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Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

· Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

One of the most marvelous of the marvelous things that follow one another like the waves of the ocean, and break with far-resounding echoes along the shore of our far-reaching faith, is a shower of stones-missiles coming no one knows whence, and often with a force and directness wholly superhuman. During the time those strange manifestations were taking place in the household of the Rev. Dr. Phelps, of Stratford, Ct., a gentleman who was present told me that he saw a heavy substance fall, as it were, from the ceiling; *, and I have had occasion, frequently, as the readers of the Banner of Light know, to quote from foreign journals accounts of similar events, the origin of which neither the crowds of citizens nor the police nor the clergy could throw any light upon. The Revue Spirite, Paris, for March has an

article confirmatory of what I have said above, and is, briefly, as follows: "A shower of stones. occurring surprisingly in all countries, often in the Orient, is officially reported as having taken al, ad interim, M. J. C. Baud, the facts were made known, and Major-General Michiels bears testimony to them: 'Returning from an inspection I found a group about my house,' says that stones were falling in our chamber and in and 'sergents deville' were stationed on the tops an inner gallery, precipitated by invisible forces. of the dwellings, but the source of the mischief Believing it to be hallucination or a deed of mischievous persons, I was greatly annoyed: but, going to the places designated. I saw the stones fall, as it were, from the ceiling, though it was solid and intact. I called the police, and they and the neighbors watched outside while my wife and myself, with doors and windows closed, remained alone within the dwelling. The stones came as before, some weighing nine pounds. Sometimes a thousand fell in one day; and this continued for six days. The shower commenced at five o'clock in the morning or at eleven in the evening. The phenomenon seemed to have some connection with a Javanese girl."

Mr. A. J. Riko, writing from the Hague, and furnishing the above, further says: "A belief in these phenomena, and in their being produced by the spirits, is general in the Indian Archipelago; they are called there gendarola. In the house of Mme K., a little girl, wearing a white apron, found upon it one day a red imprint of Siri. The lady thought that the mischief originated with a servant and put another apron on in its place, but in a few instants the imprint returng ed. Stones the size of an egg came down also perpendicularly from the ceiling. The Regent, Radeen Adi, was informed of it, but he, with an armed force, could not stop the falling of the stones nor the return of the red imprint. A priest came, and, seating himself on a mat with his lamp, opened the Koran; but no sooner was this done than he received a slap, and lampand Koran were sent, by some invisible hand. flying to the end of the room. Five or six stones would fall together, and some would be warmand moist. They were not visible till within some six feet of the ground. The fruit of a lofty papapaya tree in the neighborhood was also torn off at such times. The government offered a considerable sum for the discovery of the mystery, but all in vain. Lieut. Col. Michiels was officially charged with an inquiry into these matters. Removing all the people from the house except the little girl, he, while by her side, and with the police around outside of the building, even in the trees, found that these things occurred as above stated. In 1877 M. Michiels, now a general, recounting these phenomena at a grand dinner, was ridiculed by Gen. Van Gagern, but the latter was soon compelled to retract his light and imprudent words, "In 1834, at Saehapoesa, there was a much

for a fortnight fell in every chamber of his house. *See the details of the many and often fantastic phenomena that Mr. Epes Bargent has given in his "Planchette" and in his "Scientific Basis," and the Rev. Charles Beecher has recorded (from Prof. Phelps's own lips) in his "Spiritual Manifestations."

respected family by the name of Teisseire. Mr.

T. was a government inspector of indigo. One

day, while dining, stones fell upon his table, and

At one time there came the bones and at an- flowers. The Journal l' Atlas says of the same instruction for the working classes," "No ef- laxed all efforts at making tables of stone that other the whole head of a buffalo. The Regent event: "Saturday morning an immense num- feet without a cause," "Angels' Dreams," etc., need not be broken shall arise, and again lift of S., wishing himself to know about these strange occurrences, came to pass the night there, but when he put himself on the bed it | was so shaken and finally lifted from the floor, that he quit at once. There was a light burning in the room, and the Regent's son and servants were about him. What was especially wonderful was that the stones, which were marked with a cross or otherwise, and thrown into the torrent of Tjilandoog, which ran near the house and was one hundred and fifty feet deep, were in less than a minute thrown back

"A Mr. Ament, in the district of Beranger, an inspector of the culture de café, states that there was a gendarola in a little house at Bandong, which manifested as follows: The police having been placed within and without, an old woman led the way to it by its only approach, a narrow lane. She was followed by Mr. A., an assistant, and the Regent, but the moment she crossed the sill of the door she was seized by the legs, thrown down, and dragged away by invisible hands. Mr. Ament, entering the premises, received on his breast a quantity of sand thrown with such force that, while telling of the affair in 1870 in Batavia, he declared he did not wish again a like experience.

"Some years after the above took place, similar phenomena were again recorded at Bandong while Mr. V. Van Gaasbeck was there as 'assistant resident.' The civilized Javanese regents and the native chiefs affirm that these things often occur in the 'colonies,' but that the Indians seldom mention them, because they are ridiculed by the 'skeptical Néerlandais.'

"In 1825, Mr. Mertins was Governor of the Moluccos. At Amboina, during his administration, in the Fort Victoria, near the close of the day, a multitude of stones fell from the air. The Fort was so far from any inhabited spot, that the missiles could not have come thence. The soldiers were called to arms, but this did not prevent the shower of stones and plaster. This was several times repeated, but not a person was hit. In Banda, in 1842, this same thing was witnessed.

"In Europe, this rain of stones has often occurred. In the street du Bac in 1858, and in the street des Gres, in 1849, in Paris; and in 1871 I know myself what happened at The Hague. Capt. O. E. K. occupied the second story of a house in the street Van Hogendorp. A rear room looked out on the dwellings of an adjoining street. After a residence there of some weeks, one afternoon a stone struck the window of said chamber. This was repeated for several days, generally between 2 and 4 o'clock P. M. Pieces of brick, plaster, coal, pottery and mud place at Reanger, in India, in 1831, in the house enclosed in paper, came with such force that dow curtains were torn, and the glass, the window frames, all the decorations were in pieces. The missiles came over the environing houses, and as if from a distance. The police were act-Mr. Kessinger, and was informed by my wife | ively employed in the matter for several days, was never found out."

Following the above there is a notice from Dr. Daniel Strong, the American magnetic healer of Marseilles, France, of his intent to found an Institution for the cure of diseases, having for its pronounced basis the postulate-"Magnetism ought to be the principal therapeutic agent."* The Remie then furnishes its readers with two extracts from The Theosophist-"The Hindu's Idea of Death," and "The Resicrucians"-and one from a Russian paper, the Novoë Vremia, (New Times,) in which the following statements are made: "The Inspector of the Home for Children founded in St. Petersburg, says that he has received a declaration from Mme. Marguerite Rich, that since the arrival at her house of Pelagie Nicolaëff, pupil of the above named Home, supernatural events transpire. From the 3d to the 19th of November, the utensils of the kitchen rise up from their place and fly toward Pelagie, and toward her friend Vera, without doing them the least injury. The beds (or stools,) on which they sleep are lifted from the floor. On the 19th, fifteen persons present to witness what was taking place, had their hats suddenly taken from their heads by some unknown force. Mme. Marguerite invited a priest to come and say prayers. Nothing supernatural occurred while he was there, but the priest gone, the phenomena at once were renewed. Mme. M. informed the 'Inspector.' who in turn sent her declaration to the 'commissaire' of the second 'arondissement,' who, on inquiry, found the facts as stated. In reporting this affair, says Mme. Malm, (the translator,) let us say in parenthesis that in 'la petite Russie' these things are an ordinary, every-day occurrence, and are

attributed to a familiar spirit." Want of space compels me to pass over much important matter: Prevision; Further Observa tion on the Wrangas, (those half-human beings, primitive inhabitants ;) Mme. d'Alesi's séance; L'Ane, de Victor Hugo, etc. But I wish to say a word about the progress of "free thought' and expression, which Europe (and Africa, I may here pertinently add,) is really beginning to eniov after having for direful centuries groaned under the nightmare of Catholicism. In Oran. Algiers, a writer says, a much beloved young lady, Mlle. Elise Griffon, aged fifteen years, was recently interred with only civil ceremonies. A large number of friends followed the funeralcar to the grave, including twenty young ladies dressed in white and adorned with Marguerite

ber of persons followed to the cemetary the remains of the young daughter of the Secretary of the Mayor of Oran. . . A discourse pro-nounced at the grave by Mr. Davin greatly impressed the assistants, especially when with much emotion he touched upon the departure from loving parents of this young flower of hope and beauty."

La Citoyenne, published at Mendon (Seine et-Oise), and edited by a lady, Mme. Hubertine Auclert, is a journal of eight large pages crowded with such thoughts as should interest every woman in every land who wishes to place herself on an equal footing with the sterner sex. The present issue has a discourse of much force and beauty by Mlle. Anna Maria Mozzoni before an Italian assembly, in which she aptly quotes Montaigne's views of the rights of women; also "Charlotte Corday" as No.-1 of "History of Illustrious Women"; a "Petition for the Rights of Women," presented to the French Legislature; and "A Good Example to Follow," by Mile. Louise Lasserre, in which she shows what a grand and healthful change has taken place in the village of Vesinet, a few leagues from Paris, where, since the government has permitted other schools than those in charge of the priests, devoted patronesses have come forward with books and clothing, and all that is required to bestow upon the poor, as well as others, the blessings of a liberal education. The price of La Citoyenne, is only six francs a year, or about \$1,20.

Le Prisme, published at Issoudun (Indre) at five francs a year, is a neat little brochure of sixteen pages-"a monthly review devoted to literature and art." Though its many poems and short variétés are pleasing. I see nothing in it that would particularly interest the Banner

of Light patrons. Licht, Mehr Licht, Paris, (41 rue Trevise,) jührlich 8 mark, od fl. 4.60 O. W. I have in hand five numbers of this very attractive journal, dating to March 13th. To enumerate all the articles it contains would occupy a large space of the Banner of Light, while to no one of its rich and varied spiritualistic contributions could I do justice. Mme. Cochet's "Theory of Preëxistence" (Art. 4th); Dr. G. V. L.'s "Golden Truths," and "Materialized Spirit"; Mr. Reimers's, Lenker's, Walmy's, and Sophie Swoboda's articles seem to traverse the path of our faith with the torch of truth. "Light, more Light," as the great Goethe said at his departure, is what we all need.

The Messager of Liege (1st and 15th of March) has quite a number of articles of no questionable literary calibre, including several from the Banner of Light. "Utility of Relations with the Dead," by Cephas; "God and Creation," by M. René Callé (in which, as a kind of introduction,

BELGIUM.

is given the size and capacity of all the princi-pal telescopes in the world); "Spiritualism in America," and Dr. Wahn's "Spiritualism in Antiquity," I may especially enumerate. In the last-named the writer quotes from the Dictionnaire Scientifique: "Thirty centuries B. C. the Oudjayani, Bengal, and other States of India were governed by Radjahs (princes)"; and again, from Mons. Burnouf: "When one would further write a continuous history, truthful, impartial, of the doctrines of India from the time of the Vedas to our day, examining the ancient source of Brahminism, almost inexhaustible. Buddha and his doctrines. . . . when one has followed these grand transforma-

tions," (etc.) "we find that India, instead of being immovable, like a ship upon the horizon. presents a tableau the most vast and the most regular in the development of ideas such as have not been produced in like order by succeeding generations." . . . This is but a poor wording, and a cutting up of some of Dr. W.'s paragraphs; but a full translation, though inviting, is not practicable. "The Féte of Victor Hugo" on his eightieth birthday-" The Beaumarchais" publishing a special number on the occasion in which M. Arséne Houssaye bears testimony to M. Hugo's abiding faith in the immortality of the soul; the "Conference of the Circle of Spa," in which it was stated that not only M. Victorien Sardou is a Spiritualist, but that his aged parents, residing at Nice, are of the same religion; these, with a notice in the Gazette Petrus respecting the attention that is

netism, must suffice for the present for the SPAIN.

actually being given, in St. Petersburg, to mag-

Messenger. La Luz del Porvenir of Barcelona. With six numbers in hand of this charming little paper, so ably edited by Mmc. Amalia Domingo y Soler, I hardly know what to name and what to omit Its first article is a beautiful tribute to a young man, Don Julio Dufremont, whose Masonic funeral Mme. S. graphically describes, while she gives expression to the most lofty sentiments touching the heroism of the deceased, who while living had braved the animosity of the Church, and declared his desire not to be buried in a Catholic cemetery. His wife and mother, worthy of him, respected his wish when his spirit departed. To her words Mme. S. adds Franklin's expressive epitaph. Mme. S., in her Reflexiones." writing sublimely of what Spain has been and might now be, telling us of what Spain has done for the world, of her ancient splendor, power, learning, but now of her degradation, attributable to priestcraft-page after page, in fact, that must stir to their very depths the hearts of all Spain's children not dead, not too deeply steeped in ignorance and bigotryshould have a world-wide hearing. However, looking further on, I see her "Union Catolica"; a biography of Cleopatra, and of the Scottish heroine, Margarita Larnbrun, by Mlle. Josefa de

and I become aware that there must somewhere be a pause.

El Criterio Espiritista, of Madrid, is largely taken up with the able discourse (here continued) pronounced by the Vice-president of the 'Spiritual Society of Madrid," which surveys an historic field of great interest, including such names as Copernicus and Bruno, some of the Roman pontiffs, and Goray, Fulton, et als., and by "Spiritualism is Philosophy," as "Spiritual ism is religion itself," says Mr. Sargent in his new "Basis." Among its "Miscellany" I must quote two notices: That great progress has been made in Madrid in the cause of Spiritualism, most emphatically declared in the statement that the hall of meeting of the Spiritual Society "is completely full every Thursday evening," and is not now large enough "to hold the public who come to the sessions"; that Dr. Merschejewski has called the attention of the University of St. Petersburg to a psychometric phenomenon of much importance; to wit: Λ young man, deemed from childhood to be an idiot, will in some seconds solve any mathematical problem, while if a poem be read to him, even of many hundred verses, he will repeat the whole of it without failing in a single word. ITALY.

The Annali dello Spiritismo, of Turin, for March, has an article of much importance and significance, under the heading of "Vengeance from Beyond the Tomb." It is from the pen of Sr. F. Scifoni, and is (much condensed) as follows: "In February, 1877, Sr. A. P., whom I did not know, came to me recommended by a friend, to ask my counsel and advice concerning a very serious affair in his family. He had two children, a daughter, Carlotta, between sixteen and seventeen years of age, and a son between thirteen and fourteen. His wife being dead, he let a part of his house to an elderly woman, a Marzia N., who was regarded as a neighbor. She was not an educated person, nor yet wholly ignorant, but frank and resolute, and had a certain faith in fortune-telling by playing cards in respect of matrimony and the like. Though only hospitably received, she sought at once to have a legitimate title as godmother of the family, and there arose an unfriendly feeling between herself and Mlle, Carlotta. It was finally necessary to turn Mme. Marzia from the house. Not long after she sickened and died. Soon after, Carlotta, who had always possessed good health, became very nervous, and ere long had convulsive symptoms. There came great difficulty of breathing, and a feeling as if there was a quantity of hair in her throat. Vomiting proved this to be so." (The writer, here digressing, with an apology, refers to a similar case reported in the Annali of 1878, To the Editor of the Banner of Light: page 241, which had been confirmed to him by the attending physician. The narration appeared under this heading: Obsession or Hysterics?) "Carlotta suffered unremittingly with this terrible sensation of hairs in the throat. Without mentioning to any one anything of this matter. I requested the father to come to my house on a certain evening, when I would have a sonnambula present whom I had known to have good and clear communications with the spirits of the departed. The somnambulist came with her magnetizer, and was put into a magnetic sleep. The hair, carefully wrapped up in paper, was placed in her hand and she was asked to state what she held 'Heavens!...hair...but I cannot comprehend it. 'Open the paper,' I said, 'and examine the contents attentively and tell me of the person. But . . . I do not understand. Not of a sick per son, not of a man...Oh, my God! what is it? Ah! . . . this hair is not like other; it comes from the mouth;' and putting her hand to her throat she imitated the process of vomiting. 'But of whom is the hair?' I asked. 'It is of one dead, frankly. See,' She then went on and described the figure of Mme. Marzia, and related the enmity that existed between her and Carlotta. The father recognized it all as correct. It seemed clearly a case of obsession. A purely moral course of treatment was recommended, and with care, and with good spiritual influences, a good result was anticipated." There is to be some further account of this painful affair. It certainly becomes us all to be watchful and lenient.

"Right and Duty," "The Studies of Ulrica." 'Animal Magnetism," and Matrimony and Woman in Sr. Filalete's "Catholicism," etc., are articles in the present issue of the Annali, that can only be thus briefly noticed.

SOUTH AMERICA.

The Constancia, of Buenos Ayres, is quite a large magazine, of thirty-two pages, double columns; and that portion, even, of its contents not extracted from foreign journals, would fill the Banner. With this issue it enters on its fourth year. It gives the Banner's warning concerning the hypocrites that are in our camp for the sole purpose of annihilating us; from Mind and Matter, "A Crusade against Spiritualism"; from the able and prolific pen of Don Z., Magnetism and Spiritualism"; "Variedades (including Mr. Brown's account of his work at Cape Town, Africa), and a translation of Mrs. Richmond's lecture delivered in London, Oct. 30th, 1880, as reported in the Medium, with much else thoroughly readable and instructive. But, after all, this periodical, like the "Ilustracion" (that exquisite publication once issuing from the City of Mexico), the spiritualistic papers of Vera Cruz and Bogota and the little gem of Yucatan, may, in the midst of its seeming triumphs, recede from light into shade and from shade into darkness—an unending night. Let us hope and pray that our Spanish brethren will be true to this great trust now reposed in | son it purported to be, and not the slightest re-Collado, and from Mile. Sans the "Necessity of I them, and that those who have apparently re-I semblance to the medium.

high the torch of truth on the mount of holiness, our spiritual Zion.

Revista Espiritista, of Montevideo. This isthe oldest, I think, of South American periodicals, and, though containing but eight pages, overflows with fraternal bountifulness, good will, plain truths, such as we need and love, and such as its editor. Don Justo de Espada, invites us to as to a grateful feast. The "Angel Guardian," too, imparts to us every month such pure thoughts, all must advance by who have sufficient virtue to imbibe them. "That thought is sublime," she here says, "which has for its motive power, progress." ing seed that shall have for its fruitage the dispersion of ignorance," . . . "the most ben-chicial results are to be found in the practice of Christian morality, now so forgotten." . . .

"It is necessary to equilibriate science and virtue. It is the object of Spiritualism, that will be realized when the best of our brethren, weary of discord," (&c.) "feel the necessity of seeking other paths than those in which they have so often taken truths for errors." "The Contest with Error," by J. de E.; "Woman's Progress," by Mlle. Sans, and "Love is Light," by Mme. Soler, are worthy a column in the Banner, but they must await more space.

MISCELLANEOUS.

La Chaine Magnetique, Paris (price six francs, \$1,20), is adorned this month (February) with a portrait of the widow of the late distinguished scientist, Louis Auslinger. Its "Magnetism and Somnambulism before the Court of Appeals," presents a thoroughly clear case (shown privately before the judge) of how a person under magnetic influence may become wholly irresponsible for his acts-obeying solely and absolutely the person who has magnetized him. More than half the magazine is taken up with this important case, the trial of young Paul Didier. Following this is the "Experiences of Dr. Charcot, at the hospital Salpetriere," and a notice of the pigs of India magnetized by M. Brown-Sequard, and reported to the "College de France." After a reply to Mr. Chevillard, by Mme. Cochet, there comes "Spiritualism in St. Petersbourg," in which it is said, though the government refuses to sanction a spiritualistic organization, even under the presidency of Prof. Wagner, a Society will be established for the study of magnetism-which will include something else.

Op de Grenzen van Twee Werelden devotes its pages (from 81 to 112) to Magnetism, and Spiritualism; to the "Eddy Brothers," and to "David Strauss," and Mme. de Vay.

Mr. Eglinton.

During the stay of Mr. Eglinton in Melrose a number of very successful séances were held. Some of these were ordinary dark circles, where, the medium's hands being held on both sides, the furniture was violently moved about the room, drawers and other articles being piled on the table. It is the peculiarity of Mr. Eglinton's dark circles that his hands are held. Any one who voluntarily lets go his hand, and, having thus deprived him of the main evidence of his honesty, asserts that the manifestations were produced by the medium himself, is little better than a thief. At a sitting in the light I took a sheet of writ-

ing paper, and, piercing one end of it with a match, gave the match to the medium to hold. The medium's fingers were thus isolated from the paper, and could be seen by everybody. Under these circumstances small but distinct raps came on the paper, answering questions. On holding the lower part of the paper I could feel the vibrations.

Still in the light, the name of a deceased person was written on a paper, which was folded so as to conceal the writing. The paper was given to the medium, who set fire to it in a candle. When burned to ashes the medium took it in the palm of his hand, and suddenly rubbing it on his bare arm there appeared a short message, signed by the person whose name had been written on the paper.

At another sitting in the light a blank card, the corner being previously torn off for identification, was placed in a book, together with an atom of lead pencil. The hands of all present being placed upon the book, a peculiar ticking noise was heard proceeding therefrom, and directly afterwards the card was taken out covered with writing, being a message from a relative of mine. The handwriting was distinctly hers. The next day I visited a lady, formerly an intimate friend of my relative. This lady is not a Spiritualist, and was ignorant that Mr. Eglinton was at my house. In the course of conversation I took out the card, and covering the signature with a piece of paper, ostensibly to keep her fingers from rubbing the pencil marks, asked if she knew the handwriting. She had no sooner set eyes on it than she recognized it as that of the person from whom it purported to come.

Subsequently at a dark circle, after several materialized forms had appeared, bearing their own lights, the figure of a lady, said to be the same relative who had written the message, approached within a foot of my face. The light in its hands glowed up with more than usual brightness, so that I was able to obtain a perfectly distinct view. White drapery was over the head, brought round and seemingly held together by the mouth, as is often the case with these figures. Though the mouth was concealed, the forehead, eyes and nose of the figure, which were of peculiar character, bore the most remarkable resemblance to the per-

New Books.

TRANSCENDENTAL PHYSICS

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER

Professor of Physical Astronomy at the University of Letysic; Member of the Royal Saxon Society of Selences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honorary Member of the Physical Association at Frankfort-on-the Main: of the "Selentific Society of Psychological Studies," Pariss and if the "British National Association of Spiritmulists" at London.

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY.

Of Lincoln's Inn, London, England, Barrister at-Law.

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WITH SUPPLEMENT.

The Fletcher-Davies Case-The Heartlessness of the Opponents of Spiritualism Tumasked.

The "respectable" Boston Daily Advertiser having affiliated with the Boston Globe and Traveller in falsely representing in its columns the Fletcher case, it behooves us, as legitimate chroniclers of passing eyents, to state the truth in this matter, and show to the American publie, as well as to the European, the animus of Orthodox bigotry and duplicity with which the accounts in these daily journals are poisoned, to the hopeless exclusion of the ordinary principles of common justice.

