallie Soudright; Harry Woodward; George Wilson; Corn-  
elia C. Hitter.  
Feb. 8.—John Pierpont; Mrs. Annie R. T. Sheldahl; Ella  
C. Schumier; Albert Nassau; Mrs. Sallie Goodwin; James  
Merritt; Eliza Moore; William H. Laverdure;  
Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W.  
Jones; Mrs. Susan W. Stanwood; William H. Laverdure;  
Sutherland Davidson; Mrs. Gloria A. Curtis.  
Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lot-  
man; Lyman Strong; Sallie Fisher; Hattie A. Davis; H. A.  
Buller; Jennie Gray.  
Feb. 15.—William Atkins; Mrs. Mary W. Bartlett; Jos-  
eph Hadley; Isabel Huling; Estella Page; Ira Holt; Cath-  
erine Thayer.  
Feb. 23.—Thomas Smallwood; Eliza B. Safford; Charles  
E. Stetson; Lemuel Thompson; Emma S. Sumner; Henry  
Merritt; Ella M. Shultz; Sallie Goodwin; James  
Merritt; George P. Morris; Maria Mitchell; Walter  
Evans; George Moore; Hannah N. Thresher; Otis Buck-  
nong; Chauncey Paul.  
March 4.—Thomas Greene Mitchell; Alice Wilder; Wil-  
liam A. Haines; Jennie D. Reed; George A. Riley; Lydia  
Langhous; David Egan.  
March 8.—Sally E. Sanborn; John S. Thomas; John  
Bedford; Ella Snow; Dolly Johnson; Mabel Tubbs.  
March 11.—Eliza W. Love; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B. Hink; Mary B. Thayer; Al-  
dred Cushing; Herbert Blinck.  
March 18.—Ella Spaulding; Nellie E. Street; George W.  
H. Bartlett; L. A. Vail; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B. Hink; Mary B. Thayer; Al-  
dred Cushing; Herbert Blinck.  
March 18.—Ella Spaulding; Nellie E. Street; George W.  
H. Bartlett; L. A. Vail; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B. Hink; Mary B. Thayer; Al-  
dred Cushing; Herbert Blinck.  
March 18.—Ella Spaulding; Nellie E. Street; George W.  
H. Bartlett; L. A. Vail; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B. Hink; Mary B. Thayer; Al-  
dred Cushing; Herbert Blinck.  
March 18.—Ella Spaulding; Nellie E. Street; George W.  
H. Bartlett; L. A. Vail; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B. Hink; Mary B. Thayer; Al-  
dred Cushing; Herbert Blinck.  
March 18.—Ella Spaulding; Nellie E. Street; George W.  
H. Bartlett; L. A. Vail; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B. Hink; Mary B. Thayer; Al-  
dred Cushing; Herbert Blinck.  
March 18.—Ella Spaulding; Nellie E. Street; George W.  
H. Bartlett; L. A. Vail; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B. Hink; Mary B. Thayer; Al-  
dred Cushing; Herbert Blinck.  
March 18.—Ella Spaulding; Nellie E. Street; George W.  
H. Bartlett; L. A. Vail; John W. Knight; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Elphalel P. Crafts; Marion White; Wil-  
liam Jennings; Frederick A. Johnson; George S. Beale;  
Evelyn Plummer.  
March 23.—Col. C. C. Benton; Hattie Ames; Jerome  
Morris; Walter Hink; John B







Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER TWENTY-SEVEN.

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

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 Banner'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 attention.

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 of all crimes, 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 conjuration." This charge is brought under the Act 3, George IV, cap. 5, Sec. 1, which says that "pretending to exercise witchcraft is an indictable offence, . . . may be punished adequately under the summary provisions of the Vagrant Act 5, Geo. IV, cap. 5, Sec. 1, 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 its first appearance, and is rapidly rising in influence 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 friends 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 co-worker 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 retired from the Secretaryship of the B. N. A. S., owing to financial stress compelling economy. Mr. T. Blyden, so long known as the honorable Secretary of the "Dakota Association," 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 Secretary could hardly have been found.

Mrs. Emma Hardinge-Britten has safely returned England, and is enjoying a period of well-earned repose.

Mr. J. C. Wright, of Liverpool, is a trance speaker rapidly gaining ground, his control dealing with all kinds of topics in a practical yet popular manner. The Society in Liverpool has 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-Tyne 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 re-elected President for a fourth term. Mr. Mould works hard for the Society and the Herald of Progress, 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, 55 St. John Street, 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 super-natural 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 they are 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 de-clogue, or rather Myriadology.