The Advertiser's second article on the Fletcher-Davies case is written in such a mean, contemptible, vindictive style, and one so perfectly in the vein of the Massachusetts bigots of 1692 that we are perfectly astounded at its appearance in the light of the liberality and intelli-

gence of the nineteenth century. The philippies of this Daily Advertiser, we repeat, are a gross insult to the millions of Spirit ualists in the United States-who are bound to defend their media for the spiritual manifestations at all hazards; they are also a libel on the common sense of such spiritualistic authorities as Mr. Epes Sargent, Dr. Robert Hare, Judge J. W. Edmonds, Prof. Aksakoff of Russia, Profs. Wallace and Cropkes of England, Prof. Zöllner of Germany, G. Damiani of Italy, Peary Chand Mittra of India, and other eminent men, who were and are not afraid to stand up in their manhood and attest to the grand truths of the Spiritual Philosophy which have been given to the world through such medial instrumentalities as Mrs. Fletcher, a martyr to Modern Spiritualism, and others.

If the Advertiser is the high-toned and "respectable" journal it professes to be, why did it, in its issue of April 21st, give its readers a one-sided view of the Fletcher-Davies case. based entirely upon the prejudiced evidence given by Mrs. Davies? Why did it suppress the telegram that was subsequently received from England by the associated press, that Mrs. D. had been proceeded against for perjury? No papers in Boston except the Herald and the Post had the manliness to print the following dispatch, which appeared in their columns on Saturday last:

'A summons has been granted against Mrs. Hart Davies of three assignments of perjury. She is the lade who sued Mrs. Fletcher, the so-called spiritual medium, for defrauding her."

Instead of publishing the above the Advertiser reiterates the libel against the much abused medium, Mrs. Fletcher. Here is its second statement.* We give it in full, that our thousands of readers all over the world may see to what straits our opponents are ready and willing to go to mislead the public:

"The trial of Mrs. Fletcher, the American medium, in London, whose story of imposture and credulity was told in our columns a few days ago, resulted in her conviction and im-prisonment for twelve months. She was charged with conspiring with her husband, John William Fletcher, now lecturing on Spiritualism in this neighborhood, and with one or two other persons, to defraud a simple-minded, excitable woman who had fallen into their clutches. Mrs. Fletcher was left to face the trial alone, her gallant husband and another male confederate named in the indictment prudently keeping out

of harm's way.
"When the verdict of guilty was rendered, "When the verdict of guilty was rendered, the judge expressed great satisfaction. He had charged the jury that if they found that the defendant honestly believed the preposterous representations by which she and her husband got the plaintiff's property into their possession, they must acquit her. For in England people had a right to believe anything, and were enti-

*Lest our friends across the Atlantic may form an erroneous impression regarding the Advertiser's articles, and the positions taken therein concerning the parties to the suit on both sides, we would assure them that that muer, having enlisted for the war for the conservation (?) of so ciety, is very free of expression, and hands out its pugilistic rhetoric in every direction in a manner to excite the envy of the typical Celtic gentleman at bilarious Donnybrook. In the course of its first article, in addition to many unwa rantable and highly colored anathemas against Mr. and Mrs. Fletcher, it finds time also to remark as follows concerning Dr. MacGeary, allas Mack, and Mrs. Davies:

cerning Dr. MacGeary, allas Mack, and Mrs. Davies:

"From New York the party went to Greenfield, in this
State, and attended the Spiritualists' Camp-Meeting at
Lake Pleasant. By chance the lady fell in with a new magnetic doctor, 'Doctor Mac, 'who told her she had been lumbugged, and has since assisted her to recover most of her
property. From what she says of him and from what he
says of himself, one might easily gather that she has shaken
loose from one kind of thraidom only to fall into another.

As for the dup-of these people, it would seem, from
many things she said in the witness-box, that she has only
half learned the lesson which the result of her amazing creduity should have taught her. The half of her property
which she has recovered looks like fair plunder for another
deceiver.'

tled to the protection of English law. The verdiet was accepted as proof that the pretended by specific force to which the prisoner's witnesses testified, was only another name for deliberate fraud. The crown indictments in this case are said to have covered six hundred skins of parchment, and were twelve hundred feet long."

It would be indeed difficult to crowd a greater number of deliberate falsifications into the same number of lines; and, from his standpoint, the writer in the Advertiser is to be congratulated on his remarkable ingenuity. Addressing a collection of readers who have, presumably, given no attention to Spiritualism-at least on its real merits—the scribe of that paper, (true to his "Harvard" instincts, and the spirit which has ever ruled that University in treating of the New Dispensation,) proceeds to build up a case to suit his convenience and his patrons' prejudices, and then to settle it to his and their satisfaction, amid a stunning discharge of applaudatory rhetoric-a "satisfied" judge, "the protection of English law" and the right of people "to believe anything" beneath its salvatory agis, entering into the accessories of a closing scene 'gotten up without regard to expense," and for whose production six hundred sheep-skins were necessary as a fundamental quantity.

It is needless to remark that the delineator of all these splendors, rejoiced at saving (not his bacon-although the spirit he shows might well affiliate with an integer of the porcine racebut) his skin, is giving vent to triumphant bleatings which are to be heard by the truly good and conservative (?) citizens of Boston in the narrow sphere of the Advertiser's circulation; .but let us examine into his statements a little: He asserts that Mrs. Fletcher was left to face the result alone, while her male companions were non est inventus at the critical moment! But as far as Mr. Morton, one of the parties alluded to, is concerned, we are informed by English correspondents that he voluntarily returned, but was not allowed to testify. So much for one; the other, Mr. Fletcher, who is now in America, will probably speak for himself to the Advertiser when the proper time arrives. At present we will only say that he did not leave Mrs. Fletcher to bear the assault of English bigotry alone, as the following brief sketch of the matter will show:

At the time the original case was pending in he American courts, and Dr. MacGeary, alias Mack, and Madam Davies had been also arrested by the Fletchers under a cross suit which they (Mr. and Mrs. F.) instituted in self-defense, the legal gentlemen employed by the several contending parties seemed to come to the decision that the case against the Fletchers could not be maintained on the evidence at hand, and in order to prepare for arrangements looking toward an amicable settlement of the suits on both sides-and the consequent abandonment of the charges against the F.s-the judicial authority before whom the matter was brought allowed all parties full freedom, on their own recognizance. What was the result? At the time specified Dr. MacGeary, alias Mack, and Mrs. Davies could not be found.

These parties in due time were discovered in England, and carrying matters to the fullest extent which the law warranted in the way of the right-of-search, at the home of the Fletchers. who meanwhile remained behind in America. ignorant, till too late, of the highly respectable and anti-"psychic" character of the move

ments thus being carried on against them. Information at last reached this country of vhat was going on; and, on due deliberation, although the stormy November ocean stretched between her and her residence in England, Mrs. F. determined to make the voyage and rely on the intrinsic justice of her cause. As a consequence she was not left alone by her husband, as he was not in England—the critical state of his health preventing the voyage across the Atlantic, on his part, at that time. Trusting to the bigoted hatred of everything regarding Spiritualism which has characterized the English courts, in the case of Home and Slade, and Monck and Matthews, and every other medium who has been so unfortunate as to be proceeded against in any manner before them. Mrs. Davies caused the arrest of Mrs. Fletcher. while yet on shipboard: enormous bail was demanded, that she might, if possible, be subjected to the fullest degradation which personal spite and judicial prejudice could invent; she was tried before the notorious Justice Flowerswhose name has come to be a synonym rather of a Dogberry than a blossom—and as a result the case went up to a higher court; and we behold the spectacle of the State prosecuting attorney (whatever gilt-edged name he may bear in the Crown rhetoric) gracefully stooping down to the lower tribunal, and lifting up the bantling into the Central Criminal Court, where it was velcomed with smiles, as another opportunity to belittle Spiritualism in the person of one of its recognized instruments. We find the liberal (?) British Government, whose "law," according to the Advertiser, "protects" everybody in whatsoever religious belief they have, carrying on the action against Mrs. Fletcher free, while herself and friends are obliged to enter into the most enormous expenditures for legal advice. etc. But all at once a discovery is made: the same which the Yankee lawyers had already arrived at in Boston, viz., the case could not be made out against Mrs. Fletcher, on the evidence resented. America, thank God, has no "King George Second" statute for the benefit of else defeated bigotry—he practically went out of our jurisprudence (if he ever existed in it) when George III. (figuratively) stepped, at the point of the revolutionary bayonet, on board his returning troop-ships: But England, we are sorry to say, has; as so many faithful mediums can testify; and so, as we remarked last week, the prosecution hastened to entrench themselves behind this old-time law, by the addition

lowing effect: "And the jurors aforesaid, upon their oath aforesaid, do further present that the said Susan Willis-Fletcher, John William Fletcher and Willis-Fletcher, John William Fletcher and Francis Morton, on the day first aforesaid, and on divers other days thereafter, in the county aforesaid, and within the jurisdiction of the said court, unlawfully did pretend, to wit (to the said Juliette Anne Theodora Heurtley Hart-Davies), to exercise and use divers kinds of mitcheraft exercise and use divers kinds of witchcraft, sorcery, enchantment and conjura-tion, against the form of the statute in such case made and provided, against the peace of our said lady, the Queen, her Crown and Dignity."

of another clause in the indictment to the fol-

Whatever technicalities may have been resort ed to by the Judge, whatever points may have nominally been abandoned, and whatever qualifications in the treatment of the case, apparently instituted, the real spring of the final action of both jury and judge, it is quite apparent, was the spirit and essence of this old law-statements to the contrary notwithstanding. If any doubt exists, it is only necessary to see that the amount of time for which Mrs. F. was sentenced is identical with that of the penalty affixed to a violation of the said "palmistry" statute of George II. (See the London Cuckoo's notice of M. A.

England," which will be found on a page of the Supplement of our present issue.)

The Adrertiser scribe is jubilant over the verdict of the jury, because he says the judge "had charged the jury that if they found that the defendant honestly believed" the representations made in the premises, "they must acquit her." But whoever reads the matter aright will see that the "belief," etc., of the accused parties themselves as to the genuineness of messages and manifestations given through them is not a ground of defense; it is not a ques tion of what the medial instrument believesor knows, for spirit communion is a matter of knowledge to Spiritualists and mediums-but what the jury or the members thereof believe, and do not know. The question at issue is, do the jury believe in "palmistry," "conjuration" and "divers arts," magical and otherwise; and the answer is inevitably that the mass of the English people do cherish interiorly an hereditary belief in the "witcheraft" theories of their ancestors, and, ignorant of the real character of Spiritualism, are ready at all times to affirm from the jury box their convincement that a "witch" (as defined in popular parlance) and a medium are identical. Indeed, the conviction of a medium indicted under English statutes as they stand is a foregone conclusion, to such an extent that when Dr. Slade-whose mediumship has aroused the wonder of inquirers in both the old and the new worlds--was attacked in London by the seizer (a would-be Casar) -of-the-slate, Lankester, and brought to Justice Flowers's mediumistic slaughter-pen, and the Spiritualists of America joined hands with those of England in raising funds to appeal his case to a higher court, Sergeant Ballantyne, one of the brightest lights of the English bar, who was secured for his (Slade's) defense, at once gave it as his opinion that the only hope for his client lay in taking advantage of a technical flaw in the papers whereby he-succeeded in obtaining Slade's temporary release, which the friends in the British metropolis improved by hastily conveying the sorely-tried medium to a safe refuge on the continent beyond the reach of British blue-laws. [And it is a notable fact that when Slade promised, if a writ of protection, or documents to that effect, were granted in his case, he would return to Great Britain and practically convince his accusers, under satisfactory conditions, of the reality of his medial gifts, his offer was refused. What his accusers wanted was conviction of the party arraigned, not proof of his honesty and the genuine character of the phenomena.]

The grand flourish with which the Advertiser closes its second article (quoted above) is the, key of its whole position, and illustrates in a few words what all the enemies of Spiritualism aim at on such occasions as the present:

"THE VERDICT WAS ACCEPTED AS PROOF THAT THE PRETENDED 'PSYCHIC FORCE' TO WHICH THE PRISONER'S WITNESSES TESTIFIED WAS ONLY ANOTHER NAME FOR DELIBER-ATE FRAUD."

How do our Spiritualist readers like this journalistic declaration? In the first place, the statement, wherever obtained, that the Spiritualists who appeared in defense of Mrs. Fletcher testified to "psychic force" as the real one rating cause of the spiritual phenomena, is a falsehood. No Spiritualist worthy of the name would avail him (or her) self of so flimsy an appellation-and one which was gotten-up by its inventor, Sergeant Cox, originally in order that he might escape the dilemma of being obliged to acknowledge that there was a something produced in his presence which he could not honestly duplicate under the same conditions, and by a power concerning which his scientific researches could give him no light-this power, however, being claimed by the unseen users of it to be a demonstration of the domination possessed by returning spirits over matter, thus constituting in itself a demonstration of their existence, and, as an ultimate, furnishing the proof palpable of immortality.

To represent Spiritualists, who know better, as making oath to the "psychic force" of Cox as the basis and substance of the phenomenal phase of the New Dispensation, is to any one conversant with the subject the sheerest possible nonsense, and shows the utter ignorance of the Advertiser scribbler concerning the ground

he endeavors to cover. On March 31st, 1818, a spirit, once a man on earth, said in the medial presence of two little children, "I am," "because I live ye shall live also"; and that asseveration has since been reechoed through every manner of proof by millions of revenant intelligences. Spiritualists, therefore, have no need that any earthly scientist should coin non-committal namespsychic" or otherwise—for the source of the phenomena; and if so coined they do not use them, since they know they have the proofand all may have it who will—that in our day, in a greater degree than ever before, the heavens are opened and the angels of light and knowledge are descending to the earthly plane, giving information to every soul who will receive, and in measure and of a character fitted

to its reception. We desire to reiterate for the benefit of the Boston Daily Advertiser, the Boston Evening Traveller, the Boston Daily Globe, and others of like ilk, who in the fashion of a schoolboy's row of bricks have fallen prone upon one another in their hasty and hearty cachinnations over the supposed settlement of the spiritual question in England, that Spiritualism is beyond the power of earthly law to put down; located as are its moving springs of power in the realm of causes, it scorns the efforts alike of human dictation, direction or denunciation. Spiritualism is not witcheraft. A witch, according to the ordinary acceptation of the term, is a woman who employs spirits to aid her in carrying out some malignant designs of her own. Spiritualism is not sorcery. There are neither incantations nor enchantments em ployed at spiritual séances. Spiritualism is not divination. It is no more diabolical to speak with our friends after the change of death than before it. Spiritualism is the religion of motives, of goodness, of self-sacrifice and practical work. As such it will bear the reproaches of the bigot and the denunciations of the ignorant, whether in pulpit, press, or in the com-

mon walks of life. To the Spiritualists in America we would reasseverate that, whatever may be their personal feelings regarding the original Fletcher-Davies imbroglio, the interests of the cause demand that in the new position in which it has been placed before the world, the lady now under sentence has the highest claim upon their sympathy and support. Spiritualism needs its mediums. Sensitives they may be; misdirected and unworldly-wise they may prove; but they bear the signet, in and through their demonupon to do the work of the unseen intelligences. And if there is one duty above all others which dress care of C. R. Miller, No. 17 Willoughby Oxon's pamphlet, on the "State of the Law in | a knowledge of the fact that such a thing as me- | street, Brooklyn.

diumship exists, imposes upon Spiritualists, it is this, that these mediums, these children who have been chosen in our age, by the All-Father, to "confound the [falsely] wise" of the nineteenth century, shall be protected and insured 'fair play" when attacked either legally or otherwise.

The Banner Supplement,

Which we give to our readers the present week, is freighted with much interesting matter, as the following resumé will clearly prove:

Its First and Second Pages contain: Reports of the "Grand Double Anniversary Celebration in San Francisco, Cal."; accounts of anniversary meetings held in Portland, Ore., Baltimore, Md., Saratoga, N. Y., and St. Louis, Mo.; a selected poem, "Spirits"; an article by Prof. Joseph Rodes Buchanan, titled "Is Darwin Right?" and another by John Wetherbee, Esq., upon Spiritualism and the changed position of various organs of religious opinions concerning

Its Third Page presents an original poem by Mrs. E. M. Hickok, "Thy Will be Done"; letters from correspondents in Newburyport, Blackstone and West Newton, Mass., Apopka, Fla., Manchester, N. H., Allegheny City, Pa., Milwankee, Wis., Limestone, N. Y., Red Oak, Ia., Henryville, Tenn., Vineland, N. J.; a phenomenal article on "Ghostly Visitants," from the Kansas City (Mo.) Star (and referring to that well-known medium for materialization, Mrs. C. B. Bliss); a notice, from the London Cuckoo, of M. A. Oxon's pamphlet on "The State of the Law in England as it Affects Public Mediums"; "An Interesting Communication" from the pen of Bernhard Kihlholz, of Chicago; a good word-for "The Scientific Basis of Spiritualism," from the Chicago Evening Journal; and a pointed query on a medical matter from the Great West (Denver).

Its Fourth Page gives place to editorials treating of "The Illinois Covenanters" and 'Employment for Women"; "A would-be Exposer Finds Something," (as also editorially related there,) which shows the natural drift of the class toward the closest personal investigation: many items of information are furnished concerning spiritual happenings in England. Scotland, Russia, Australia and South Africa; Dr. A. II. Richardson has a card concerning his withdrawal from the camp-meeting field; "The Anniversary in England" is briefly considered and obituary notices and Brief Paragraphs complete the list.

Phenomena in Canada.

Canada papers report that a lady by the name of Mrs. Marcil of St. Jean Baptiste is the subject of considerable interest, on account of the appearance and disappearance of figures and letters, on the left side of her face. The first few days they were of a brown color, but recently they have been of a bluish hue. The following, taken down on paper by a party present, are said to have appeared during one afternoon: I, G, A, E, D, A, I, J, A, E, C, 9, X and F.

At the request of a reporter of the Wes Lynne Times, Mrs. Marcil took a seat near a window, and exposing her face to the light, in a-short time both visitors were astonished at the result, for, the reporter adds, "we must confess that previous to this our credulity did not make us easy of belief, but there on the left cheek on Mrs. Marcil's face, although not so colored as we had been led to believe, the letter E was stamped plainly to be seen. The letter resembled to us more the appearance in coloring of a smart slap having been given on the face. This disappeared, to be replaced in a short time by the figure 4, and almost immediately by the letter R, it being closely joined to the figure 4 in the shape of a monogram. Satisfied with what we had seen we took our departure, totally unable in any way to account also, as he is now called to pass under a cloud for the appearance."

Impressed to believe that the disputes of nations may be settled without resort to the horrors and desolations of war, our friend, Mr S. M. Baldwin, of Washington, D. C., has with others been actively engaged for a year or more past in efforts to organize a "National Arbitra tion League," having for its object the creation of a strong public sentiment in favor of an amicable settlement of all such difficulties. We are pleased to learn that the success of their efforts have been assured so far, that at a recent meeting of interested parties, a "Declaration of Principles" was adopted, and it is proposed to hold at an early day a public meeting, to be addressed by influential persons who will present the claims of the League to the people. The officers of the organization are Fred. P. Stanton. President: Simpson P. Moses, Secretary; and its headquarters at 608 14th street. Washington, D. C.

The Concert to be given on the evening of Sunday, May 1st, will be one of great merit, and for the special benefit of Mr. W. J. Colville. whose remarkable inspirational discourses during the past year, not only at the hall in which the concert is to take place, but at other localities in and around Boston, have afforded much delight and instruction, and satisfied with spiritual food many thousands of listeners. It is to be hoped that the friends of Mr. Colville will manifest their appreciation of his labors by attending this musical festival in full numbers, and that the result will be the placing in his hands of a munificent Easter Offering worthy of its recipient and the cause he so ably represents. Tickets may be had at this office, or of Mr. Timothy Bigelow, No. 3 Hancock street, Boston.

Mr. George D. Search, the slate-writing medium, was at Sedalia, Mo., on the 10th, and great interest was aroused in the remarkable phenomena occurring in his presence. The Democrat gave the experience of one of its reporters, at a private interview with him; names were given, inquiries answered, and the entire side of a slate covered with writing in an almost incredibly short space of time. The reporter was surprised, and the effect of his description of what he saw, felt and heard was to place every one who read it in a similar condi-

Dr. Peebles writing us recently, remarked that he had "lectured forty-seven evenings in succession, with the exception of two, and was very much fatigued." Now we learn through the Secretary of the Van Wert Society that he has had an "attack of the hemorrhage of the lungs, accompanied with a severe cough." May rest, warm weather and the good spirits help him to soon recover.

We are informed that A. Rothermell is strated development, that they have been called | holding successful seances in the light in Brooklyn, N. Y. He is open for engagements. Ad-

Letter from T. L. Nichols.

Just as we go to press a letter reaches us from this gentleman under date of London. April 13th.) regarding the Fletcher case, with the following extracts from which we must content ourselves-the main points being already covered by other articles:

'The real defense in the case was the truth of Spiritualism. That was shut out by the judge. Col. Morton would have contradicted Mrs. Hart-Davies on the most important point of the making of the deed of gift and will. He was shut out of the witness box by the indictment. Justice Hawkins, noted for his severity, occurrence. Justice Hawkins, noted for his severity, occupied five hours in his charge to the jury, pressing every point against the prisoner, and taking no notice of ady matter of defense. I do not think I have ever heard a more vindictive charge. The jury retired, and were out more than an hour and a half. This meant disagreement. Probably two or three were reluctant to convict. If so, they were weak enough to give up their opinions, and the verdict of guilty was rendered. as rendered.

was rendered.

Mrs. Fletcher, who through the whole trial in Bow street and the Old Bailey was perfectly calm and self-possessed, rose to receive her sentence. It lasted some twenty minutes, and was as bitterly severe as even Mr. Justice Hawkins could make it.

Mrs. Fletcher, her been convicted precisely as

Mrs. Fletcher has been convicted precisely as. Airs. Fletcher has been convicted precisely as witches were convicted when everybody believed in witcheraft. The fact of her being a Spiritualist was prima facte evidence of guilt. The great body of the people of this country settle every such question thus: Every Spiritualist is either a knave or a fool. Mrs. Fletcher is not a fool therafore she must be a knave. is not a fool, therefore she must be a knave. Sladewas convicted by this logic at Bow street, as was Home, in a case almost precisely like the resent one, in the Court of Chancery.

This morning I have read five leading articles

This morning I have read five leading articles in five London journals. They might have been written by one person. They are simply echoes of the sentence of Mr. Justice Hawkins. They all denounce Spiritualism as a system of fraud, and all mediums as cheats and impostors. Had Mrs. Fletcher been ever so adroit a swindler, and guilty of obtaining goods by false pretences from half the tradesmen of London, she might have escaped conviction upon the presumption that she had acted under the coercion of her that she had acted under the coercion of her husband. Being an honest Spiritualist, who had given up to Mrs. Hart-Davies all her property as soon as she had got jealous and demanded it, and come three thousand miles to meet the ac-

cusation against her, she is in prison.

The fact that Mrs. Fletcher crossed the ocean solely to meet this charge was not even alluded to in the Judge's charge to the jury, or in the sentence, and has been scarcely alluded to by

the press.

What kind of stuff English Spiritualists are made of I do not know, therefore I cannot tell what they will do, or try to do, for their own protection. I do not see how they can rest quietly under such denunciations as those of the whole London press to-day, which I have no doubt will be echoed in most of the provincial paper." cial papers."

Transition of Dr. S. B. Brittan's Son.

Our readers will regret to learn that a letter just received by us from Dr. S. B. Brittan announces the departure from this life, on the morning of April 23d, of his son, Albert An-GELO BRITTAN. The Newark Daily Advertiser, on the evening of that day, remarked in allusion to the event:

"There are few young men whose opening life was so fair as Mr. Brittan's; of a singularly winning and gentle disposition, to know him was to love him. His character was without blemish, and all his words and acts were in harmony therewith. Mr. Brittan studied for the law, and his prospects were very favorable; but never very robust, all the symptoms of consumption set in about a year ago, and after struggling against the inevitable until he could no longer attend to business, he gave up and went South. Unfortunately he was worse off than at home. The Winter followed him there, but the care of friends and the comforts of life did not. His symptoms grow so alarming that finally his two sisters went after him and succeeded in bringing him back, just in time to feel the bless-edness of home surroundings and the loving tenderness of his relatives and friends."

It is a satisfaction to know that the staff which our bereaved co-worker has so frequently placed in the hands of others as a sure means of support in their hours of affliction, is his of sorrow. In writing to us he commences by saying: "The sad but heroic struggle is over My precious son, whom I had fondly hoped might live to lay me 'under the daisies,' is among the blessed forevermore."

Of his last words and moments Dr. Brittan writes: "Among the last words he said, expressive of his courage and confidence, I may repeat the following: 'With health restored, I should prefer to live; but I do not fear to die.' Referring to the future, he said: 'It is all understood, and it is all right.' He remained conscious to the end, and bore his sufferings with saintly fortitude. Suddenly he exclaimed, 'He has come for me! don't ask me any question!' Having taken an affectionate leave of each member of the family, he said, 'I want to go; don't hold me back.' His spirit, in a few moments after the last words, passed away as quietly as an infant falls asleep in its mother's arms.'

We tender our fullest sympathies to Dr. Brittan and to all whose near relation to the departed causes their hearts to be touched with the sorrow of his bereavement.

A materialization of spirit-forms scance was held at the South End on Monday afternoon last, which gave great satisfaction to the select company present. Over a dozen different forms appeared, a considerable number of which were fully identified as those of departed friends. A gentleman present assures us that he unmistakably recognized his wife, who not long since passed to spirit-life, and his brotherin-law also fully recognized her. Is it not strange when such evidence is daily accumulating, that our departed loved ones can return and be identified, thus proving the great truth of immortality, that so many people of earth persistently ignore the fact of spirit return? Is it not deplorable, too, that there are intelligent individuals to be found in our midst who are so willing to assist with pen and voice those who cry out with a loud voice that spirit communion is all a fraud, thus subjecting our genuine media to unjust suspicion, simply because a few unscrupulous persons assume to be mediums when they are not? Good people should sift the wheat from the chaff, and sustain those who really possess the divine gift of mediumship. The time will speedily come, however, we are assured by our spirit-friends, when the world at large will join hands with us in its recognition of the fact that those of our earthly friends and relatives who have cast off their tabernacles of clay are still watching over us, sending out their influence in our behalf, and who will welcome us to "mansions in the skies" when our earthly bodies are of no further use to us.

Abner French writes us from Omaha, Neb., April 18th, that as far as that particular locality is concerned, the character of the flood and the amount of loss sustained by it (an account of which we printed in a recent issue, as telegraphed to the daily press,) have been highly exaggerated. He says in conclusion: "I admit we have had a large flood; but very little dam-

Death from Vaccination.

We learn from the Evening Star of Schenectady, N. Y., that the postmaster of that city, Col. S. G. Hamlin, died the 30th ult., a victim to vaccination. His health had been in a failing condition for some time, though no serious results were apprehended. Last winter an excitement on account of small pox occurred in the city, during which he asked one of the leading physicians whether in his condition vaccination could be safely performed, and was told that no harm would follow the operation. The Star says: "Resting on that opinion, he was vaccinated on his right arm. Erysipelas soon set in, and for four weeks Col. Hamlin was on his back in bed, unable to stir his arm, suffering great pain constantly, losing his appetite and regular nightly sleep, and having a very narrow escape from dying. When he recovered from the erysipelas and was able to sit up, he was in a greatly weakened and reduced condition. March, that month of sudden and severe changes to the sick, set in, and though he managed a couple of times to sit at the family table in his dining-room, he found himself unable to leave his bed-room for any limit, and after a renewed struggle for life, was compelled to take to his bed the early part of last week and never leave it again alive.'

Col. Hamlin was a very estimable man, having honorably served in various military, editorial and official capacities, and his death was a

A Card from Mr. Harter.

A Card from Mr. Harter.

Dear Brother Colby: In reply to yours just received, I will state that you and a few other good and true Spiritualists have my hearty thanks for what you have said and done toward putting me into the field as a "Missionary at-Large." You state that "the responses up to this date are meagre." I judge from this fact that the time has not yet fully come for the appointment of a person to go forth in this public manner, in the interest of our grand and glorlons cause; or, if it has come, then your humble servant is not the proper person to be thus commissioned to go forth as a "Missionary-at-Large." You will, therefore, have the kindness to drop my name, and continue your noble efforts in some other direction, or in favor of some one" more competent to fill the position referred to. I will continue to do what I can in public and private, with tongue and pen, to promote the cause of truth and humanity. Yours truly,

Auburn, N. Y., April 18th, 1881. J. H. HARTER.

[We regret that the Spiritualists of the United States are so lukewarm in regard to putting in

States are so lukewarm in regard to putting in the field so able a servant as Bro. Harter. We know he could do great good in the capacity of Missionary-at-Large, if a sufficient sum should be collected for that purpose. But as it cannot be, we shall at once return the several small amounts already received, to the donors.-ED.

William Eglinton in New York.

We are in receipt of a letter from our correspondent, Mr. Charles Lakey, received too late for publication this week, to the effect that Mr. Eglinton's first spiritual séance in New York on Tuesday of last week, was a very satisfactory affair. The circle was composed of several representative Spiritualists of the Metropolis, viz., Judge Cross, Henry Kiddle, Henry J. Newton, Frank Carpenter, Prof. Isaac L. Rice, Mr. Prall and wife, and Mr. Lakey and family, (three persons,) who were all satisfied of the genuineness of Mr. Eglinton's mediumship. Several seances have since been held with like satisfactory results. We shall publish Mr. Lakey's letter in our next paper. Mr. Eglinton's present address is 264 West 34th street, New York.

A late number of the Free Religious Index contains the following tribute to the memory of Thomas Paine, in the course of a letter written to that paper by George Holyoke:

"One day I paid a visit, with two friends, to New Rochelle, to explore the lands voted by Congress, in the last century, to a famous Englishman, Thomas Paine, whose political writings had so signally promoted the independence of the United States. No other Englishman ever achieved like distinction. In his own country Paine ranked with Junius and Burke as a foremost political writer, dealing with privately of generators. Burke as a foremost political writer, dealing with principles of government. In America, his pen accomplished almost as much as the sword of Washington. In Paris, he was the wisest counsellor of the Revolution. In England, his liberty was in jeopardy; in America, his life was imperilled; in France he was condemned to death. I walked on the terrace where he meditated, and sat in the room in which he died, where objects of interest remain upon which he last looked. No Englishman ever rendered service so splendid to three nations, or was so ill requited in all."

SPIRIT PICTURES .- Mr. Henry Lacroix wishes us to say that he will receive no more orders for sketches of spirits, as he finds that his controls are not always furnished with the presence of the subjects called for, thereby failing to give satisfaction. It would seem as if it were necessary, with some mediums, that inquirers should be present to attract their invisible friends.

A correspondent, writing from Beverly, Mass., says: "The cause is growing in this place. The Society has a nice little hall, well furnished, and the people are in earnest. J. Wm. Van Namee, M. D., spoke for this Society on Sundays, April 17th and 24th. He speaks in Lynn, Mass., on the third Sunday in May."

The "Rev." circus clown Waite advertised his "exposure" show in the Concord (N. H.) papers, to come off on Sunday week; but came to grief because he did n't have a license. The religious people of that city did not propose to be "sold" by the pretender.

Movements of Lecturers and Mediums.

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

J. Frank Baxter, on Sunday last, closed his late successful engagement with the Spiritual Fraternity of Brooklyn, N. Y. On Monday evening, April 25th, he accepted and answered a call to Harlem, N. Y.; and on Tuesday evening, April 26th, was tendered a reception in Brooklyn. On Thursday evening, April 28th, he entertains the Peabody, Mass., Association, thereby closing its successful series of Sunday and week evening meetings for the present season. On Sunday, May 1st, he will lecture in East Dennis, Mass. He can be secured for the last two Sundays of May, as well as week evenings, by addressing him at 181 Walnut street, Chelsea, Mass.

Lottle Fowler was to leave Hartford, Conn., Tuesday, April 26th, for Willimantic; after a short stay in that place she goes to City Hotel, Providence, R. I.

Dr. R. D. Goodwin will answer calls within three hundred miles of St. Louis to lecture, heal, hold circles, organize societies and solemnize marriages. Address him at St. Louis. Mo.

Dr. Anna Middlebrook Twiss lectured in Meriden, Conn., March 13th and 20th, and April 3d; in Manchester, N. H., April 17th, and at Hillsboro Bridge the 24th. She will speak the five Sundays of May at Manchester. Address Corner Elm and Amherst streets, Manchester, N. H.

Mr. Edgar W. Emerson, of Manchester, N. H., will visit Exeter, N. H., April 30th for a few days, holding scances, and giving private sittings.

Dr. G. H. Geer spoke for the Greenfield, Mass., society during March and April. He speaks at Stafford, Ct., May 1st; at Glens Fall, last four Sundays of May, and at Rockingham Vt., June 5th. Then returns to

Michigan for June and July, He is open for engage ments for fall months. Address Greenfield, Mass. Frank T. Ripley is now ready to lecture and give

public tests in Ohio, Illinois, and Michigan. Address him at Antwerp, Paulding Co., Ohio. Dr. L. K. Coonley was in Haverhill, Mass., in April, from 18th to 27th. He will speak for the Society at West Duxbury, Mass., May 1st, A. M. and P. M. For engagements for lectures or medical advice address or call in person at the "Payne Manslon," Marshileld Mass.

Dr. C. C. Peet is now in Northampton, Mass., exercising the gift of healing by "the laying on of hands," which proves to be powerfully developed in his organ

Mrs. Clara A. Field will speak for the Portsmouth Society of Spiritualists on Sunday, May 1st. She lectured in New Era Hall, Boston, April 24th. Would like to make engagements for Camp-Meetings or with Societies anywhere where her services may be needed. Address her at her residence, 19 Essex street, Boston, Mass.

Spiritualist Meetings in Boston.

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

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 10¾ o'clock, The public cordially invited. F. L. Union, Conductor.

Havkedy Hall—Reco. Spiritual Meetings are held in lic cordially invited. F. I., Union, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10½ A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7½ P. M. The public cordially invited. President and Lecturer, W. J. Colville.

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

Engle Hall.—Spiritual Meetings are held at this hall, 6 lid Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

Ladies' Ald Parion.—The Spiritualists' Ladies' Ald

provided.

Ladies' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday atternoon and evening. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

New Fran Hall. A series of spiritual meetings will be conducted in this hall by Mrs. Clara A. Field and Miss Jennie Ribind each Sunday afternoon, at 2% o'clock. Good speakers and mediums will always be in attendance. One or both of the above-named ladies will be present and conduct the services.

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

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Beilingham Car Station. Next Sunday afternoon, conference in the evening, Mrs. Bagley, test medlum, will occupy the platform.

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

NEW ERA HALL.—The large audience in attendance yesterday gives evidence that the interest in the welfare of the young people is upon the increase. This is encouraging, as all feel they are not working in vain. All we want now is a larger hall, and we are determined to have that previous to the opening of the fall senson.

All we want now is a larger hall, and we are determined to have that previous to the opening of the fall season.

The orchestra gave two choice selections at the opening of the exercises on the 24th, which were followed by singing, Silver Chain recital and Banner March. Recitations and vocal music were participated in by the following pupils: Edith West, Emma Ware, Kittle May Bosquet, Carrie Huff, Charlle Tilton, Hattle Morgan, Mary Green, Jennie Lothrop, Miss Stiles, Mrs. Bickford and little Hattle Rice. The Physical Exercise and Target March closed the proceedings of the duy.

Now that the Banner of Light has concluded its report of the anniversary exercises at Music Hall, I wish, in behalf of our Lyceum, to return most sincere thanks to Messrs, Colby & Rich, proprietors of that paper of Light, for their unlimited kindness during the entire celebration. We are also indebted to every employee of the establishment for many favors received: To Mrs. Cora L. V. Richmond and Mr. Richmond for their great undertaking in coming from Chicago for the express purpose of being present at Music Hall: To Mr. W. J. Colville for generously closing his own place of worship, and eloquently joining with us in celebrating the day: To. J. Wm. Fletcher, J. Frank Baxter, Capt. II. H. Brown, Mrs. Morse and all others, who by their thoughtful words added to the interest of the meetings: To Mrs. Marie Fries-Bishop, Mamle Reed and Mrs. Nellie M. Day for vocal selections: To Misses Jeanette Howell, Lizle J. Thompson, Bolle Bacon, Alice George, Emma Greenleaf and Mr. Geo. W. Coots, for their select readings, which gave universal satisfaction: To Capt. Richard Holmes for the able manner in which he presided over each session: To Mr. Peek, of Music Hall, for many favors received at his hands.

And, lastly, we would not forget our many friends who by their thoughtful works and favors our many friends who by their thoughtful works and favors our many friends who braved the efform and forced our many friends who braved the efform and forced ou

Boston, April 25th, 1881.

[WEDDING FESTIVITIES.—Those friends of the Lyceum cause who from week to week read the reports of the doings at the sessions of the Shawmut Spiritual Lyceum, of Boston, will be pleased to learn that that organization has just been called upon to set the seal of its endorsement—which it did right heartily—upon the marriage of its Secretary, J. B. Hatch, Jr., with one of the members of the school—to wit, Miss Carrie L. Shelhamer, sister of Miss M. T. Shelhamer, the medium for the Banner of Light Public Free Circles. The wedding was appropriately solemnized by Rey. Mr. Lewis at the residence of the bride's parents in So. Boston, on the evening of April 10th; and a happy company—including the parents of Mr. Hatch, together with a strong delegation of the officers and members of the Shawmut, and invited guests generally, assembled to do honor to the occasion, and to wish long life and the fullest measure of earthly happiness to the young couple. The following articles were, on that occasion, bestowed, by the individuals named, as bridal gifts and practical expressions of the friendship and high appreciation in which the contracting parties were held:

1 cake basket, Mrs. J. P. Ricker; 1 do., Mr. C. W. Gould; 1 do. Mr. and Mrs. J. W. Day: 1 berry dish. Miss Jeanette preclation in which the contracting parties were held:

1 cake basket, Mrs. J. P. Ricker: 1 do., Mr. C. W. Gould;
1 do., Mr. and Mrs. J. W. Day; 1 berry dish, Miss-feanette
Howell; 1 fruit do., Mr. and Mrs. I. B. Rich; 1 study lamp,
Mr. A. Shelhamer; 1 pickle jar, Mrs. Maggie Folsom; 1
butter kulfe, Mr. Fred O. Doe; 1 doz. sliver spoons, Mr.
George Hosmer; 1 set do., 2 dessert spoons, 2 table do., Mr.
and Mrs. J. B. Hatch; 1 set sliver forks, 1 do. knives, Mr.
and Mrs. J. B. Hatch; 1 set sliver forks, 1 do. knives, Mr.
and Mrs. J. B. Hatch; 1 set sliver forks, 1 do. knives, Mr.
and Mrs. J. W. Towne; 1 do. nut picks, Miss Emma Corbett; 1 sliver pitcher, salver and cup, and 1 pick knife, from
friends in the store of Shreve, Crump & Lowe, Boston; 1 pair
hassocks, "Lotela"; 1 lamp, "Lotela"; 1 rocking chair,
"Harebell"; 1 pair vases, Lotta Brickett; 1 do. do., Mrs.
Biggs; 1 match safe, Mrs. Litch; 1 tolletset, Mrs. M. J.
Mitchell: 1 pair painted plates, Miss M. E. Crane; table
linen, Miss Mr. Hosmer, H. E. Wilson, Mrs. Thompson,
Mrs. E. Rand, Mrs. Stephens; 1 vase and flowers, Delia M.
Gilbert; 1 bouquet of flowers, Enima Corbett; 1 do., H. E.
Wilson; 1 box do., Mr. Pitman, New Orieans, La. (tills
box came all the way from New Orieans for the occasion,
nud contained, annong other floral specimens, a fine magnolla); money and flowers, Robert Anderson; 1 bouquet
violets, Miss Jeanette Howell; sum of money, Luther Colby.]

marked feature of our exercises to-day. After the Target March and distribution of books the Lycoum adjourned. F. L. Omonn, Cor. Sec. Children's Progressive Lycoum No. 1, Boston, Sunday, April 24th, 1881.

Boston, Sunday, April 24th, 1881. \(\)

New Era Hall...—The Sunday afternoon meetings at this hall have been well attended ever since their commencement last January, and this was especially true on Sunday afternoon, April 24th.

Mrs. Field read a poem, after which she made an earnest and pointed address, claiming that Spiritual-alism is soul-growth, and can only be truly acceptable to those to whom experience had brought such growth and development; and it would be as easy for the ripe fruit to go back to the bud and blossom, as for the true Spiritualist to go back to the husks of the past. The bud and blossom and the bitter, unripe fruit, were necessary conditions in order to produce the delicious fruit of autumn. Spiritualism was growing; and these conditions necessarily inhered to it; it was growing fast enough; slowly but surely it was gaining strength as it went on. Mrs. Field was listened to with the closest attention, and was generously applanded.

Miss. Blund then followed in the same vein of

planded.
Miss Rhind then followed in the same vein of thought; also relating a vision akin to that told of Dives and Lazarus, which was listened to with much interest. After some music, the meeting resolved itself into a conference, and short speeches were in order, in which several persons took part, whose names were not known. The session was very harmonious and pleasant throughout.

These meetings will close for the present season the 2d Sunday in May, to be resumed in early autumn.

Lynn.—Meetings for tests, conference, etc., are held each Sunday afternoon and evening at Mechanics' Hall, No. 100 Market street. Lynn, under the direction of Dr. George Burdett. These services commence at 12 M. and 6:30 P. M. Mrs. A. L. Pennell, of Chelsen, closed her engagement here on Sunday last. Mrs. M. Carlisle-Ireland will occupy the platform on May 1st.

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

George A. Fuller lectured in St. George's. Hall, Worcester, Mass...last Sunday. At 2 r. M. he lectured upon "The Mission of Spiritualism," showing that Spiritualism aimed not only to demonstrate man's immortality, but came as the revelator of the divine in humanity. While the older religions constantly cried, "Repent, repent, for the Kingdom of Heaven is at hand!" Spiritualism declared the Kingdom of Heaven within, and that reform was needed more than repentance. Its alm was to purify humanity from sensuality and all species of vices, and give the nobler aspirational nature of man opportunity to assert its supremacy. Not only do the many voices of the nast declare, "Man, thou shalt never del" but, also, they all unite in saying, "Man, thou shalt never ease to progress." In the evening, at 7:30, Mr. Fuller lectured upon "The Resurrection from a Spiritual Standpoint." He commenced by reading one of Lizzie Doten's immortal poems, entitled "Resurrexi." After delivering an invocation, the inspired speaker proceeded to treat the subject announced in a logical manner. Among other remarks the speaker said:

"The great resurrection visible in all nature at this season is symbolical of the soul-resurrection. The useless portion decays—the material portion returns to the earth—while the soul, a spark of the life divine, asserting its supremacy over things material, rises into the realms of life and culture."

Want of space forbids us from giving in full the arguments presented as proofs of immortality and intercommunion between the two worlds.

In the course of his remarks he almoded to the trial and sentence of Mrs. Fletcher, as follows:

"In England the church still sways its inquisitorial power, and justice there is not always seasoned with mercy—but far oftener with the intolerant spirit of religious bigotry. The case of Mrs. Fletcher assumes a form that makes it of the greatest interest to all Spiritualists. The case of Mrs. Fletcher, should have been decided upon the individual merits of

To Mr. Peck, of Music Hall, for many favors received at his hands.

And, lastly, we would not forget our many friends who braved the storm and favored us not only with their attendance, but also made manifest their appreciation of our efforts by the warm pressure of the hand and the expression of good wishes for our future prosperity. Our friends will remember that we are devoling our time for the benefit of the children, and wille we are aware of the friendship which is now renewed we are but obeying the dictates of the spiritude world, and if there is any honor due it is due to the angles. In answer to many inquirers as to the financial success of our undertaking I would say that the combination of that meeting they will then make a report in full. We will, however, say this: that the expenses for Thursday, March 31st, were nearly six hundred dolars, which sum has been paid in full and a large balance been placed to the credit of the Lyeeum.

Feeling now that the public have confidence in our mangement we shall expect, whenever we place the name of the Shawmut Lyeeum before it for an entertainment of any kind, that it will meet with approval. Our efforts will be for the good of the children, and, as we work under the guidance of the angels we are sure of having success marked upon our banners.

J. B. HATCH, SEN.,

Conductor Shawmut Spiritual Lyeeum.

Boston, April 25th, 1881.

M. Shawmut Smiritual Lyeeum.

Boston, April 25th, 1881.

M. S. J. Colville's Meetings.

M. J. Colville's Meetings.

On. Sunday last, April 24th, W. J. Colville delivered two very interesting and Instructive discourses under infinence of his spirit guides in Berkeley Hall. In the even very interesting and Instructive discourses under two very interesting and Instructive di

premacy of right. Believe, and you can use your powers. Doubt, and your energies are at once crippled.

In the afternoon an interesting lecture on "Ingersoil" called forth the plaudits of a very intelligent audience. The lecturer spoke in praise of Ingersoil and his work, in so far as it made men willing to think for themselves. The materialistic thought of to day is a violent reaction from Calvinism; and can it be wondered at that the theory of no consciousness beyond the grave, and no spirit in Nature, is more attractive than the barbarous conception of everlasting forment, and a revengeful, capricious deity? Ingersoil merely represents a stage of thought; he voices the feelings of a transitional period, and, without doubt, he and his colleagues, if they consider well the important facts of the present age, and investigate them candidly, will eventually become carnest supporters of a reasonable Spiritualism.