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 operandi of spiritual communication, and was prepared to welcome all the spiritual marvels, not as an agnostic skeptic, but as a geographer 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 to my hearers, 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. JOS. RODES BUCHANAN, 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 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 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 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 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 proper medium, assist in the strengthening 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 spiritual. I would have all fed, and clothed, and sheltered in every manner; but I feel that the mediums, of all people, are to be pitied, for they are so often misunderstood; 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 instruments for our work, so we must impress and influence, or instruct some good friend in the mortal to surround the medium with a good influence, with a strengthening magnetism, and with that sustenance which he or she may need, in order that their powers may become developed, and that the spirit-world may perform its work thoroughly and well. I feel to bring a blessing 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 power, and they will be able to stand and endure, from darkened conditions, and breaking forth, even as the flower breaks forth from beneath 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. 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 forwarded 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 money sent to our care for him will be promptly remitted to his address.]—Ed. B. of L.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 76 Tremont street, every Sunday at 10 1/2 A. M.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 1/2 A. M. The public are cordially invited. Dr. J. C. Colville, President.

Berkley Hall.—Free Spiritual Meetings are held in this hall, a Berkeley street, every Sunday at 10 1/2 A. M. and 7 P. M. Vesper service first Sunday in every month, at 7 1/2 P. M. The public are cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday at 7 P. M. The public are cordially invited. President and Lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held in this hall, 406 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Excellent quartette singing provided.

Ladies' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meetings on Wednesdays at 7 P. M. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

New Era Hall.—A series of spiritual meetings will be conducted in this hall by Mrs. Clara A. Field and Miss Emma Hardinge-Britten, commencing on Sunday, April 23rd, at 10 1/2 A. M. The public are cordially invited. One or both of the above-named ladies will be present and conduct the services.

Pembroke Rooms, 141 Pembroke street.—W. J. Colville holds public readings every Monday at 8 P. M., and Friday at 3 P. M., and lectures on "Art Magic" on Friday at 8 P. M.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7 1/2 P. M. in Temple of Honor hall, to the entrance building, in Chelsea, near the station. Next Sunday afternoon, conference. In the evening, W. J. Colville will occupy the platform.

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

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 bouquets 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 orchestra, sung by a Lyceum Silver Chain recitation and Banner March; after which recitations and vocal and instrumental music were contributed by the following: Hattie Young, Emma Ware, Little Rocke, Edward Cherry, John Roscoe, Sadie Bennett, Carrie Hull, Fannie Briggs, Katie May, Bosquet, Clattie Russell, Hattie Morgan, Jennie Lottrop, Lottie Brickett, Carrie Shelhamer.

Two songs were finely rendered by little Hattie Rice. This young Miss Rice, who is a very talented singer, her many friends will be pleased to know that they can again listen to her lovely notes.

A selection was given by Mrs. Leavitt. Our friend, Charles Briggs, who is a very talented pianist, transcribed 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.

The Floral Service to be held at Boston Music Hall on Sunday, June 4th, promises to be the grandest affair yet undertaken by our Lyceum. Tickets are now ready, and can be obtained at the Publisher of Light Office or of any member of the Association.

J. R. HARRIS, JR., Secretary Shawmut Spiritual Lyceum, Boston, April 18th, 1881.

PAINE HALL.—Easter Sunday brought out one hundred children, and as they appeared in line in the front of the children's choir, the fragrance of which filled the atmosphere, the music of the organ, and the familiar faces—occupied the side seats, and testified to its satisfaction by frequent applause during the recitations.

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 accommodate those who may wish to attend. It speaks well for Boston that two Lyceums can be so well supported. "The work is not done," as the saying 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 law of the day.

We are pleased to say that Mr. Ford, our past Conductor, has in preparation a group piece 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, Mable Havenner, Alice Southern, Flora Frazier and Lena O'Brien; songs by Louis Buetner, Jennie Smith and Bertha Davis; piano

solos by Emma Currier and May Waters; a duet by Mrs. Southern and Helen M. Dill.

Mr. Washburn, a visiting friend, kindly gave a fine selection of songs, which were 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 Colville conducted the exercises, and after recitation by the Conductor, the distribution of books from the library, and the target march, the Lyceum adjourned. P. L. OGDON, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sunday, April 17th, 1881.

ENGLE HALL.—Memorial Services in Remembrance of George D. Russell.—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 Spiritualist field.

In accordance with Bro. Russell's last wish, Eben Colville, at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others. Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others. Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others. Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs. Ida May (Dakota Association), Dr. A. H. Richardson, Mrs. Ida May, Dr. C. M. A. Twitcheell, Mrs. Dean Chapman, and others.

Bro. Russell left us in spirit April 13th, and before his departure expressed the wish that the services should be held at 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. R. Hatch (Shawmut Spiritual Lyceum), Mrs