On Sunday next, May 1st, Mr. Colville will lecture at 10:30 A. M., on "The Voice of Spring and the Ministry of the Beautiful;" at 3 P. M., on "True and False Liberalism."

Mr. Colville lectured with success in Plymouth April 20th, and speaks there again in Lyceum Hall, May 4th. He can be engaged out of Boston on Tuesdays and Wednesdays. He is now delivering an interesting course of lectures on "Social Science" very Thursday evening in Highland Hall, Warren street; he continues his receptions every Monday at 8 P. M., and Friday at 3 P. M., at 9 Pembroke street, and his talks on Art Magic on Fridays at 8 P. M.

Mr. J. William Fletcher.

friends in the store of Shreve, Crump & Lowe, Boston; I pair Hassocks, "Lotela,"; I almp, "Joeted ": I recking chair, "Harobell ": I rate vases, Lotta Brickett; 1 do. do., Mrs. Bigget I match and the Mrs. E. Rama Cortect; 1 do., do., Mrs. Bigget I match and the Mrs. E. Rama Cortect; 1 de., H. E. Wilson, Mrs. Thompson, Mrs. E. Rand. Mrs. Stephens; I vase and flowers, Della M. Gilbert; I bouquet of flowers, Emma Cortect; 1 de., H. E. Wilson; I bouquet of flowers, Emma Cortect; 1 de., H. E. Wilson; I bouquet of flowers, Robert Anderson; I bouquet violets, Miss-Jeanette Howelt, Saund contained, among other floral specimens, a fluo magnella); money and flowers, Robert Anderson; I bouquet violets, Miss-Jeanette Howelt, and form the bought of the Spiritualist Ladler Ald Society, at their parlors, 718 Washington, street, Thursday evening, April 28th.

PAINE HALL.—Though the morning of April 24th was an unusually warm one it did not decrease the attendance of our pupils. We have a ready to the public, and all can come and partake with us of the feast which will each Sunday be outspread, without money and without price. We are to have unusual attractions next Sunday, be outspread, without money and without price. We are to have unusual attractions next Sunday be outspread, without money and without more and partake with us of the feast which will each Sunday be outspread, without money and without more and partake with us of the feast which will each Sunday be outspread, without money and the content offered the threads of truth which will be the making in part of the spiritual in each child now a member of Lyceum No. 1.

We were pleased to see with us to day some of the workers of Shawmut Lyceum—the dear familiar faces who once graced our hall as members. They are ever who once graced our hall as members. They are ever who once graced our hall as members. They are ever who once graced our hall as members. They are ever who once graced our hall as members. They are ever who once graced our hall as member of the workers o

JAMES T. FIELDS, the distinguished litteratour, died suddenly Sunday evening, April 24th, at his residence on Charles street, Boston. The cause of his death was heart disease, from which he had been for some time a sufferer. While sitting with a few friends, and listening to reading by his wife, a change was seen to pass over his features, and he expired without a struggle. He was born at Portsmouth, N. H., Dec. 31st, 1817, and was therefore in the sixty fourth year of his age. In 1854 he married Miss Annie Adams, daughter of the late Dr. Z. B. Adams, of Boston. He left no children.

In accordance with his will, Lord Beaconsfield was buried at Hughenden in the same vault with the remains of his wife; and "in the same simplicity as she was." His last words were: "I had rather live, but I am not afraid of death." He never had been attached to the Jewish church, his father dissenting; but he seems to have had no attachment to the Christian church, and asked not for the performance of any of its rites in his last moments. The Queen mourns his death as that of a personal friend.

The Secular Press Bureau,

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

AMOUNTS PAID IN AND PLEDGED FOR 1881.

	CASH PATE.	
	From Jan. 1st to March 31st, (three months) Elizabeth Mason, New York City	\$961,30
	James Wilson, Bridgeport, Conn	10,00
1	W. P. Maynard, Englewood, Ill	2,00
l,	Daniel H. Hale, Chicago, Ill	5,00
d	The Mansfield contribution	160, 15
it	Martin Hiscox, Providence, R. 1	2.50
1-	Harlan Tillotson, San Jose, Cal. dec. c	
n.	Sylvester Sawyer, Gardner, Mass	1,00
i,	A Friend in Alabama	5,00 25
ıť	S. Heuston, Canningham, Mo	10,00
n	A Woman who is not Rich	1.00
i	CASH PLEDGED.	
y	Melville C. Smith, New York	0= 00
ĭ.	Alfred G. Badger, 179 Broadway, New York	$\frac{25,00}{10,00}$
i-	S. B. Nichols, Brooklyn, N. Y.	5.00
e,	C. Snyder, Baltimore, Md	2.00
ė	I.E. J. Durant, Lebanon, N. H	5,00
,,	M. E. Congar, Chicago, III	2.00
e'	Augustus Day, Detroit, Mich	3,00
1-	B. F. Close, Columbia, Cal	3.00
il	C. W. Cotton, Portsmouth, O	a,00
**		

Charity Fund,

In aid of the Medium, Mr. Alfred James. Received, sluce our call last week, from

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

Why be sick and ailing, when Hop Bitters will surely cure you?

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-At Everett man, 300 r monstreet,
ing at 8 o'clock.
After those speakers who have been invited to attend
the Conference and take part in the exercises have
spoken, any person in the audience is at liberty to speak
pro or con., under the ten-minute rule.
J. DAVID, Chairman.

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

Holds Sunday services in Novelty Hall, 611 Fulton street, at 10½ A. M. and 7½ P. M. Speaker engaged: April, J. Frank Baxter. Conference meetings every Sunday, at 3 P. M. S. B. Nichols, Pres.

Eastern District Brooklyn Spiritual Fraternity

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

The Brooklyn Eastern District Spiritual Conference

Meets every Wédnesday evening, at Phoenix Hall, at 734 CHARLES R. MILLER, President. W.H. COFFIN, Secretary.

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 for a contract of the seventh page. i page. ecial Notices forty cents per line,

Special Notices forty cents per line, Jamon, each insertion.
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Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

Re Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment 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.

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.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, 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 can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the spiritual and Heformatory Works published by us.

COLBY & RICH.

AUSTRALIAN BOOK DEPOT.
And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 34 Russell Street, Melbourne, Australia, has for sale the works on Spirituniam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO HOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Spiritimal and Reformatory Works published by Colby & Rich.

II. 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 HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at; the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free,

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

THE LIBERAL NEWS CO., 629 N. 5th street, St. Louis, Mo., keeps constautly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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The Spiritum and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D. at the Philadelphia Book Agency, Rhodes Hail, No. 5052 North 8th street. Subscriptions received for the Banner of Light at 83,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa., will take orders for any of the Spiritual and Reformatory Works published and for sale by Colley & Rich. G. D. HENCK, No. 44 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritual and Beformatory Works published and for sale by COLBY & BICH.

ROCHENTER, N. Y., BOOK DEPOT.
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AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or deputation.

WASH, A. DANSKIN, 58 North Charles street, Balti-more, Md., keeps for sale the Banner of Light.

ROCHESTER, N. Y., ROOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., Reep for sale the Spiritunijand Reform Works published at the Banner of Light Publishing House, Boston, Mass.

WASHINGTON BOOK DEPOT.
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ADVERTISEMENTS.

A POPULAR LOAN!

In amounts of \$100, with 100 coupons attached of \$2,50 cach, payable at the Pacific National Bank of Boston, or at the office of the Globe Co., on the 1st of FEB., MAY, AUGUST and NOVEMBER, making 10 Per Cent. Annually for 25 Years.

when a new certificate will be Issued. These coupons will be cashed readily, at maturity, anywhere. The coupon stock of the Globe Co, can be sold as easily as a GOVERNMENT BOND.

without the trouble of a transfer upon the books of the corporation. Or, if desired, it can be made payable to any one, the same as a check on a bank.

Registered certificates of the usual style will also be sold to those who wish them.

This stock is issued for the purpose of

Constructing Locomotive Works to build patent becomerives for burning anthractic waste as fuel. Send for 20-page illustrated circular, and for full par-feedings apply, in person or by letter, at the office of

THE GLOBE COMPANY,

April 23.—4w April 23.—4w

The Globe Company. The proposals made by this corporation to those having money to invest, in large or small sums, will be read with Interest in another column and receive the full consideration to which they are entitled. A ten per cent, stock, on a sufficient security, certainly ought to satisfy any one. The Globe Company will pay its dividend compons quarterly at one of the national banks of this city, and they will also be cashed at maturity anywhere. All the features of the certificates are duly set forth in the advertisement of the Company. The stock is issued for the express purpose of constructing locomotive works and machinery for building locomotives, under the Company's patents for using authra-eite dust as the only fuel. The utilization of this immense amount of waste ought to work a mactical revolution in the driving power for our railroads, and make itself felt everywhere in the profits which come of legithmate savings. Our readers are invited to consider the Company's proposals and act on their best and clearest convictions, -Mass, Plongh-

LYDIA E. PINKHAM'S Vegetable Compound

man, April 9, 1881.

IS A POSITIVE CURE .

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the an most delicate invalid. Upon one trial the merits: of this Compound will be recognized, as reflet is 763 immediate; and when its use is continued, in 763 industrying cases to a lower property. immediate; and when its use is continued, in 60.

interty-nine cases in a hundred, a permanent 62.

cure is effected, as thousands will testify. On 60.

account of its proven merits, it is to-day recom-62.

mended and prescribed by the best physicians in 60.

the country for all forms of female weaknesses, 60.

including all displacements and the consequent 63.

In fact, it has proved to be 40.

In fact, it has proved to be the greatest and In fact, it has proved to be the greatest and the best remedy that has ever been discovered. It this permeates every portion of the system, and gives the permeates every portion of the system, and gives the permeates every portion of the system, and gives the permeates every portion of the system, and gives the permeates every portion of the system, and the permeates the permea

pression and Indigestion. That feeling of bear- 6.3 ing down, causing pain, weight and backache, 6.3 is always permanently cured by its use. It will 6.3 at all times, and under all circumstances, act in 6.3 at all times, and under all circumstances, act in 6.3 at all times. harmony with the law that governs the female

> For Kidney Complaints of either sex this Compound is unsurpassed.

This preparation is strongly endorsed. recommended and prescribed by the hest Medical Mediums and Clairvoyants in the country.

LYDIA E. PINKHAM'S

VEGETABLE COMPOUND

Is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1,00. Six bottles for \$5,00. Six bottles for \$5,00.

TO LET,

A T 8% MONTGOMERY PLACE, over the BANNER front room, with small room adjoining; one large square room; all headed by steam, and supplied with gas and water. Terms reasonable. Apply to COLBY & RICH, 9 Montgomery Place, Boston, Mass. 1s-Feb. 5.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, Nov. 15.—1stf

R. J. WM. VAN NAMEE, celebrated Clair-Office days Tuesdays, Wednesdays, Thursdays and Fridays, 10 A. M. to 5 P. M. Willanswercalls to lecture near Boston, Terms moderate. Examinations made from lock of hair, April 30,—4w

ME. MORIER, Psychometrist, and Secress,
The future unveiled. Letters answered. Send handwriting, sex and age, and enclose \$1. 55 Lagrange street,
Boston. 2w*-April 30.

BABBITT'S LAMP SHADE. The most Simple, Useful and Beautiful Thing of

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Message Department.

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Public Free-Circle Meetings

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

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

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

Séance held Jan. 25th, 1881.

Invocation. Thou Infinite and Eternal Presence, whose power permeates all things with the potency of life, whose intelligence quickens every human being with consciousness and activity, whose grand supernal light of truth breaks in waves of splendor over the consciousness of ness and activity, whose grand supernal light of truth-breaks in waves of spiendor over the consciousness of man, and reveals to his soul the grand possibilities of his being liwe reloice that every gift of genius or in-spiration which then dost bestow upon human hearts is borne upward again to thee in waves of aspiration, of grateful peaks and adorling acknowledgment of thee and thy supernal wisdom. As our prayers ascend-to thee, asking for strength and patience, for inspira-tion to do thy will and perfect the purposes of life, we rejoice to know that angels who have gone before and who are ever ready to do thy will, blend their chorus with humanity below until the grand pean of pratse swells in barmonies around thee forever. And once again we approach thy throne, seeking for light, wis-dom and knowledge, that we may comprehend thy laws and understand thy ways, in order to send down to humanity, groveling in the darkness of ignorance and superstitions fear, a ray from thy divine light of truth which shall pierce the gloom and shadows and brighten up every sorrowing existence. We pray that thine angels may send forth this hour an influx of strength that shall be felt and known abroad, that shall open the inward vision of mourning beings, that they may feel that in thine own good time they shall be re-united to the loved and lost.

William Anderson.

[To the Chairman:] Well, sir, I feel to return and make myself known. I know not whether any friend of mine will receive my communication or not, but I do not feel very much concerned whether they do or no. I feel that is will be of benefit to me individually, and that I am selfish in coming. I had a strange and varied experience in my mortal career; first down, then up, down again in the valley, then up on the hillside, and so on, materially and spiritually speaking, and I found many sides of human nature. It gave me pleasure to study these various sides, and see if I could develop myself into such a harmonious being as I found many of them. I passed on many years ago. I went out to California. Having taken the fever I felt that it was my destiny to rush to the golddiggings, and see if I could not make a fortune I was one of the "forty-niners"-but my fortune did not come at all, and I had to rough it pretty well and thoroughly. I found life in the mines to be very different from life in the cities, and so you see I did n't stand it a great while, and I went out of the body as a rush-light goes out. I did not have much hope for the future, but still, when I found myself alive and conscious of my surroundings. I felt it about time to pick myself up, and shake myself, into working condition. Had I remained East I know I community. I cannot see: but he must rush here to make one exclain guage of Shakspeare's little elf, "What fools. these mortals be." Well, I am ready to confess I am one of the fools, and I have come back here to see if I cannot gain a little wisdom, and thus strive to become more knowing. I have | ly, they will be afflicted in this manner. brought back an old comrade with me, who, I am sure, is in need of assistance. I feel that he will gain it here from your guides and directors, and that we will both feel ourselves spiritually enriched when we leave. Now, it is rossible that my n essage will fall under the eye of some old acquaintance or friend. I think it possible and probable, because I know of two parties who read your paper, and I would like to assure them that I have turned up, that I am still alive. and am a little better than I used to be, that is. I have grown grayer in experience, and have been looking out to find where I am deficient in knowledge, consequently I shall be glad to send them my greeting, and assure them that I am still myself, and nobody else. Well, Mr. Chairman, I think I have chattered long enough. I feel straightened out somewhat, so I will leave by giving my name: William Anderson. My friends, most of them, are in New York State.

Snow-Drop.

Snow-Drop has come, tapping, tapping here, time after time, seeking to give a message; for her medy has said: "Snow-Drop, go to the big council and send me some words; let me know that you are there and that you know of what is taking place here with me." So, after all this time, the good chief assists Snow-Drop to come and speak to her medy, and she says: Yes, Snow-Drop knows all that is taking place; she knows the many strange experiences you have had to go through, and how dark and painful some of them have seemed to be; and she says, Keep up good cheer and courage; the spirit-band still aid and assist, still strengthen you for the work. Do not falter by the way, but still feel that we are all with you, helping and strengthening. There are changes to come byand-by, when the moons fly past, but not at present. You will not see anything very different from what you now have for some moons to come; then you will find changes working out slowly for you, which will open your way where there is broader work. Your usefulness will be increased, your powers will be strengthened, and your band will be able to do much more for the good of others; you will also receive that which you need yourself, and for which you often ask. It will come in due time, but we cannot force anything. Snow-Drop sends her love and the love of the band. Their sympathy is all around you, medy, and we will take care of you through all things. All your good spirit friends, the pale-faces, love you and will ever remember you with kindness; and for the many times you have comforted and strengthened others you will receive the same comfort and strength yourself, as your spirit

Louisa McKay.

needs and cries out for it.

to those who knew me in the old days; I feel it to be my duty to return and say that now I am knew what these things were myself, for they came into my life, and I could not put them out; but now I see that these experiences were brighter because of them, and because of all the sympathy which they have evolved, for oh! I can sympathize truly and deeply with all the suffering ones of earth-with those who are in want and misery, and 1 shall work daily and hourly for those in the mortal, to bring some young, girlish days of my life, I was happy and Do not think of me now as any other but the with you and who would bring to you a knowltending. I have no regrets for the past. I have no complaint to make. I harbor no ill-feelings against any one. I feel that you have all done the best you could, that you have performed that which you thought to be right, and I shall watch over and guard you, and be happy to welcome you to the spirit-world when you are summoned to the life beyond. I feel that by returning here I may be able to come into close communion, perhaps not in external ways but spiritually with my own dearest and near est. I feel that she needs my assistance and my strength: that my influence must surround her like a garment, in order to bear her through the vicissitudes and the experiences of her mortal life, and I shall be glad to return at any time and send out any instruction or strength that it is possible for me to do, to give unto all my friends everywhere my right hand of friendship and love, which shall guide them and point

them to the spirit-world. I died in New York. I do not wish to speak of the latter years of my life; they were full of suffering. I wish to thank every friend, however, who was kind to me. I know that had my wants been known I should have received assistance more freely than I did, but I could not feel to speak, and so I know that it was all for the best, and every friend is dear to my heart. I would bring them a blessing from on high to surround their lives through the future, and, if possible, I will be of assistance in many ways. Mrs. Louisa McKnv.

> Séance held Jan. 28th, 1881. Questions and Answers.

CONTROLLING SPIRIT.-Your questions are ow in order, Mr. Chairman.

CHARMAN.-I have a communication here from two young men, who say they have earnestly and sincerely been seeking the true spiritual philosophy for several weeks past, but have met with disappointment and deception. The one used as the medium, desiring light and ad vice, propounds the following questions:

Ques.-Why should our candid and honest investigations, and implicit trust in and submission to our influences, be met with false

promises and deception? Ans.—The road to mediumship is by no means altogether a pleasant one. It may appear to be a path of roses to the external eye, but beneath the roses are thorns which will pierce the feet that pass over them. Spirits who attend an undeveloped medium may propose conditions which should have been much better off. Why it is at times are pleasant, but which at other times that one can't let well enough alone, and be | are wearisome and seemingly deceptive; but contented to live along, gradually accumulating | such an experience as this must come to the me a competence, and becoming respected in the dium; perhaps not always in precisely a similar way, but it seems to be a general rule that all meand there, seeking to gain a fortune for his own | diums, in their development, shall pass through aggrandizement, letting the good things of life, a strange and varied experience; one which of which he has a hold, slip from him. Indeed, calls out their self-reliance; one which leads hem to place their implicit trust in no disem bodied intelligence claiming to be a spiritfriend or guide. Till the time comes when the medium is fully developed, and has tested each spirit composing his or her band, fully and free

> CONTROLLING SPIRIT.-Mr. Chairman, you may read all the remaining questions at once. Q.-2. Having sought the highest and best influences, and having found naught but falsity and dishonor in those which came, are we safe in relying upon any influences claiming supernatural power?

.3. Having found our influences so unreliable. would it be advisable to risk further deception and disappointment by continuing our investi gations?

4. Are the experiences or manifestations to which we have been subject, any evidence of the honest intentions of spirit power? Cannot the same be produced by bad spirits?

5. The chief control has talked to us upon scientific and other subjects, with a power we believe rarely met with. Is that any evidence of the spiritual worth of the spirit? Could not a bad spirit do as well?

6. What advice would you give us?

A .- Because these young men, in their investigations, have met with so much of disappointment and deception, we would by no means counsel them to throw aside all investigation into spiritual subjects. It would, be advisable for these parties to secure the services and the presence of some earnest, candid, well-informed Spiritualist, who could be with them at their sittings, and take cognizance of what is done and said by the manifesting controls. In this way they will receive advice and instruction. likewise the magnetic aura of the Spiritualist. which will be to their advantage. By introducing a new element into their private sittings. they will receive a stronger influx of power from the spirit-world, that may eventually serve to overcome these apparently deceptive influences. The fact that a spirit discourses upon scientific subjects with ability, is no evidence that he is a conscientious, honest intelligence, who is working for the well-being and the spiritual advancement of those whom ie controls. One may be well versed in the sciences and arts, and yet be, by no means, a conscientious, honest person; he may be morally degraded, and in many ways undeveloped in spiritual things. This is no test and no criterion of the spiritual progression of the intelligence. It seems that these parties need general advice. We would by no means desire them to throw aside all investigation, yet it is important that they look well to themselves; that they do not trust implicitly in the opinions and instructions of their guides; that they weigh all that is given by their own judgment and reason. If prophecies are given, and these prophecies subsequently prove to be incorrect and false, it is no evidence that the spirit intended deception. It is possible that this medium is but partially developed; it would seem so, as the two have Yes, I feel to come. I feel to return and speak | been investigating only a few weeks, and we

have never heard of a case where a medium has been fully developed in such a short space of happy, now I am free from all suffering and time. A partially developed medium would be care, and that my spirit receives all that it re- open to all sorts of intelligences and influences, quires. I have dear ones on the earth who have not only from the spiritual world, but from the experienced suffering, pain and privation. I material sphere, consequently he would have to assume a positive element, and to cultivate this in his nature to a certain extent, in order to resist the influx of influences which come upon for my own good; that my spirit is better and him. As his development increases and his spiritual powers unfold, if, as we understand, his aspirations are of a high order, and his earnest desire is to receive only spiritual truth, he will attract to himself a higher order of intelligences, who will then be able to throw around him that magnetic strength which will make alleviation in distress, some assistance to the him impervious to the attacks of such undevelneedy and those who cry out from agony and oped influences as seem to surround him at want. And to those who knew me when, in the present. By all means invite some well-informed, candid Spiritualist to be present at free in my home in Connecticut, I would say: | your sittings, and seek advice and instruction of him at all times. Even one or two or three same loving, tender one, who would sympathize | earnest Spiritualists-not credulous beings who accept whatever is given, but they who are welledge of the spiritual world whither you are informed and competent to weigh whatever is presented to their notice-even such a number as this will be of benefit, by bringing a new order of influence into the scance, and strengthening and sustaining the medium. It is impossible to give special advice in such a case; it would be better for a well developed medium to be present at the sittings, that these young men may receive instruction and advice from the intelligences controlling their investigations.

Dr. John Clough.

I have been a resident of the spirit-world some little time, but I inhabited a material body on earth for a long, long lifetime-I may say more than three score years and ten-and so feel that I know but little of the new world which I have entered. And yet, when I realize that I have entered a world where intelligences dwell whom I knew many years ago on earth, whom I have recognized now in my spirtual capacity, I feel that this is indeed a wondrous change. I look about me, and I perceive the well-remembered faces and forms of dear ones who were taken from my side through the years of my earthly life, many whom I knew and loved in the early years of childhood, friends whom I rested upon and placed my trust in in the early years of manhood, and so on throughout the various stages of earthly existence, friends who dropped away, one by one, and were laid from sight; and it seems that I have recognized each one, that not one face is missing from the old familiar circle, and I can associate with them and feel my heart respond to their caresses and their friendship, and know that there is no more parting nor death.

I feel that I must return to those loved ones who remain in the mortal form, to speak to them concerning these things, to say all theories, all speculations concerning the future life pale away into insignificance beside the stupendous reality - to find one's self really alive, active and conscious, surrounded by friends and associates, in close union with near kindred of past lives, and to feel that they are all as one, united, happy and free, is the grandest realization of life which can come to man. I feel to return and to send my love and my greeting to my dear ones, to all my old friends-to those who were associated with me in business, who knew of me in the walks of active life, and who felt that I had passed out from among them to be known no more; and I would say to each one: Oh, you cannot realize this life which I have entered upon; you can never understand and comprehend it in its fullness, till you, too, have outgrown the shackles and clods of materiality and have become freed from all that would weigh the spirit down. Some day I know I shall meet and greet you all; till that time I shall rest content to perform what labor I may find to do. The old occupation is gone; I have still there is a work to do-to minister to one another, to minister to one's self, that we may unfold and grow, that we may attain knowledge and strength of purpose, that we may become strong and well to do the work allotted unto each one of us. So, friends, one and all, remember me as one who sought to do his work when on earth; remember meas one who is striving to be of use in another life, and when the angel of death shall call you, feel that I shall rejoice to hasten to your side, to meet the loved ones who even now are standing upon the threshold of eternal life, who in a few short months, or years at best will come to me in the higher world beyond this mortal life. I was a native of New Hampshire, where I was well known in the earlier-part of my mortal career. I passed away at Woburn, Mass. I have loved ones in that place, and I feel that perhaps they will see my message and rejoice that I have power given me to speak once more through mortal lips. Jam Dr. John Clough.

George Stone.

As one who in ascending a high mountainfinds, as he advances, that his view is widening grad ually before him, that the horizon is becoming removed to a distance, that he perceives the valley below him stretching out more broad and grand, and can take note of much that he never perceived before, so as one advances in knowledge and in spiritual experience, he perceives all the backward view widening and broadening out, and he can comprehend much which before was dark and mysterious to him. The horizon is removed to a far distance, and before him gleam the fields, broad and fair; he can find much that is new to his spirit, and much that he has yet to attain, before he can reach his journey's end. It is up-hill work; we have to climb in order to receive that which our spirits need but the view becomes so grand and sublime, and the atmosphere becomes so pure and refreshing, we do not regret the hard work, but we feel to rejoice that we may mount up still higher and higher toward infinitude. I feel to return and waft a greeting to my loved ones. I feel a desire to send forth to them an assurance that I am often with them; that I frequently return to inspire them with a renewal of courage for the duties and struggles of life. Many years have passed since I too was called by the spirit-world to join that vast army who had preceded me. Through all the past years I have sought to send back inspiration and strength to my loved ones, that they might feel that they too were performing their work and mission in done so. Her organism is very much as mine life; that they were sending forth bread and nourishment to the needy and the suffering; as mine did; we seem to assimilate and blend that they had sent a gleam of light to brighten up the pathway of those who were in darkness. And I feel to say that the work has been performed; that much good has been accomplished; impressed upon my own, I can see a little that the dear one who has joined me also blends her voice in chorus with mine, and sends back the form, and I now know that all was for the her love and affection and remembrance, that a best, concerning my own line of action, and I strength may be given for the coming time. Not wish my daughter to feel that it was so; that

will the reunion come; and then will our hearts I was provided for, and my spiritual capacities expand in the fullness of joy, and we shall rejoice in gladness and strength, and feel that we are indeed once more united, never more to part. I feel that a word of encouragement is needed; that it is time for me to return to this place to send forth whatever I feel to give; consequently I am assured that my few words, halting though they be, and feeble in expression, will yet be accepted and appropriated by the hearts that most require some spiritual assistance from beyond the border. George Stone, who sends his words of greeting and encouragement to Cincinnati.

Susan B. Atherton.

I find myself seeking to return to my friends. I feel that the affection of my heart wells up toward them and must find an outlet, and so I return, asking each one to receive my words. and to accept them as the expression of my spirit, and the expression of my love which I would waft to them in words of greeting Through the changeful months which have passed since my decease, I have been watching over and guiding my friends. I have sought to impress them with my presence and assure them of my continued love. Now that I am here, ready to give of my feelings, ready to send forth something which shall be received, I feel that I cannot sufficiently express all that my spirit contains; yet if only one word is accepted, if only one soul begins to realize that I have returned to manifest, I shall indeed feel rejoiced and repaid for all the experiences which I have undergone in seeking to return. I was forty-three years old when I passed from the body. I died in Philadelphia. My friends are, many of them, in Massachusetts. I waft out my love; my spirit seems to go forth and brighten; and I feel that if I shall be welcomed, it will indeed be of great assistance to me, enabling me to comprehend what lies before me; for the sympathy and affection of those dear to us becomes to the spirit like a line of light, brightening its onward way, and guiding it toward those realms of experience which it must pass through. I wish to say that the friends I have met desire me to send their love likewise, and their sympathy. They often return; they come to bless and strengthen; but they do not find it possible to make their presence known tangibly and palpably. We believe the time is coming when we shall return face to face with our dear ones, in the quiet precincts of home, where they may realize that their spirit-friends are in reality by their side, and have a knowledge of what is taking place. Susan B. Atherton.

Ezra Eames.

I have taken a fancy to return and manifest. Many times in the last few years I have returned to old familiar scenes and passed to and fro, peering into faces that once recognized me, and have sought to manifest my presence. I find that I am not as bulky as I once was, and seem to be of but small account now, as a being, that is, speaking materially. My friends do not see or recognize me, and I am sent back upon myself with a feeling that I have become a more shadow. This does not suit me at all, and so I have made up my mind to come here and speak—to try and call the attention of my old friends and neighbors to this spiritual philosophy, or whatever you call it, and perhaps enable them to comprehend something concerning its truths and beauties: for I presume it has a great many. Some two years ago I frequently returned, seeking to impress Isaac with a knowledge of my presence. Well, I found he had pursued a very good course in regard to my affairs, and that I could not be dissatisfied. Perhaps had I been in the old body I might not have been so well contented; but finding myself free from all moorings, I was ready to rejoice at the disposition made, and to feel that all was for the best. Since that time I have troubled myself but little now no use for it, so far as I can perceive; but | concerning the old affairs, but I have sought to make my friends and family realize my preswere, into a corner and not be noticed. I want my companions, all of them, to realize that I am around. I am pretty active, and I want to be known. I want them to feel that I am there; that it is no delusion, and there is no shadow about it, but that I am around the old places, looking after the old scenes, down among the ports and around the bank, and taking an interest in whatever concerns them. I think I may perhaps be able to give them some advice and assistance. I somewhat prided myself on my shrewdness. Perhaps it would be well for them to call for me and let me give them an account of this new country to which I have gone, and also some advice concerning their own line of life. Now I have said my say I feel better. I think my message will be seen by some of my old friends, and perhaps may be the means of calling me back again into closer communion with them. That is what I desire, at all events. Just jot me down as Ezra Eames. I am sending out this communication to Gloucester, Mass., hoping it will reach parties residing there.

Amanda Perkins. My name is Amanda Perkins. Lwish very much to speak here, for I feel that something is needed. I was troubled for many years with my head: I had what seemed to be waves of nain come over me, and for hours I would be almost wild with the pressure upon my brain. I find it troubling me a little just at present, and it causes my thoughts to be somewhat obscure. I have a daughter whose name is Amanda Perkins-we always called her 'Manda. She is at work for a man by the name of Frost, in Newark, and I wish to reach her. She is in need of advice and assistance, and I feel that no one can give her advice like myself. It is many years since I died, and my daughter has been left to look after herself. She has done very well, but she finds and feels that her life is somewhat a hard one, and she does not know where to go for that advice which she sometimes requires. I think if she can realize that her mother is with her frequently, and gives her those impressions which come to her, and which she thinks are her own thoughts, it will be of encouragement to her. Many times in the past she has received impressions how to act and how to proceed. When she follows these impressions she generally finds herself pretty nearly right. Sometimes she has disobeyed them, and afterwards wished that she had not was; her tastes and desires run in the same line together very closely, and it is this which is the cause of my returning so near to her, and, as it were, impressing her spirit as the thoughts are clearer and further ahead than I could when in many years will pass away before you will be although I left my friends, and went to a discalled to join us in the immortal world; soon tant place, taking my little family with me, yet

were very much enlarged. I was cramped and confined; my sphere was altogether too narrow. in the old place; I was obliged to break from my fastenings. I find that that was to my advantage, spiritually speaking, and this assists me in returning to my daughter, and impressing her with my desires and wishes. I wish her to stay where she is for some time to come, as a change will come in the future, but not for some months; she will then perceive that my advice is for the best. I hope she will feel contented, even though everything is not as pleasant as she desires, because by-and-by she will find herself in a condition and position to work for herself to much better advantage. I think I have spoken all that is necessary. I cannot seem to collect my thoughts as clearly as I de-

Capt. Eben Wheeler.

Mr. Chairman, I sense a feeling of disappointment, but I am obliged to manifest. I am here present with my wife, who passed away not many months ago-still, as months go, it was some little period. I was waiting to welcome her to the spirit-world, and to initiate her into its seeming mysteries. A great deal of it was strange and incomprehensible to my companion; she could not realize the naturalness of the spirit-life; I, having been a resident of the eternal world so long, have got used to it, and so feel that I can guide my companion. She has a strong desire to return to friends, to the dear ones, to send to them her love, and also to assure them of this real life, of its naturalness; and she came close to this medium this afternoon, but found herself unable to control, and therefore was obliged to step back. In this way she leaves a disappointed sensation upon the medium which I have to contend with. I feel that I can send her message for her, and perhaps one for myself, so I am glad to be here. I would have my friends know that we are together, re-united in a spiritual world; that we have a home with associations enduring-one that shall stand forever, as far as I understand it, and one that is ever open to receive each loved one that comes. Our home is a snug little one, and is indeed pleasant to those who frequent it. I feel that there is a great deal to be said, so much that I can hardly grasp that which is of the utmost importance. We cannot give here, through public channels, that experience which it is needful for our friends to know —that experience which we have had; we cannot give here that advice which we feel we ought to give, because it is of such a personal nature; and I call upon some friends closely connected and I call upon some Friends closely connected with us to visit a medium, and give either one of us an opportunity to come and speak face to face with them. This is my first attempt. I feel that in the future I shall be able to do better. I am glad to announce myself, and to announce the presence of my wife; to tell all my friends that I return from time to time to see friends that I return from time to time to see how they are getting along. I find them sail-ing on pleasant waters sometimes; often squalls will arise, and they know not what is to become of them: but, after all, the sunshine returns again, the storms abate, and all is pleasant as before. I have begun to realize that these experiences are necessary for the development of the inner being, and consequently I would not if I could chase one shadow away from the path of a friend—one shadow that comes because of or a rrend—one snadow that comes because of any earthly experience—for I know they are the guide-posts which point them on to a better and a truer way. The rough experiences of life are needful. I find this to have been so in my own case, and therefore I come to encourage and cheer each one, and to say by-and-by you will understand them all. Capt. Eben Wheeler. My message, I hope, will reach friends in Mattapan. Mass. in Mattapan, Mass.

Frederick A. Johnson.

It is scarcely more than three months since, at the age of forty years, I passed from earth to another life. It is but a short period of time since that day, and yet I feel that a great gulf stretches between me and my past existence, between the now and the then. I feel almost that I am another being, for I have been passing through strange experiences; I have been becoming acquainted with myself as an individual, and with my present surroundings. I have also been entering into the sphere or sur-roundings of my present associates in the other world, and I feel that I have a great deal yet to learn; that I am a mere school-boy, who stands upon the threshold of the school, and almost tremblingly fears to enter; yet I still can feel that whatever lies before me in the way of exthat whatever hes before me in the way of experience must be for my advantage, must enable me to grow, to develop outward, and so I am fain to step forward; but I have not lost my interest in material things altogether, nor my interest in what is taking place with my friends on earth, notably what is taking place at this time with my nearest connections, my relatives; and I would be pleased if they would open a passage whereby I may return into their personal presence, and speak to them concerning sonal presence, and speak to them concerning my affairs, or rather the affairs which were mine when in the body, and if they care to know of it, something concerning the spiritual life which I have entered upon. I come here to-day to give forth my message that it may reach my friends, and perhaps induce them to open a way of communication between themselves and me. If they will do so I shall be glad to respond. I died in Saratoga, New York State. I feel that if I can reach my friends, next in a particularly my brother who resides on Nickels. State. I feel that it I can reach my friends, particularly my brother, who resides on Nichols street, Bridgeport, Conn., I shall indeed be pleased and be assisted forward. I ask for his cooperation and assistance, and would assure him I will bring him whatever assistance I can in return. My brother's name is George W. Johnson. My own name is Frederick A. Johnson. March 22.

MESSAGES TO DE PUBLISHED. 1.—Schastan Streeter; Bella W. Hamilton; Sarah, Wilson; Charles Parker; Lilian Smart; John A. 1; Mrs. Elizabeth Abbott.
4.—Ohtdren's Day,—Clara Feige; Jimmie Ryder; E. Hatch; Phebe Clawson; Ada E. Fillebrown; Jesay Spaulding; Carrie Gurney Snow; Raiphie Fay; Lizzie Strong; Herbert Tower; Sadie Jenkins; Bunlight; Harry Woodward; Georgie Wilson; Coraliter. ellie Sunlight; Harry Woodward; Georgie Wilson; Cora. Witter.

Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella i. Sunmer; Albert Mason; Mrs. Saille Goodwin; James rewer; Hiram Barton; Lillian M. Smith.

Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W. Jones; Mrs. Susan W. Sianwood; William R. Lavender; athaniel Davidson; Mrs. Gjorvika A. Currier.

Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lothop; Lyman Strong; Susie Fisher; Hattle A. Davis; R. A. uillock; Bennie Gray.

Feb. 18.—William Alkens; Mrs. Mary W. Bartlett; Joph Hadley; Isabel Huling; Estelia Page; Ira Holt; Cella., Thayor. seph Hadley; Isabei Huling; Estella Page; 1ra Holt; Cella A. Thayer.
Feb. 25.—Thomas Smallwood; Eliza B. Safford; Charles E. Stetson; Lemuel Thompson; Ennice's. Somers; Henry Merediti; Ula M. Shedd; Sophia Havens.
March 1.—George F. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Olis Buckman; Chauneoy Paul.
March 4.—Thomas Greene Mitchell; Alice Wilder; William A. Haines; Jennie D. Reed; George A. Riley; Lydia Langlands; Dove-Eye.
March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tubbs.
March 11.—Eliza W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Klather; Charity Akers; George N. Rice; Dr. Thomas W. icher; Charity Akers; George N. Rice; Dr. Thomas W. tiley, farch 15.—James Bowen; Henry A. Jenckins; Lizzle F. Intosh; Capt. Samuel Searle; Mary E. Thayer; Abi-Icushing; fierbert Bicknell.
Iarch 18.—Elisha Spaulding; Nellie E. Street; George W. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. lams; Peter Valkenberg.
Ilarch 22.—Rev. Eliphalet P. Crafts; Marlon White; Wilm Jennings; George S. Beals; Enoch Plummer.
Ilarch 25.—Col. C. C. Benton; Hattle Ames; Jerome Trill; Wilder Bush; James Beard; Kate Seeley, Ilarch 29.—Hamilton Towne; Richard Lyon; Simon Ward; pt. Samuel Dean; Lewis J. Ilibbard; Shining Star.
Irril; 5.—Mrs. Lucretta Safford; Ellen A. Walker; Australia L. Mrs. Lucretta Safford; Ellen A. Walker; Australia L. Markey Dodd; Charles M. Tay; Ico.

ice.

107.1/8.—Samuel Shaw; Mrs. Lillian T. Hollander; Marioria S.—Samuel Shaw; Mrs. Lillian T. Hollander; Marioria Cof.

12. Eliza Ann Long.

12. M. L. Massey; J. W. Brown; Charles May;

12. M. Gillon; William Norton; Lizzie Welch; Charles

Brown.

Brown.

April 15.—Ransom M. Gould; Jessie Dunbar; William night; John B. Pike; Nancy Goodwin; Nannie Graves; rs. Annie Wood.

April 22.—Lucy Alcott; Mrs. Flora Keeney; William T. orris; Capt. John C. Feldler; J. Bartley; Mrs. Emma

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Jan. 8.

MIND AND MATTER.

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Aug. 7.

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OFFICE, 167 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. (Is at present in the West; will return May 1st.)

March 19.

MRS. ALDEN,

TEST Medium and Chairvoyant Physician, gives magnetic treatments. Hours b to 5. Home evenings. Will vist pattents. No. 1634 Washington street, Boston. April 23.—2w*

MRS. M. E. RHODES, LIECTRIC and Magnetic Manipulations, for Nervous blseases, Rheumatism, &c. Contracted Cords a specialty. Patientstreated at their homes, if desired. 31 Common street. Buston, Mass.

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, Test Medlum, 94 Tremont Street, between Tremont Temple and Montgomery Pl. April 30.—1w*

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MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant, Psychometric

CELIA M. NICKERSON, TRANCE and Writing Medium, 1648 Washington street, Boston, Hours 9 to 4. Will lecture and attend funerals, Jan. 29.—25w

MRS. L. W. LITCH,

PHYSICIAN and Test Medium, No. 26 South Russell street (first door in rear), Boston.

Ovenings and Thursday afternoons.

MRS. DR. CUMMING, Botanic and Eclectic Physician. Residence, i.i.k street, South Boston. Will be at 32 Tremont street, Boston, Tuesdays, Thursdays and Fridays. Patients under treatment can have board and attendance at the house if destred.

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Jan. 29.

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April 16.—4w*

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JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. 13w*-Feb. 5.

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Banner of Bight.

BOSTON, SATURDAY, APRIL' 30, 1881.

To the Editor of the Banner of Light:

The promised spiritual outpouring for 1881 is evidently in progress, and as the meteoric shower appears, they who in the different fields of observation see new stars or pick up, new revolites that tell of distant worlds, should not withhold the good news from the many who are

I have recently witnessed some things more wonderful than psychography, as an illustration of spirit-power, and which, so far as I am informed, have rarely been witnessed on this continent, though made more familiar abroad through the mediumship of Duguid of Glasgow through whom the old German painters, Jan Steen and Ruysdael, have reproduced some of their celebrated works, and have produced landscapes in five or six minutes, or less.

The medium in this instance is a lady of much culture and mental activity, whose own life is as remarkable as her powers, but whose name I am not at liberty to publish. I have heard of many wonderful things on the border-land of mystery which others have witnessed, in their experience with her, which I do not think it expedient even to mention at present, proposing simply to state my own personal observations.

The first experience I obtained was in my office.. The medium came in company with a patient whom I was treating according to the principles of Sarcognomy for an obstinate disease which defied the resources of medicine. The patient was asychometric, and I brought her into communication with an ancient spirit. The medium said that spirit was actually present, and proposed to inquire by spirit-writing. I took my office slate (entirely clean) and held it on top of my head as I stood up, while the medium, standing before me, touched the end next to herself, which she could just reach. Soon I heard writing (there was no pencil), and taking down the slate found on it in large letters "I am here," signed by the name of the spirit, which I omit, to avoid the irrelevant question of spirit identity.

At the next visit of the ladies, the medium proposed to show me the physical power of spirits, and sitting just in front of me, both ladies facing me, the shelves containing medieines were eight or nine feet from their backs. After about fifteen minutes of the scance, a phial containing a solution of quinine flew over from the shelf and fell upon the middle of a large table by our side. As they left the building, a stronger display occurred. When the medium was at the front door, and her companion on the middle of the stairway, the janitor's large hånd-bell, in a back room of the secand story, flew out and descended lightly to the floor, where the noise of the fall called me out to learn what had occurred. The patient who witnessed it is a lady of highest respectability and integrity, and a careful investigator of phenomena, looking at everything with a critical

Those things occurred near the middle of the day, and induced iffe to visit the lady medium in the evening for further developments. We had a private sitting-none present but the medium's husband and two ladies who are keen observers. All three were in a critical and vigilant state of mind, for not one of them had yet seen such a manifestation as we were about to obtain; and knowing the conditions to be faultless, they were astonished beyond measure and overwhelmed by the reality. I held two slates upon my lap which had nothing on them, and kept them there under my hands, occasionally touched by the medium, until after about half an hour they were separated, and we found on the inside-the upper surface of the undermost slate—a picture in colors, about three inches long, apparently produced some hard or chalky pigment, with the name of the same spirit who had appeared at my office, written in bold characters.

The picture was that of a noble and venerable-looking man, with a large head, a commanding face, a white beard, and a high, broad forehead. Above this was written in large letters, "Be ye Holy." Before holding the state the medium had seen and described the spirit as standing near us. The result confounded all skepticism, as there was not the slightest opportunity for any kind of deception or delusion.

I should have mentioned, however, that at a previous sitting the slates had developed in the same manner this message, boldly written clear across the slate, "Go on and be blessed."

The fifth experiment was still more wonderful. Sitting as before, the two ladies, the husband and a gentleman (a healing medium,) being present, I held the slates in the same manner, and there were three card-boards on the table just from the shop of Schaus on Broadway, which we saw were entirely fresh and blank on each surface. One of these was placed between the slates, which were held as before by myself, and occasionally touched by the medium. I could hear and feel that something was being done between the slates, but was not pre-

pared to expect what occurred. On opening the slates, the upper surface of the card-board was no longer blank, but contained a finished and striking portrait in oil colors of a Jewish head-the colors still fresh and soft, with a very strong smell of the oil. This was on the 27th of March. To-day, April 12th, the picture seems entirely dry, and has almost lost the oily smell of fresh paint. The medium mentioned before the experiment the presence of the influence of an ancient spirit, and the same name was found on the corner of the board underneath the picture. It is before me now, a speaking picture with dark eyes, dark beard, short curly hair, Jewish features, a broad head, and a strongly marked complexion. Who is it? I know merely this by psychometry, that it is just such a spirit as the name indicates-a man of grand enthusiasm. Would to God we had some of his spirit with us to-day to develop among Spiritualists some of that grand impulse which lifts man out of pettiness and selfishness into the sphere of hercic deeds and life-long de-

votion. To anchylosed minds, fixed in the fetters of habit, such things as these may seem incredible. But what are they in comparison to a greater wonder which has become familiar? Is it as marvelous for an ancient spirit to give us his picture thus, as to give us his entire personality-his living form with all its wondrous anatomy—the pulsating heart, the smiling face and the movements of surpassing grace by forms encased in splendid robes? After such things there is no room for astonishment.

But (says a fettered slave of habit) why do we get such remote things? Why do n't we receive pictures of somebody that we know? as to leave it upon the two front legs-an intimation

There is no difficulty, my friend, at all, but it is one of the glorious privileges of spiritual power to annihilate the obstruction of space and time, to bring the ancient to the modern, to enlarge the area of historical knowledge, to uncover the foundation stones of ancient religions, and to lift the Mammon-loving people of modern civilization to the higher realms and purer life of heaven.

But if you want something nearer to your material senses you shall have it. Last Sunday evening, April 10th, your demands were gratified. I directed one of the editors of the New York Tribune to the home of the marvelous, and arrived myself too late to participate in the séance which was in progress, he alone being with the medium. I entered the parlor at its close and found them rejoicing over the result. They sat for about two hours in expectancy, but got nothing. The editor put on his coat to go; it was a great disappointment. They decided, however, to try again, for the medium still believed sucdess was possible, and in about five minutes, as they told me, they were successful. The slate was opened, and there on the surface of the slate was the smooth, bright face of HORACE GREELEY—the editor's personal friend—a beautiful picture, with the appearance of an oilpainting, but not the smell. The countenance had that additional refinement of expression which is so often seen in spirit-pictures. The medium said she saw the figure of Horace Greeley, with three black men supporting his

Finally I would mention my own best experience, Monday evening, March 3d. I call it best, because of its exalted character, its spiritual power and its perfect conditions. I sat with the slates on my lap, and during nearly the entire half hour felt the sound and vibrations which convinced me that some strong marking on the lower slate was in progress. The medium saw a great sea reaching from a vast distance to our feet. She saw a mountain, and the words came, "Take off thy shoes, this is holy ground;" and "Why should it be less holy now than then?" and "Receive, that ye may know that I am here." A man appeared with something like a double slate "six times as large as mine," said the medium. He wore a long red robe, stood with bare feet, and pointed at himself. "It was all dazzling (said the medium), and I was glad to look away." He referred to a work for myself I need not mention. All this might be considered by some merely subjective, but in every instance the medium had seen and described the spirits before the slates were opened, which showed their features. So inghis instance the slates told the same story. The lower slate presented a picture without coloring, simply in white lines, marked, and perhaps slightly scratched on the slate, representing an old man of commanding Jewish features, with a bald head and a full beard, holding before him a double tablet, on which his right hand rested, while the leftihand pointed to the inscription on the tablets with the forefinger. Above the finger were the words "I am," and below it, "thy God" in large letters. The tablets contained thirteen lines, Ewhich looked like a representation of some ancient language, and their lower end was unfinished.

To me this was a very impressive and noble picture ; psychometrically it revealed great spiritual power and elevation, revealing just such a character as that of Moses. The entire spiritual atmosphere of these experiments, the influence on the medium, and the scientific test of psychometry, made it clear to me that their spiritual origin was of an exalted character. Indeed the whole course of my investigations has been guided by principles which have excluded evil and deceptive agencies.

Jos. R. Buchanan. No. 1 Livingstone Place, New York City, April 12th, 1881.

The New York Tribune (last Sunday's edition) contains a full account of a remarkable séance described by one of its reporters, headed, "Art that Seems Unearthly; A Mysterious Novelty; New Forms of Spiritual Manifestations-Pictures Painted on States and Cards." Subsequently another séance was held with the marvelous results above described by Dr. Buchanan. In introducing the subject-matter to its readers,

the Tribune says: , ** "The latest phase of 'spiritual phenomena in this city, and one which makes some stir among the believers, is the production of crayon and water-color pictures on slates or on cards inclosed between slates. There have been spirit photograph's before, but pictures painted by the obliging artists of the other world for the benefit of mortals are a novelty outside the Catholic Church, at least. In that miracle-pro-ducing organization such pictures are not wholy unknown, as every tourist can aver who has been, to Bologna and walked under the arched gallery that leads out of the city and across the plain and up a mountain side to the church where the maryelous picture of the Virgin and Child, painted by the spirit of St. Luke, is shown for a franc. Then there is the Bambino in Rome, which the same saintly artist came down from heaven and painted after a pious sculptor had carved it out of wood."

Mr. Keeler in Philadelphia.

To the Editor of the Banner of Light: A party of about twenty persons assembled in the parlors of Col. Kase a few evenings since to witness manifestations through the mediumship of Mr. Keeler of your city, who is now on a visit here. In one corner of a large sitting-room Mr. K. placed a small table with bells and musical instruments thereon, and arranged in presence of the company and in full gaslight a curtain in front of the table across the corner for the needed shade. Three chairs were then placed in front of the curtain, in one of which Mr. K. took his seat, and invited any and all to examine for wires or other supposed means of deception. Several availed themselves of the privilege to examine, and reported that there was nothing to be found except what was apparent to all in the room. Mr. K. then invited a lady and gentleman to occupy the other two of the three chairs. Your correspondent and a gentleman unknown to her took the proffered seats. Mr. K. clasped my left arm with his two hands, while the other gentleman held my right wrist with his left hand, laying his right hand and armoutside of a shawl that was placed under the chins of the three, falling over their laps to the floor. Mr. K. requested quiet for a few moments, then a lady began playing upon the plane, and almost instantly a stir was heard among the instruments upon the table, keeping time to the music. This was followed by the ringing of the bells, the thrumming of guitar and tambourine, while gentle pattings and less gentle pushes and strokes were felt by the three persons upon their backs and chairs almost continuously. Soon the gultar was pressed with force between the gentle, man's chair and mine, and gently passed to his lap and played a simple air; then by request it came into my lan and played, and passing between the back's of the chairs, crept forward between Mr. K.'s and my own, coming into our laps successively and playing, then presented itself upon the floor, from beneath the shawl to the company, again creeping under the shawl and curtain, it appeared over the top of the latter and striking all three of us briskly upon the head, retired to the table. I may say that the hand-bells and tambourine were struck while in sight of the company above the curtain, and thrown over it to the floor with sufficient violence to command order and respectful attention. Soon after this, my chair was pulled in such a manner

lady and gentleman took seats beside Mr. K., and with bodies covered in the same way similar manifestations occurred, with the addition of the appearance of hands of various sizes and forms, which pinched and patted them about their necks and heads in full sight of the whole party. Three hands were visible nearly all the time, while four and more frequently appeared. A coat was held over the curtain and taken behind it, and soon one of the sleeves appeared with a hand projecting from it, and the question being put if it would write, and three raps being heard in response, a lady held on the top of the curtain a piece of paper upon a hard surface with a pencil, and the hand quietly took it and wrote. This was done for some four or five persons, and each writing was appropriate to the person who held the paper. An homense index finger came in sight, and pointing at John M. Spear, signified a wish for him to hold paper. He did so, and the following was written, the hand turning the paper when one side was covered: "Good, dear friend, we bless you for your good deeds. You will be helped. John M. is here. and we all love him. J." The whole of the signature was not easily made out, but Mr. S. belleves he knows the author. After finishing the writing, the hand reached forward and gently stroked Mr. S.'s face several times. It is impossible to put into words the intelligently significant movements of the hands and instruments. Nearly all in the room took the hands as they emerged from the sleeve, and their temperature and whole touch were that of a human hand,

It is to be understood that the whole performance was in good gas-light, with every reasonable opportunity for investigation, and to say that Mr. K., or other persons present, (excepting invisible ones,) performed the manifestations, is simply a violation of common sense. Whatever others may have seen or failed to see of Mr. K.'s mediumship, it is certain that many in Philadelphia will testify that it is the most gratifying and satisfactory of its kind,

There is certainly no need for public defense of such mediumship, if the people will avail themselves of the opportunity to see and decide for themselves. I have given but the barest outline of what occurred, but words so completely fail to describe the intelligence and power exhibited, which must be seen to be appreclated, that I forbear further statement.

Philadelphia, April 21. C. H. SPEAR, M. D.

New York and Brooklyn.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:
We had announced that Prof. Henry Kiddle would speak at our Conference on "The Salvation of the Soul," but owing to a severe illness confining him to his room he was unable to come, and as it was a subject that is inexhaustible, we concluded we would con-

his room he was unable to come; and as it was a subject that is inexhaustible, we concluded we would consider it ourselves.

Deacon D. M. Cole was the first speaker. He said, "What are we to be saved from? from all sorts of evils, of the physical, the moral and spiritual? When I was in the church and so much was said about being saved from a future hell, I said that if that was all that we were to be saved from we would not be saved. If a man is born blind he can never fully realize the glories and beauties of nature; so, if one's soul is dwarfed by prejudice, by bigotry, and a wrong conception of the soul's true unfoldment, we fall to comprehend what is meant by a true salvation. What is good to me, may not be good to another. One may say it is cold to-day, another may say it is delightful, and both speak the truth as in their souls. I saw, a day or two ago, at the ferry, two young girls, barefooted, and thinly clad, selling newspapers. My sympathy went out to them, but they were seemingly happy and joyous, and free from physical suffering. A professor in one of our, colleges was instructing a class in Physiology, and he asked them to find in the physical structure the soul, also a thought. They could not do it. We seed he effect of the thought in the incentive to action; so it is with the soul of man, apparently intangible, but still real, and its influence vast and incomprehensible. We dwell in the ideal, and according to your faith is accorded to you, and salvation is the perfection of the ideal. We are surrounded by forces that we do not comprehend. A spirit force surrounds us which is but dimly understood by us, and we must gain this knowledge by the law of correspondences. The Spiritualist stands alone in his belief, for he has no standard of authority, but is a God unto himself and for himself. The love of truth for the truth's sake, this is the only salvation—and salvation is the nearest that you can get to God." is the only salvation—and salvation is the nearest that you can get to God."

struction is the hearest that you can get to God."

Mrs. Dr. A. E. Cooley said: I came here to hear Prof. Kiddle, and have but a word to add: We first of all must make our physical bodies a fitting temple for the indwelling spirit—by lives of purity, by sacrifices for the good of others; and in doing this we are saved. Prof. A. T. Deane said: "For many years I have been interested in this problem of salvation, formerly having been a member of the Methodist Church, and I found in the Home Circle that we have held regularly for years in our home, a means of growth—for salvation from Ignorance and bringing hearer to us grand spiritual truths which, when truly understood and comprehended, become our Saviors."

J. Frank Baxter's evening lecture attracted a very large and appreciative audience. His subject was "The Position and Tendency of Spiritualistic and Liberal

omprehended, become our saviors,"

J. Frank Baxter's evening lecture attracted a very large and appreciative audience. His subject was "The Position and Tendency of Spiritualistic and Liberal Thought," He said: "We are living in a grand and eventfultime. To be living now is sublime, and we ought to be grateful that we are in such an age. Everydepartment of life feels the influence of spirit-force. In the short space of thirty-three years how much has been accomplished; how much we may expect in the next thirty years, and how little we really know of the spiritual ideas that are pervading the churches. The pews are honey combed with it, and the clergymen, receiving a breath of inspiration from the pews, are becoming baptized with this liberalizing spiritual influence." The speaker read copious extracts from recent utterances of prominent Orthodox divines in different parts of the country, showing that the religious world all unconsciously was becoming imbued with the Spiritual Philosophy, and from this array of testimony he concluded that we are now standing upon the threshold of a revolution, the grandest that the world had ever experienced. The results of Spiritualism in convincing men of the continuity of life have been greater than all the ages that have preceded it. It has elevated and released woman from a moral bondage; has broken the chains of millions of slaves; has destroyed dogmas and decaying creeds, and given men and women a broader freedom of the soul. Its silent force is beyond conception, and it will yetrevolutionize the social, political and religious thought of the age; it will destroy, but it will impould. Spiritualism says to Science, Come and see what we have to show you-something perfectly natural, but still in a certain sense superluman; and the scientist examines our facts and phenomena, and finds back of them all an individual conscious intelligence, demonstrating beyond a doubt the continued life of the spirit. We invite you to investigation, you will become firm believers.

Mr. Baxter

gate, men who think, and once on the threshold of investigation, you will become firm believers.

Mr. Baxter was entranced and said: "I see a beautiful group of children; should say that there were twenty-five of them, and they are laden with flowers from the immortal bowers;" and he was controlled to improvise a beautiful poem, typical of these happy children, and of their coming with their Easter offerings of flowers for their earthly friends and parents. He heard a great many names, among others. "Angie

children, and of their coming with their Easter olierings of flowers for their earthly friends and parents.
He heard a great many names, among others. "Angie
Howard," "Rosa," and "Dalsy," and he said the two
latter seemed to be showering daisles and beautiful
fragrant roses; and they said, "Tell them we are happy. We are happy,"

After Mr. Baxter had closed this part of the exerclses, on inquiry being made if any of the children
were recognized. Mr. Howard, who was present with
his wife, said, "We had a circle at our house this afternoon, and our children said if we would come to this
meeting to-night, they would try and make themselves
known." Mr. Howard was asked if Mr. Baxter had
any means of knowing this fact, and he said he had
never spoken to Mr. Baxter.

Among other names given and recognized, was that
of Dr. Israel G. Atwood, formerly of New York City,
who mentioned about being associated with Dr. Hallock and Charles Partridge at the spiritual meetings
formerly held at the Harvard Rooms in that city,
which he was in the habit of attending. Samuel B.
Leonard, 60 Greene avenue, was among others recognized.

Mr. Baxter's lectures are attracting large audiences

nized.
Mr. Baxter's lectures are attracting large audiences from a class of people that are not accustomed to attend spiritual meetings, and they find his lectures clear. In statement, logical in reasoning, and catholic in spirit. His public tests are absolutely convincing. Our next conference will be held Friday evening, April 29th, at Granada Hall, Myrtle avenue, near Gold street.

8. B. NICHOLS.

Cartier's Hall Meetings.

To the Editor of the Banner of Light:

We have been having very good conference nieetings each Sunday evening this month, but have suspended them for the month of May, so that we may listen to Mrs. Shepard-Lillle, who. will occupy our platform at Cartier's Hall, 23 East 14th street, morning and evening, the five Sundays of next month. Mr. J. T. Lillle will conduct the musical exercises. We are preparing for large audiences, as Mr. and Mrs. Lillle are very popular wherever they have been, and New Yorkers appreciate good singing as well as good speaking. All our meetings are well attended; the receipts for the past six months have been more than the expenses (leaving a burden for no one), and the series has been a success financially and otherwise.

ALFRED WELDON. To the Editor of the Banner of Light:

ALFRED WELDON.
23 East 14th street, New York City.

MODERN MIRACLES.

iome Investigations by an Old-School Physician into the Question, Have Miracles Ceased?

Special Correspondence of The Hartford Post.

New Your, Wednesday, April 13th.
A year or so ago I became much interested in the reports of wonderful cures effected by a plain, uneducated man, somewhere in Virginia, plain, uneducated man, somewhere in Virginia, without the use of any medicines, and, as the stories went, simply "by the laying on of hands."
One of the leading New York dailies sent a reporter to visit the man, who, after a careful investigation, confirmed the marvelous stories of the apparent miracles. The man himself claimed no miraculous power. He did not know, so he said, how the cures were brought about—the simply knew that a great many diseases yielded to his touch, or were removed by his yielded to his touch, or were removed by his gently rubbing the patient for a short time. Many of these cases were of long standing, and had been pronounced hopeless by the regular ohysicians.

physicians.

As a medical man myself, having devoted years of study and thought to the many phases of disease and its treatment, I was deeply interested in the stories of this obscure Virginian's power, and wished to visit him, and investigate for myself, but other engagements prevented, and I lost track of him for the time.

and I lost track of him for the time.

Recently a number of remarkable cases, somewhat of the same character, have come to my notice, which I have availed myself of the opportunity to investigate. While I sincerely desired to make an impartial investigation, I am not sure that my prejudices as an "Old-School" physician, accustomed to regard everything outside the "regular" profession as quackery, may not have influenced my mind somewhat against the modern miracle-workers. Certainly if this had been a murder trial I would have been rejected from the jury on account of prebeen rejected from the jury on account of pre-viously expressed opinions, but as it was not a behavior, and resolved, if possible, to get the truth, the whole truth, and nothing but the truth concerning these remarkable cases.

"There are more things in heaven and earth,

"There are more things in heaven and earth, Horatio, than are dreamed of in thy philosophy," must not be forgotten by any one who would conscientiously investigate the merits of new discoveries in the sciences—especially in

The first case that came to my notice was that of Col. Thomas A. Scott, late President of the Pennsylvania Railroad, the particulars of which I shall give further on in this letter. A Col. friend who was on intimate terms with Col. Scott, and knew all the particulars of his re-markable case, said to me a couple of months

ago:

"I tell you what it is, Dr. B., that cure of Col.
Tom Scott would have passed for a miracle in
Bible times. And why should n't we have miracles now as well as then?"

"I don't know," I answered, "unless, as Top-

sy would say, its cause we's so wicked."

I met this friend again the other day, in the corridors of the Fifth Avenue Hotel, in this

city.
"Come with me," he said, "and I'll intro-"Come with me," he said, "and I'll introduce you to the man who cured Col. Scott; and, if I'm not mistaken, I'll give you some nuts to crack that will keep your old fossilized 'regular' faculties busy the balance of your natural life."

"Where is he?" I inquired.

"His office is just around the corner, here—only four or five minutes' walk. Come on." And taking my arm we walked down Fifth avenue and turning the first corner, ascended the

only four or five minutes' walk. Come on."
And taking my arm we walked down Fifth avenue, and, turning the first corner, ascended the steps of a handsome brown stone front. My friend rang the door-bell, and we were ushered into a handsome parlor.

"Do n't introduce me as a doctor," I said; "it might be a little embarrassing."

"All right, just as you please," he replied.

"Several patients were awaiting their turn for examination. My friend stepped into the office-adjoining the parlor, and soon returned accompanied by the "miracle-worker." I was disappointed in his appearance. I had pictured to myself an elderly man, large, sedate, almost grim, in appearance, while here was a young man, not exceeding thirty-five, and looking even younger, weighing, I should think, about one hundred and thirty-five pounds, five feet eight inches in height, clean shaven, almost boyish looking face, high forchead and large head. He came forward with a quick, elastic step and a smile on his face.

"Dr. Flower, this is my friend, Mr. B. He has heard of some of your cures and wants to investigate. I would be glad if he could see you examine some of your patients."

Dr. Flower greeted me with a cordial grasp of the hand, and invited me into his office. He

examine some of your patients."
Dr. Flower greeted me with a cordial grasp of the hand, and invited me into his office. He called the patient whose turn came next—a middle aged, intelligent looking gentleman, pale and rather feeble looking.

"Mr. B.," said Dr. Flower to me, "please interrogate this gentleman carefully, and see if by any possibility I can know anything about his case. And I prefer that you shall make the examination on that point to your entire satisfaction, and not in my bresence." faction, and not in my presence."

I retired to the parlor with the gentleman, who assured me that Dr. Flower could not pos-

sibly have the slightest information about his

"He does not even know my name or resi-

dence," he said.

We returned to the office. Dr. Flower took the patient's hand, held it a short time in his own, and then commenced a diagnosis which to me, old physician as I am, was the most interesting and wonderful I ever heard. He never asked the patient a single question, but, on the contrary, specially instructed him not to say a word during the examination. He then went back to the commencement of the patient's troubles some years ago, and step by step came down to the present time, giving in detail a dedown to the present time, giving in detail a description of the man's symptoms and their various changes from time to time, and then describing minutely his present condition. In doing this he spoke not hesitatingly, as if in any doubt, but positively, clearly and distinctly, as if he knew every word he uttered to be correct beyond the shadow of a doubt.

"Mr. B.," said the doctor, turning to me, "you are here as an investigator, and I am glad you are; now do you wish to ask the patient any questions?"

"Only one, if you please. I would like to have him state whether your description of his

have him state whether your description of his case is entirely correct."

"I will answer on my honor," he said: "If Dr. Flower had seen me and examined me every day since the beginning of my troubles he could not have given a more correct description of my case." "Now, doctor," he continued, "the one important question with me is, can you cure

me?"
"No; I tell you frankly I cannot cure you,
But you "No; I tell you frankly I cannot cure you, and you can never be entirely cured. But you can be greatly relieved, and your life prolonged, no doubt, for many years. If I could have had your case a year or two earlier, you could have been restored to perfect health."

I could not help expressing my admiration of the doctor's honor and frankness in not holding out delusive hopes to his patient.

"It is a matter of honor with me," he replied, "always to tell my patients their true condition.

'always to tell my patients their true condition. I their cases are hopeless, they ought to know

carefully watched four other examinations after this, each of a different disease, and all with the same result. In every case the descriptions were minute in detail and entirely accurate, and in private interviews with the patients I was convinced that Dr. Flower could not pos-

sibly have had any previous knowledge of the I have a friend in this city who has for seven years been afflicted with a complication of trou-ples from which he has not been able to find redief. I knew that Dr. Flower had never seen this man, nor heard of him; and wishing to make a further test of his powers. I made an engagement to bring this friend to his office that evening, and did so. Dr. Flower asked not a single question of either of us, but taking my friend's hand, commenced at the beginning of

his troubles, and came down to the present time with as precise a description of the case in all its details as I could have given, having been familiar with it from the first, but differing from myself and other physicians as to the cause.

I noticed on the table a large number of letters, apparently from patients at a distance, and asked:

"Doctor, how do you manage to make examinations where a personal interview is impos-

"In such cases I ask a few leading questions by letter. I hardly know how it is myself, but it is a fact that in such examinations I have never yet made a single mistake."

Thus far my investigations had led me only to

the descriptions—or, in medical language, the diagnosis of diseases. While this was wonderful, I was more auxious to investigate for my-self the reported marvelous—so-called "mirac-ulous"—cures—which had been effected by Dr. Flower.

self the reported marvelous—so-called "miraculous"—cures—which had been effected by Dr. Flower.

If a leisure day in Philadelphia last week, I determined if possible to see Col. Scott myself, and interview him concerning his case, of which so much has been said. I called at the office of the great railroad king, but was disappointed to find him absent from the city. But I met in his office Mr. J. M. Kennedy, Sen., one of the directors of the Pennsylvania road, who was familiar with all the particulars of the case, and who gave me the facts as follows:

"It is well known," said Mr. Kennedy, "that for more than two years Col. Scott was badly paralyzed. Indeed, his left side was almost as dead as it ever will be. He placed himself under the treatment of some of the most eminent physicians of this country, but got little or no relief. Then he went to Europe, consulting and taking treatment of some of the most distinguished medical men of the Old World. He remained there nine months, and then returned home no better than when he left, and hopeless of being ever restored to health. I was acquainted with Dr. Flower, and had personal knowledge of some of the remarkable cures he had effected, and after a good deal of persuasion I induced Col. Scott to give him a trial."

"I never shall forget that first visit," continued Mr. Kennedy. "I accompanied Dr. Flower to Col. Scott's residence. The Colonel had very little hope of receiving any benefit from this new treatment. Dr. Flower took the paralyzed hand in his—a hand which Col. Scott had not been able to shut for more than two years, and which was cold and nearly dead. He held it a short time, and then said:

"Now, Col. Scott, shut your hand."

"Instantly the Colonel shut the hand, the

which was cold and nearly dead. He held it a short time, and then said:

"'Now, Col. Scott, shut your hand.'

"Instantly the Colonel shut the hand, the first time he had been able to do so for two years. Now some people may call that a miracle. Call it what you please. I was there and saw it, and the facts are exactly as I tell you. Col. Scott continued under Dr. Flower's treatment, and in less than six months was cured, and is now in the enjoyment of good health and as actively engaged in business as ever."

This was Mr. Kennedy's account of the cure of the great railroad king. He is one of the directors of the Pennsylvania Company, a leading business man of Philadelphia, and one whose statements can be implicitly relied on.

"Now, Dr. B.," said Mr. Kennedy, "as you are investigating these matters, let me give you some other cases, even more remarkable than

some other cases, even more remarkable than Col. Scott's. There was Jacob Coverdill, of Ger-Col. Scott's. There was Jacob Coverdill, of Germantown, who had not walked for four years. He was carried into Dr. Flower's office, and in thirty minutes walked out without using his crutches! Some people would call that a miracle. I don't; but I do call it a fact, and I leave you scientific gentlemen to account for it. Then there was the little son of Byron Woodward, one of our prominent lawyers, actually almost raised from the dead. Go and see Mr. Woodward, and get the facts of this remarkable case from him." rom him." I found Mr. Woodward in his office, and told

in the object of my call.

"Yes," he said, "it was an extraordinary case. My boy, eight years old, was taken sick the first of March with congestion of the lungs and brain. In a few days he sunk into a stupor from which nothing could arouse him. He was entirely unconscious and insensible, and continued so for some days. On the 10th of March tinued so for some days. On the 10th of March, at 10 o'clock in the morning, the attending physician, who is an eminent practitioner of this city, informed the family that there was no hope of the child's recovery, and that that af-ternoon he would call in consultation another physician, a professor in one of our medical col-leges. I then resolved to call in Dr. Flower, and did so. He frankly said the symptoms were and did so. He frankly said the symptoms were all unfavorable and generally considered to be fatal, but he would try and save him. In thirty-one minutes after Dr. Flower laid his hand on the boy's head his skin became moist; he was soon in a prefuse perspiration, and in a few minutes more the boy aroused as if awaking out of a natural sleep; all pain had left him, and, looking up, he said: "I feel well now, and would like something to eat." The attending physician and his friend, the professor, came at 4 o'clock in the afternoon, and were amazed to find the boy sitting up, playing with his toys. They knew nothing of Dr. Flower's visit, and confessed that they could give no explanation whatever of the remarkable change, and that they had never known a person to recover who was in the condition the boy was that morning. was in the condition the boy was that morning. And they do not yet know how the boy's life was saved. It seems to me like a miracle, and nothing less. And I could tell you of many other instances of Dr. Flower's wonderful pow-

other instances of Dr. Flower's wonderful pow-er over all kinds of diseases as remarkable as the cure of my boy."

This was Mr. Woodward's story. He is a gen-tleman of ability and education, a practical business man and a shrewd observer. He has carefully investigated these phenomena in many other cases hesides that of his son and he is other cases besides that of his son, and he is

other cases besides that of his son, and he is thoroughly convinced that there is some great power for the relief of suffering and cure of disease which is not understood by the regular medical profession, and which it is the duty of every honest physician to investigate.

That is my own opinion. I have spent a good deal of time in this investigation, and have given you in this letter only a few of the results. I have many other facts as interesting as any I have here given, which I may embody in another letter. Dr. Flower's office is at No. 5 West Twenty-Second street, New York, where I am sure any one who wishes honestly to investigate these phenomena will be well repaid for calling.

sure any one who wishes honestly to investigate these phenomena will be well repaid for calling. My own sole purpose is to arrive at the truth. An old school physician myself, I believe that that should be the true eclectic school, choosing that which is good from all sources, and ignoring nothing without investigation simply because it may be new and may seem strange or improbable.

M. D.

Vermont.

The Spiritualists of West Randolph are fitting up a fine hall for holding Spiritualist meetings in the future once in all for holding Spirituans, meeting, we weeks, on Saturday, April 30th, at 10 o'clock A. M., a meeting vill be held to organize a Society under the auspices of the state Association,

At 2 o'clock r. M. the hall will be dedicated by a fine inplintional discourse by Mrs. Paul, of Stowe, and spiritualpinttonal discourse by Mrs. Paul, of Stowe, and spiritual-site songs and hymns.
Meetings will be held on the following Sunday, May Ist, orenoon, afternoon and evening. Mrs. Lizzle Manchester, low. George Severance and Mrs. George Pratt are expected to be present both days and take part in the exercises. All cordially invited. Per order Committee.

Two Days' Heeting.

The Spiritualists of Morrisville, Vt., will hold a two days' meeting in Burke's Hall, Saturday and Sunday, May 7th and 8th, when they will dedicate their new hall to the causo of Spiritualism and the spirit-world.

Mrs. Fanny Davis Smith, Mrs. Emma M. Paul, and Mr. Joseph D. Silies, of Boston, Mass., and probably other speakers will be present. The occasion will be onlivened by choice selections from the Duxbury Glee Club.

Board at hotel one dollar per day. It is expected the rail-roads will extend the usual courtesies of return checks.

Per order of Committee.

Mass Convention.

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

South Woodstock, Vt. Per Order. Vermont State Spiritual Association.

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

Married:

In Boston, April 22d, by Rev. B. F. Bowles, Charles Chittenden to Katle P. Clark, both of Boston. In Auburn, N. Y., April 10th, 1891, by Rev. J. H. Harter, Mr. John H. Lillis and Miss Emma Storms, all of Auburn.

Lazy and dull feelings are sure precursors of sickness, which nothing but Hop Bitters will

The man who hanged himself died of his own free will and a cord.—Hawkeye.

"Come up hire," is what the striking laborer says.—Steubenville Herald.

Tight Supplement.

BOSTON, SATURDAY, APRIL 30, 1881.

Banner of Tight.

BOSTON, SATURDAY, APRIL 30, 1881.

Grand Double Anniversary Celebration in San Francisco, Cal.: In Charter Oak Hall March 31st, and in Ixora Hall April 2d and 3d; An Unexampled Pentecostal Revival; Overflowing Audiences and Unbounded

[Reported for the Banner of Light.]

The Spiritualists of the Pacific coast united with one accord to celebrate the Thirty-Third Anniversary of the recognition of intelligent direction from the thither shore of life, by raps or outward signs heard at Hydesville in 1848.

Two sessions were held March 31st at Charter Oak Hall, and were presided over by Mrs. Ada Hoyt Foye, who announced that both afternoon and evening meetings were opened free to all, without money and without price, in obedience to the express desire of her spirit guides, who were anxious that rich and poor should meet together on this occasion to offer up praises and thanksgiving to the infinite and holy God, who is the maker of us all.

The hall was testefully decorated with America

The hall was tastefully decorated with American flags festooned around the walls; arches of calla lilies and green running vines were arranged with large floral letters of "Welcome" in flowers—each letter of a separate color; and beds of many varieties of roses, in the greatest

abundance, were also displayed.

At 2 P. M. Mrs. Foye, who always presides with great dignity and good-natured firmness, announced that ten-minute addresses were hoped for from the speakers; she earnestly desired that all present, both in the spirit and in the flesh, might unite with one accord at this time and place, in order that the Holy Spirit and true Comforter from above might be and abide in our midst.

abide in our midst.

All then united in singing "Nearer, my God, to Thee"; after which Rev. Mr. Parker, a Universalist elergyman and faithful Spiritualist,

versalist clergyman and faithful Spiritualist, opened the exercises with prayer, invoking an appropriate blessing on our efforts, and returning grateful thanks for the many blessings and constant onward progress of the past year.

Mrs. Miller, speaking under influence, then said: All above and below join in celebrating this Thirty-third Anniversary of the proclamation of a great truth, highly important to human progress. It shows mankind that God is no respecter of worldly possessions, but that all stand before Him—whose all things are—as brothers and sisters; all, in every station or condition of existence, are equally His children, equal in ultimate possibilities; all destined to progress through spirit-spheres surrounding the world, upon whose earth-surface they acquire while in the flesh those habits and qualities which they invariably take with them, as their spiritual outfit, on the voyage of individual experience over the broad areas of a mathematically and preduced to proper the progress of preall experience over the broad areas of a mathe-matically and mechanically perfect sea of pro-gress, each successive stage of which is only un-veiled as we advance.

She reported seeing by clairvoyant vision our

She reported seeing by clairvoyant vision our hall beautifully decorated with masses of tastefully arranged garlands of choice spirit flowers, and an immense assembly of spirits from circles and spheres above, extending in long vistas, around and present with us—come to join with us to celebrate this Anniversary; bringing to the earth-plane spiritual gifts of greater strength; attracted by our earnest desires and the many beautiful mediumistic spirits developing in our midst; willing to devote their time and utmost efforts, in obedience to the Divine will, communicated through his angel messengers and faithful spirits, to shaping the destinies of a complished, not done before? We answer complished, not done before? We answer mainly: Mortals have learned to interpret outmong revival in human faith. Wisdom is indeed coming from babes and sucklings yet unborn, that mankind may realize how all are children of one God, and rejoice in being joint-heirs to a glorious life of immortality beyond

heirs to a glorious life of immortality beyond Rev. Mr. Parker then made a brief address. calling the present a greater dispensation of knowledge than of faith. Facts of spirit communication, now distinctively manifest, began on earth long ages since. They are now given in the will of God, to promote the increase of general knowledge for the everlasting welfare of mankind. Free-will is a divine gift of God to man; by its exercise all may seek, and find, and believe; or refuse to entertain the truth. Ignorance, fear, and torturing doubt, are now awak-ening mankind, who should ever bear in mind that all power is given from above. Paul of Tarsus, the great apostle to the Gentiles or Greeks, whose eloquence was of a high order, saw on the road to Damascus a bright spirit, whose intensely pure light blinded his earthly vision for a time; and in answer to his question, "Who art thou?" he heard a spirit-voice, saying, "I am Jesus of Nazareth, whom thou persecutest." When Paul, speaking by inspiration, counselled all to remain on shipboard, all were saved by obedience to angelic wisdom. When the iron bars of Peter's prison were moved aside, in answer to prayer, the power of the spirit bedame a recognized fact of man's experience in the flesh. Who can deny the effects of prayer? Paul therefore said, "We know that prayer? Paul therefore said, "We know that if our earthly tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We have no permanent abiding-place here, being only sojourners passing on to higher planes of future usefulness. We remember with satisfaction that while the blind and ignorant may talk conjuct Spiritualism and its philosophy. They against Spiritualism and its philosophy, they cannot pray against it successfully. He closed by asserting his belief in the efficacy of prayer, when offered in simplicity and in truth, and urged all to manifest to the world the excellence of our philosophy by good works to their

follow-creatures.

Mrs. M. J. Hendee, under control, then said:
This is the thirty-third anniversary of the day
when little children first discovered intelligence
in little tiny raps, disclosing proof in our age of
the world that intelligent beings, invisible to us,
are living around us. It is no mythical story,
half-buried in the dust of ages. We assume
nothing that does not come honestly to us.
We cherish our knowledge, and would preserve
its truth when our reason proclaims it wise. We cherish our knowledge, and would preserve its truth when our reason proclaims it wise. We know a spirit-world surrounds earth, teeming with life, beautiful and sacred as any spot most hallowed in earth memories. All may investigate their future homes, to which the incense of every earthly flower, as well as every kind thought, and action, rises. Death is a simple change, transferring all in their appointed time, by regular advancement in a perfect ed time, by regular advancement in a perfect system of wise progression.

shown in our lives. Then shall we enlighten those in darkness, and our light well displayed, shall bear abundant testimony to unbelieving souls, whether on earth or in lower spheres of the spirit-world; and its gentle influence illumine and minister to those yet unwilling to tread or believe in ways of pleasantness and paths of

After singing "Sweet By-and-By," Hon. War-After singing "Sweet By. and-By," Hon, War-ren Chase, State Senator, said that thirty-three years ago he discussed publicly with clergy-men in defense of Andrew Jackson Davis's. "Divine Revelations." Since then he had con-tinued a proclaimer of the glad tidings of this new dispensation of light to mankind from higher sources. Since then he had enjoyed al-most daily intercourse with friends in spirit most daily intercourse with friends in spirit spheres, by whom he was assured that life beyond the veil is as real to spirits as our present form of life is to us. For thirty-three years friends have been rapping at our doors and angel visitors have been admitted to sweet converse in thousands of hearts and homes; while setablished churches subscript to appular friends have been rapping at our doors and angel visitors have been admitted to sweet converse in thousands of hearts and homes; while established churches, subservient to popular will, have refused them asylum; and when people were an hungered, refused them good spiritual food, because the sectarian trade-mark was not affixed to it. Truth is its own interpreter, and cannot be suppressed. Firm as a rock this truth shall stand, when earth and stars shall waste away. How marked the correspondence of design between the ancient records of the earth-life of Jesus and the inauguration of the present comforting phenomena of the Holy Spirit, long promised and now manifest to the children of men. Both spread from small beginnings among the obscure classes, and mark important eras in the history of our earth, whose inhabitants will be regenerated whenever spirit triumphs over opposition of souls obscured from higher influences and purest light, now resisting, with obstinate self-will, from behind thickly enfolding masses of matter. Let all Spiritualists bear faithful testimony of this sublime truth, letting their light shine before men—never lesitating to proclaim to all, "I am a Spiritualist," and ever aim to show our faith by good works.

Mrs. Stephens, a sister of E. V. Wilson, lately passed over, then spoke under his control, saying that the grand and glorious spirit of Thomas Paine—whose words uttered as the voice of Hberty, were penned through such inspiration as to day permeates vast numbers of people from palaces to hovels—had come to meet with us. We have come from a higher stage of immortal life, to greet you and to declare to you immortality. We declare to you that life is eternal, and as every atom is necessary to the proper balance of every other, nothing is or can be lost. 'The seeds of all occurrences in your earth-life are planted in spirit-realm. Let the secret thoughts, words and deeds of your head, heart and hand be pure, that your spirit may be clad in bright and spotless raiment. While cele brating s

in New York he would return to San Francisco, and continue with us at our festival.

Mrs. Foye then spoke of the prophecy made at our last anniversary, which she communicated to his sister, that before another year passed away E. V. Wilson would be called to spirit-land.

pret clearly the signs and signals of phenomena they witnessed. All should willingly rejoice to use their powers in benefiting and elevating their fellow-creatures. He then related three visions that came to him. He saw two trees: one grew vigorously, throwing out new and flourishing branches; the other, lacking the vitalizing sap, passed to decay. The first, he was told, typified Spiritualism; and the other symbolized old forms in the rigidity of approaching dissolution. The second vision told of the rescue of despised and rejected truth, from that darkness into which it was cast, at the botton of a well. In the third vision he was shown that conflict between all engaged in human advancement must cease. Science, Spiritualism, and Religion now appeared to him as three links in one harmonious chain, binding and supporting all, as necessary parts of a complete sequence. The process of assimilation, begun in quence. The process of assimilation, begun in 1848, will advance rapidly from 1881, and true human progress will move onward with rapid strides. Between Spiritualism as an upper and Materialism as a nether mill-stone, sectarian creeds and outward forms are being ground to

powder.

Miss Clara Mayo spoke through the control of
John Babcock, a spirit communicating for many
spirits present: We celebrate this day on the
other side by uniting all our forces to communicate through the earth atmosphere, and testif to friends in the flesh of the soul's immortality to friends in the flesh of the soul's immortality. How sublime and potential to men is the day we unite to celebrate. Many mortals in your world repel goodystanding in darkness, because they have classed religious sectarianism among past superstitions, and lack moral courage to investigate further. We greet you in the name of all spirits who have communicated to you the past year. Gain a lesson from these exercises, and from every true and pure thought that comes to your minds this day. Spread the truth on earth and become better fitted for that home which awaits you all beyond the river. Be ye ever ready, patiently awaiting the approach to free your spirit from mortal flesh; for proach to free your spirit from mortal flesh; for through natural causes the change you wrongly call death must come in turn to all, and your call death must come in turn to all, and your spirit-friends may be unable to warn you that the silver cord is loosening, before it is cut by the great reaper. Mighty truths are being taught. Live well to-day that you may live well hereafter. Ever remember that your thoughts ascend noiselessly, and angels listen to hear your prayers, and join to unite their aid in conducting your feeble efforts to Him who rules heaven and earth, and answers prayer according to the highest wisdom and with perfect love. Cultivate those holy aspirations that give to all the heavenly graces known as love, truth and charity.

we meet to commemorate the opening of spiritual eyes and senses among children in the flesh, in our generation; enabling them to see angel forces bow down from heavens most high, to blend their sweet influence with the least among God's children, in remembrance of the words of the Blessed One, who said: Inasmuch as ye did it unto the least of these, ye did it unto me, and if unto me, to God, the Influite Father, whose Son and Messiah I am.

A mother's love for her babe shows us the strength of parental ties, teaching us to be confiding in a parental care, ever ready to assist us in bearing our burdens. As we assist one another to avoid sorrow and increase our joys; then shall the aura that surrounds each individual be as perfume enclosing the flowers of the field, an offering sweet and acceptable before Him who gave us all, that by wisdom we might fearn to use all things aright. Let our best proofs of divine, angelic and spirit-influence be d charity. William Emmette Coleman then said: Sta-

spirit is a nervous lesion. Tyndall calls it "intellectual prostitution of a peculiar, unknown power"; while Prof. Bain describes it as "an undiscovered force in nature," and Thomas Carlyle called it "the liturgy of dead-sea apes." Now if spirit is all this, it surpasses in wonder anything yet known, and may well repay careful scientific investigation. If these definitions appear true to scientists, electricity ranks synonymously with fraud, and magnetism with catalepsy and intellectual prostitution. These wild efforts to force acceptable definitions, agreeable to the monstrous self-will of blind conceit, but reveal the shallow insight of earth's most learned materialists and popular idols of limited wisdom. As Spiritualists, we simply say the power is intelligent, self-conscious, claiming to communicate the work of disembodled human spirits. The power urges upon us truth, hence its works tend to truth and not to error. to error.

Mrs. Lewis then said, under control: As you observe the birthdays of your loved ones, and greet them with loving gifts, so your spirit friends greet you with glad rejoioings. As workers of the past we return to thank you, and express deep greatings that you are still and express deep gratitude that you are still carrying on the great object of our lives. We carrying on the great object of our lives. We understand you are to have greater gifts and powers bestowed on you as the present work goes on. Science is already called upon to leave the exclusive realm of matter, to explore Spiritualism honestly. Many will have their eyes opened to see the loved ones as they come and go through the open door. As you listen the voice is calling you to a higher seat at the spiritual feast. The future will, unroll its scroll of knowledge from an infinite source, as the past has already done, and raps shall come, and instruction reach each household, and angelic spirits shall sup with those whose come, and instruction reach each household, and angelic spirits shall sup with those whose circle of peace and harmony is unbroken. Many shall be united in one living band, some above and some below: many circles joined in a glorious work; all laboring, because life is immortal, and love knows no high nor low, as mortals judge their earthly station.

judge their earthly station.

Mr. C. M. Plumb then said: Modern Spiritualism is a child of vigorous growth and astonishing progress. Its teachings are in perfect harmony with the life and example of Jesus. It is not a human child, but a welcome visitor from the world beyond. We have no authority over it. Our soul recognizes its guest, as we demonstrate our worthiness to receive and entertain so great a gift from the All-Wise Father, conveyed to us through his holy angels. We cannot condemn those without our light. ther, conveyed to us through his holy angels. We cannot condemn those without our light, who, walking in darkness, seek truly and faithfully to walk honestly and well. They do well, but the enlightened Spiritualist should pass them in the race. Both are loyal to principle, but absolute knowledge exceeds faith.

In days now passing away the true disciple of Spiritualism has accountered truly measures.

Spiritualism has encountered trials unnecessarily vexatious, amid a toilsome life. We are accustomed to misrepresentation and slander; and often are compelled to hear ignorant disand often are compelled to hear ignorant disputants attempt impeachment of our angel guardians, and spirit guides, and friends. How poorly do our efforts compare with early Christian martyrs, who were cheerful amid pain, and confident in despair. All truth is equally valuable, equally old, and all is ever new. Things are valued according to our necessities. Men exchange gold for wheat; diamonds for sparkling water; and offer their kingdom for a horse in days of greatest need. All are happier, more kind and loving for the known aid of spirit-power, whose modern advent we exult in. It is not a servant for our use, but a teacher to be obeyed. Individuals may have only the knowledge of a limited advance, but from large bands of harmoniously united higher spirits, great truth proceeds.

nary ends. Turn to the spirit-world in simplicity and in truth for guidance and support. Its denizens possess organizations of intercommunication far exceeding our telegraphs, telephones, or fire-alarm systems, adjusted to aid and protect the sufferers upon earth. Each hu-man heart is the watch-tower of a telegraph office, where an instrument of good to all may be sought, and should be found. When human actions sound automatic alarms, help comes to quicker than vibrations to the answering

Dell.

Absolve your hearts from selfishness, placing yourselves under guidance of higher spirits. What spirits often lack is ability to make us at all times conscious of what they desire us to do. Our self-will resists their power. Their love is indeed a great power, when bestowed with a blessing; but they are at times forced to remain blessing; but they are at times forced to remain silent witnesses, to simply observe with com-passion the narrow limits of our appreciation. Our lives present problems full of peculiar in-terest to the spirit-world. Experiences of earth-life become implements of instruction. All things have their origin and control in spirit. We are powerless to wipe from our minds any form of experience, not excepting the most ele-mentary forms of instruction. Spiritualism is no special boon to any organization for personal use. Its ends and aims are wider and more far-reaching than any selfish gratification. Its revelations are not limited to a monopoly of favored recipients. This gospel is not addressed to a select few of the very intelligent and highly cultivated, or to a conceited set of opinionated autocrats, but to rich and poor alike. Its prin-ciples involve the soul's eternal happiness, and are a transcendent revelation, addressed to spiritual faculties, which all who seek in simplicity and in truth will surely find.

Miss Sophie Aitkin then played, while the congregation sang, "Shall we Gather at the River?"

River?"
Mrs. Scales then spoke, controlled by the influence of Mrs. Hattie J. French, a spirit medium, who passed over last year: Across the boundary line I stand to add my word in honor of the day we celebrate. How glorious the truth that we live in spirit-life beyond the portal called the grave, where the fiesh crumbles to dust, but the spirit lives on unharmed, beautified and improved. Do all the work required of you by the All-Father, if you would be Spiritualists in truth, as you are in name. It matters not what creed. as you are in name. It matters not what creed you have subscribed to; all in every denomina-tion may thank God that angels return to earth to bring you blessings from spirit sources. Investigate honestly. Men who aim to do all else honestly too often approach these investigations with deceit in their hearts. If you do your work faithfully the hand of the All-Father will guide you, and angels will congregate their forces around you to assist in drawing people of every nation upon earth to higher conditions, pre-pared as a divine gift to humanity, awaiting our

pared as a divine gut to humanity, awaiting our tardy acceptance.

Mrs. R. A. Robinson then recited an original poem entitled, "Do Spirits Return?" She spoke of mortals who heard their loved departed call them through spirit manifestations, which they were loath to listen to or receive, dreading to interfere with creeds from which clerical advisers forbade them to depart. Willing spirits give of their strength and navar what you craye visers forbade them to depart. Willing spirits give of their strength and power what you crave in your trial-hour. Bid your doubts be still. They are ever at your side when called; let them enter as best they can, instead of dictating how they shall come. Spirits are grand sparks of light, showing brighter as they advance higher. When mind is quiet, soul communes with spirit. There can be a children. can be no oblivion. Go to Nature; study her transformations, and learn the laws that govern a spirit's return. "All are but parts of one stupendous whole." Through spirit influence, di-

rected by the word of God, and acting in his will, the principles of nature are outwrought.

Mr. Mead then remarked that Science was first heard of in the far East, and has since Mr. Mead then remarked that Science was first heard of in the far East, and has since traveled westward with the march of empire. Modern Spiritualism is a science, seemingly moving in accord with a law of nature. Advanced spirits must be better than mortals in the flesh. They cannot be worse, as we are told no spirit, however dark, can retrograde after leaving the body of flesh. Early and sacred history assures us that spirits of the departed have returned and prophesied certain facts that came to pass. The spirit of Samuel prophesied to Saul through the woman of Endor the downfall of his kingdom, which history declares soon followed. Amid Belshazzar's royal revels, spirits wrote his destiny upon his palace walls. The mass of his subjects were oppressed with chains, and his kingdom fell by divine command for the rellef of humanity. Notwithstanding we glory over our republic, the masses are ground down by overpowering selfishness, and equal rights are not respected as they should be and as all hope and believe they finally will be. Aiming to escape the perils of infancy, let us avoid license and pursue intelligent liberty.

Mr. R. A. Robinson then said: Twenty-seven years ago I sought for a knowledge of immortality. The receipt of that knowledge made me a Spiritualist. Spiritualism teaches that progress is continuous, by advances without intermission. The next stage of existence continues from ex-

Spiritualist. Spiritualism tenches that progress is continuous, by advances without intermission. The next stage of existence continues from exactly where we leave off this. Those who waste time and opportunities, groveling in darkness here, find themselves still in darkness there. Endeavors to benefit humanity stimulate us to advance. Spirits will help us, but none are permitted to do our work. All have a mission, which they must work out themselves assisted by they must work out themselves, assisted by guidance when properly asked for. Mrs. Aitkin then spoke, under control: "There

is no death; what seems so is transition." The cold air of sophistry may seek to chill your enthusiasm in our good work, but we will help and sustain you in what is proper for you to undertake. Turning toward Mrs. Foye she said: Do not think you are to lay down your mantle, dear sister; you will have fresh strength

mantle, dear sister: you will have fresh strength and new forces added to powers already entrusted you. These are talents to be employed for great good to the human brotherhood of needy and suffering humanity.

Mrs. Meyer then spoke in broad Scotch dialect, under control of a Highland lassie: "I come to add my mickle o' wisdom to the muckle o' truth given you this day." She continued, stating that the returning spirits felt a great inspiration of love for all who gathered here on stating that the returning spirits felt a great inspiration of love for all who gathered here on this occasion to receive food from the spirit-world. Not every one was litted to receive it; but each should accept it according to his necessities. During the past year mediums had improved, and gained greater spiritual growth and beauty. Thousands of spirits attended as silent watchers—all sending to those in attendance the breezes of heavenly love.

The exercises then adjourned until 7:30 p. m.

The exercises then adjourned until 7:30 P. M. Evening Exercises.—Mrs. Ada Foye presided. The hall was packed to its utmost, and nearly a thousand were unable to gain admission. The audience sang, "Nearer, my God, to Thee," after which Mr. Thomas Gales Forster deliy-

after which Mr. Thomas Gales Forster delivered, extemporaneously, the anniversary address, of which the following is a digest:

When Hon. Warren Chase, now one of your State Senators, present here this evening, and he who now addresses you, commenced as pioneers to advocate the great truths of Spiritualism, there could scarcely be found as many Spiritualists in the United States of America as are in this hall to-night; and now they number fully nine million of carnest believers. We fully nine million of earnest believers. We have begun the advent of the grandest period in all the ages. Through the agency of God's blessed raps we have entered upon the communion between the angel world and mortals munion between the angel world and mortals in the flesh. During the past year we have lost three gifted instructors in our spiritual school: The loving and generous E. V. Wilson; the genial and gifted David Densmore; and the clear reasoner and gifted writer, Epes Sargent; three able workers gone to their guerdon in the skies. Whatever their hearts found to do their hands did with all their might. There is no waning of interest in this movement, for as old pioneers depart, new laborers are being trained by spirit hands to supply their places in our by spirit hands to supply their places in our midst. Farewell in mortal ranks, ye grand old eagles, gone before to perch in celestial cyries, beyond the limits of our unaided vision! Thirty-three years ago the clock of eternity struck the hour when earth was to receive a

struck the nour when earth was to receive a crowning blessing; a scene unexpectedly enacted, a result gladly received and widely disseminated. Many bright angels then knew what a movement was thus outwardly begun; what a movement was thus offewardy begun; but few dwellers upon earth realized what results were appointed to follow raps, destined to sound as tiny echoes of sublime truths, ringing grandly forth from among the architraves of celestial realms. The seer of Poughkeepsie prophesied such an event, but to him the time was unknown. Truth, in its approach to human winds is always circle and was truthtious.

was unknown. Truth, in its approach to human minds, is always simple and unostentatious. He then gave a brief resume of the discovery at Hydesville, when an honest, old-style Methodist family, without gewgaws, or personal vanity, were surprised by a new experience, which marks an event in history. For more than a month the attention of two daughters, Margaretta and Katie Fox, had been constantly attracted, and the family frightened, by unusual noises about their house. The elder members noises about their house. The elder members counselled trying to sleep, and efforts to pay no attention to the constant raps so distinctly heard. Little Katie, in childlike simplicity, looked upon them as amusing. On the night of March 31st, 1848, while her parents were at prayer in another room, sho sat up in bed and began to talk to the raps. Holding up her fingers in the dark, she asked how many she held gers in the dark, she asked how many she held up. An equal number of raps answered correctly. She first said: "If you can hear me, rap twice;" and two raps answered. She arose and called her mother, saying: "It can both hear and see." Soon letters of the alphabet were pointed at, and selected by raps, and messages spelled out. The little child's simple explanation, remains engraved. clamation remains engraved as a momentous

clamation remains engraved as a momentous text to prompt discourses for ages yet unborn. For the first time these sounds were recognized as indicating intelligence. From this humble beginning communication was established and a system of delicately adjusted modern spiritual signals began which involves the hones of humanity and destining of the unihopes of humanity and destinies of the universe. These outward signs were soon followed by other and different classes of mediumship down to those of to day, corresponding to the various requirements of diverse minds.

Various requirements of diverse minds.

The phenomenal soon spread from Atlantic to Pacific. Fifteen years ago he knew the President of this meeting, then Miss Ada Hoyt, where, as a centre of attraction, she was surrounded by some of the best and wisest men of our country. In interest no one had surpassed her, and to-day she faithfully continues her glorious mission. Two years ago the speaker celebrated this anniversary in London, on the platform with KatletFox. In the ancient the platform with Katie Fox. In the ancient city of Rome raps were heard by him in sight of the Vatican, and he fancied he could almost see the venerable dome of St. Peter's tremble with agitation as they sounded.

These God given raps are still ringing out on the anvil of time; for angels are sustaining you and truth is your anchor. Modern phenomena result in disturbing old grooves of thought, and opening new channels in physical knowledge, leading to an open door whose threshold opens up a higher science of the soul. Man's possi-bilities of existence, his social relations, those of governments and of their heads, are all open or governments and of their heads, are all open for review, as parts of the grand inquiry. Thus Spiritualism forces its influence upon human minds. Believers and non-believers alike are forced into investigation. The present age has a wider area of spiritual belief than any that has preceded it. Spiritu-al perceptions, aided by science, have revealed

it, and a growing appetite of the soul craves wider and higher knowledge of hidden things. Through its influence the soul of the race is outgrowing the subserviency of creeds. Its mission is to lift truth out of the mire of dogmatism, and to establish it in human hearts. It teaches a higher appreciation of all the glories of Nature, with a truer sense of Nature's God. How insufficient are the rigid organizations of How insufficient are the rigid organizations of strict sectarians to admit of spiritual growth! how incompetent to satisfy the demands of earnest searchers after truth! Affectional longings of the soul attract many to avail of this loving truth; yet Spiritualism is more than a simple appeal to the affections. Although a subject ridiculed by the press, an object of the clergy's anathema, and scoffed at by opinionated scientists from fear of social ostracism, it alone can combine, satisfactorily to the undered scientists from fear of social ostracism, it alone can combine, satisfactorily to the understanding of mankind, the great truths of philosophy, science and religion. Its mighty march has fairly commenced, and its spreading growth will correct the sources of great political, social and religious imperfections. It is a glorious boon, given by a kind Father to his dependent children. The radiance of its glory shall wax beyond human description or understanding. It sets in motion currents of knowledge from above, which flow noiselessly into human souls. It opens a boundless plain of mental activity.

The facts established by these tiny raps are

mental activity.

The facts established by these tiny raps are unprecedented in modern history. That some of Spiritualism's early efforts and surroundings have at times given rise to ridicule, none can have at times given rise to ridicule, none can deny; but its proper investigation claims reverence from human hearts, for all will find it an incentive to human virtues. It has taken hold of man's highest nature, and becomes an essential part of his wholeness. The higher traits of thought, action, self-denial and faith are more grand than all the beauties of physical nature. These higher qualities of man's inner nature are dearly parted with when bartered for transitory acquisitions inflating to worldly pride and personal vanity. Wisdom is better than rubies. Knowledge is beyond art. Nothing can mar a divine revelation. All themes of public thought are alike subject to human praise and ignorant ridicule, according to the individual ignorant ridicule, according to the individual light within each observer's soul. Condemnation without sufficient examination characterizes inmight within each observer soul. Condemnation without sufficient examination characterizes investigators who choose their familiar darkness after new light has come into the world. If Spiritualism occasionally produces a fanatic, what belief has not done the same with some temperaments. In behalf of Spiritualism, I can truly say that in my belief if martyrs to the cause were called for this land would produce them. This faith was established through the longings of the human heart, whose pure love is as eternal as the everlasting duration of the Infinite.

Objective philosophy and material science demand of Spiritualism submission to their technical formulas, thinking their limited rule can measure its weight and extent. It can satisfy every test, but must be judged of as a whole by its accumulated records more than by isolated facts. Many homes have evidence of the perpetuity of individual progress hereafter. Many millions of human hearts are rejoicing to-night. Jests said his disciples had what the world could neither give now take away. Easts centuring

Jesus said his disciples had what the world could neither give nor take away. Facts occurring to-day, and those accompanying the Christian ora, bear striking analogies. The present influx of the holy spirit and the teachings of Modern Spiritualism are to those of the New Testament somewhat similar in relation as are those of the New testament somewhat similar in relation as are those of the New Testament. New to the Old Hebrew Testament. Each appears wisely adapted to the condition of knowledge in its own age. Jesus alluded to many things edge in its own age. Jesus alluded to many things to be hereafter revealed. Now that ancient faith is being swallowed up in modern knowledge, much former speculation becomes established fact. The human edicts of ecclesiastical dictators have ceased to force the thought of the age through prescribed channels. People have ceased to rely on imperfect creeds and ceremonial forms, preferring a faith founded on personal knowledge of the infallibility of infinite law and perfect love that casteth out fear. Religious organizations cling tenaciously to a past faith, while many among their members have silently laid aside that faith, replacing it by the present fruition of promised knowledge, for faith ends in sight. Spiritualism comes as a true savior to advance and sustain true religion, true savier to advance and sustain true religion. which, viewed aright, is a moral progressive science. It establishes our belief in the immortality and divinity of human souls upon a firm and indisputable foundation.

indisputable foundation.

All raps and spiritual communications are in perfect accord with fixed laws of nature, employed by a wise intelligence, within the domain of natural demonstration. They have a supermundane origin, but nature admits no supernatural. God's will is the law of nature, and its careful study coincides with the teachings of angels. All things are resolvable, except the human soul, which is a spark, or direct procedure, from the Infinite Intelligence of the All-Father. Man revels in the consciousness of an Father. Man revels in the consciousness of an individual immortality. Matter, in its mineral, vegetable and animal kingdoms, is perpetually aspiring by refinement to greater purity and

consequent spirituality.

That Spiritualism will find universal acceptance in the near future, is sound prophetic judgment. It establishes the common father-hood of God, the motherhood of nature, the brotherhood of man. Its spirit is love; it has no creeds, and no ecclesiastical authorizations, but holds certain tenets of general truths, at all times subject to higher revealments of law,

now imperfectly learned and understood:
1. Spiritualism teaches that the soul is the 1. Spiritualism teaches that the sout is the real man, and the external flesh is a material covering for use and instruction while on carth. When at the change called death its particles are disassociated by decay and dissolution, the soul, or real man, lives on in a spiritual body, gradually developed, according to the character of his earth-life within the body of flesh.

2. Spiritualism teaches of a spirit world, composed of substances, forms, and objects, as tangible to the senses and uses of the spiritual man as are material things on earth to physi-

3. The spiritual world surrounds and interpenetrates this our earth's atmosphere, and is allied to earth, as soul to spirit and to flesh.

4. Intercourse between souls, in the worlds of

4. Intercourse between souls, in the worlds of spirit and of matter, is established by consent and gift of higher powers.

5. Eternal progress is a normal condition of the hufnan soul. All is dependent on divine law and proper individual effort.

6. God is ever present, and communicates instantly with every part of His Infinite Whole. All beings on earth have certain continuous relations with angelic life.

7. Its fundamental principle is that God is

7. Its fundamental principle is that God is the soul of the universe; and its fundamental effort is to reform and elevate human life on arth by the experience and agency of new

Spiritualism underlies and overtops all human interests and hopes, and answers the all-important question which has agitated Christendom for eighteen hundred years, to the satisfaction of hundred years, the satisfaction of hundred years are satisfaction of hundred years, the satisfaction of hundred years are satisfaction of hundred years, the satisfaction of hundred years are satisfaction of hundred years, the satisfaction of hundred years are satisfaction of hundred years and hundred years are satisfaction of hundred faction of human senses in our day: "If a man die, shall he live again?" It is answered definitely and affirmatively for both saint and sinner. It reveals the golden cord that unites spiritual with material forms, usually loosened by infirmity, ere it is broken by death. Some golden cord has been loosed and broken in every home. We know that human hearts were not joined to be ruthlessly torn as under. Death is no longer the grim monster, with cold bony arms; nor does an angry God consign unbaptized infants to eternal darkness in an unknown realm. The darkest spirit may, and eventually must, progress to higher light. Our dear departed are no longer in an undiscovered country, from whose bourne no traveler returns. It is only unknown to the blind who will not

The raps came, and like many others, your speaker was born again under their blessed in-

Relics of ignorance from the dark ges have been demonstrated to be human as-umption. Knowledge from angelic sources omes to us through the agency of raps, teachcomes to us through the agency of raps, teaching mortals that death is not an angry messenger from a vindictive God, but a beneficent augel, acting in strict accord with God's holy will, which is natural law,) seeking in the exorelse of higher wisdom to comfort and to bless. vacant seats are not altogether tenantless. Death, the pale angel of organic law, gathers violets from homes of earth to better grow when gently transplanted under fairer and brighter spiritual skies, where man shall live forever. The death angel is transformed to a messenger of love. Such knowledge is communicated as well-known experience, through mediumistic ercises, wh natures. Never have I known a city having so glad to do, many mediums as San Francisco. God bless Hon. Walter.

What has the California Legislature done? Its laws were invoked to compel the trial of a magnetic healer, J. D. McLennan, for practicing medicine without a diploma. Such is the rapacious bitterness of some narrow-minded professional men, that with existing laws, they would arrest Jesus the Messiah and all his

would arrest Jesus the Messiah and all his Apostles, and bring them before our Police Court, if they dared renew the sight of a blind man, heal the sick or lame, or rescue the dying, without first obtaining their diploma. Your physicians are monopolists at heart.

John Wesley and Charles Wesley were Spiritualists, and Mrs. Wesley also. Mrs. Fletcher, wife of their associate, was accustomed to become entranced, and they received messages which the whole Methodist church believed—why should not we? It is to be feared that Or.

which the whole Methodist church believed—why should not we? It is to be feared that Orthodox churches in our day have "departed from the faith once delivered to the saints."

What people have so many sources of enjoyment as true and sincere Spiritualists? They have a scientific system of ethics, a moral police force over each individual man, in perfect accord with all nature. To them the whole universe is a cathedral; God is its high priest, and the firmament its most glorious philosophy. Hark to the choral strain from earth to heaven and back to earth. The God of all shaped all for man, advancing all through varied forms; and man without all these could never be. His poxlous insects are part of the great chain whose every link is wisely shaped aright, and every mountain or tiny pebble exclaims to God, behold a friend to man. The advancing cra behold a friend to man. The advancing era floods the future with respleadent blaze. Uni-versal nature advances up to man, whose soul pursues an onward flight that knows no end in progress toward its source.

This noble address was clearly delivered, with vigor, and received great praise and

unusual vizor, and received great praise and frequent applause.

Mrs. F. L. Phillips, trance, test and musical medium, who under control of a Scotch lassic, had sung previously "King Charles the First," now sang ina trance condition a welcome of the Highland claus "to royal Charlie," ending by bidding "Good night" to lads and lassies. It was a very interesting phase of mediumship.

Mrs. Foye then explained to novices in Spiritualism that there were mediums of many kinds, to whom spirits of all nations may come, and speak in tongues unknown to the medium. She herself knew but one language, but had written

herself knew but one language, but had written messages in a dozen, when thus controlled. There are diversities of gifts, but the same power. She then held a remarkable test scance upon the platform, receiving quantities of names and messages in rapid succession, by raps, ballots, clairvoyance, clairaudience, and impression, every one of whom was instantly recognized and confirmed by persons among the vast audience, no one of whom was personally known

Thus ended a most remarkable celebration of Interested a most remarkable celebration of an eventful day, during which almost all forms of mediumship were presented, in a manner highly pleasing to the audience. Conditions were most harmonious, and much lasting good was accomplished, for all of which devout thanks were returned to the spirit visitants, and to the Great Giver of every perfect gift.

Services at Exora Hall, San Francisco. (Reported for the Banner of Light by W. Emmette Coleman.)

San Francisco has had an anniversary celebration such as it probably never had before. Three days and seven sessions were devoted to it, each being greeted with the largest audiences ever seen in the city at a spiritual gather-

It has been a regular old-fashioned revival, an occasion long to be remembered in the annals of San Franciscan Spiritualism. Our speakers fairly outdid themselves, the inspirational addresses of Thos. Gales Forster and Mrs. E. L. Watson being among the best they have given us, while the sturdy common sense of Warren Chase probably was never more effective or better relished. The floral decorations at both halls—Charter Oak and Ixora—were truly mag-The floral decorations at both nificent, surpassing the very fine displays of former years. The choicest and rarest flowers in richest profusion graced the platforms, in-cluding many large and tastefully arranged floral designs in letters of various bues. Special thanks are due Dr. McLennan, the healer, for the beautiful elaborate floral emblems contrib-

the healthful classifate floral emolems contrib-uted for both halls.

The hall was opened at 2 P. M. on the 31st, at Charter Oak Hall, under the auspices of Mrs. Ada Foye. The hall was densely filled, and the exercises long and varied. Miss Sophie Aitkin presided at the piano afternoon and evening.*

Exercises Society and the evening long before Ecening Session.—In the evening long before the time of opening, the hall was densely packed; numbers stood up during the entire exercises, and multitudes had to go away, una-

blo to gam an entrance. Thomas Gales Forster delivered the Anniversary address, which was declared by many to be the finest oration he had yet delivered in San Francisco: and truly was it a magnificent effort, eliciting unbounded and rapturous ap-

It is worthy of note that the Chronicle, which heretofore has been strongly anti-spirltualistic, gave a fair synopsis of Mr. Forster's address, which it called "a remarkable effort in a litera-

Saturday, April 2d.—The exercises at Ixora Hall, under the auspices of the First Spiritual Union, were opened at 1 P. M. A large audience filling nearly every seat in this very large hall was in attendance. The afternoon was princiwas in attendance. The afternoon was principally devoted to a recital of early spiritual experience by the old pioneers, Warren Chase, Thos. Gales Forster, Mrs. Hendee and Father Pearson, illustrative of the trials and tribulations of the early workers. Mr. C. M. Plumb read a carefully prepared essay based upon the fundamental doctrine of re-incarnation.

Frequency Section—An everification and energy of the control of the

Evening Session. — An overflowing audience greeted the evening session. Mrs. Eliza Fuller McKinley was the opening speaker. To Amer-ica, she said, belongs the credit of giving birth to a vital religion, based on scientific facts, and upheld by philosophic induction. She gave an clucidation of the basic tenets of Spiritualism, its elevating powers, its extension of fraternity, love, beneficence, irrespective of creed or dogma. The Christian cannot fellowship with the Brabman, Buddhist or Mahometan; but Spiritualism recognizes Buddha, Mahomet, etc., as headlights of divine truth illuming the so-called heathen. Rev. J. N. Parker, spoke of the great happi-

ness he enjoyed as a Spiritualist, contrasted with the gloom and suffering he experienced as a Calvinist. He told of an interview with Abner Kneeland, editor of the Boston Investigator, during which, asking Kneeland if he would advise him to relinquish the happiness he felt in his belief of a future life, Kneeland told him as long as he had reason to sustain him in so be-lieving he ought to hold on to his faith in im-mortality. Mr. Parker stated he was one of the Committee selected to listen to the pro-duction of Davis's "Nature's Divine Revelations", and what a mighty work for good had that and Mr. Davis's other works done! The only way to best serve and love God is to love only way to best serve and love God is to love and serve our fellow-men. He closed by recit-ing the poem of "Abou Ben Adhem."

Mrs. P. W. Stephens gave a graphic descrip-tion of her early experiences in Spiritualism,

"." Mr. Coleman favored us with a report of both celebra-tions; but, being informed subsequently by friends in San Francisco that a record of the Charter Oak meetings had already been forwarded us, he requested (by postal) that we withhold his report of the services in that place in favor of the longer one given above. We print, however, the re-marks with which he introduced his reports of the Charter Oak sessions—afternoon and evening.—[EDS. B. OF L.]

including her conversion thereto from being a hard-shell Baptist.

nard-shell Baptist.

II. B. Champion, of San José, late President of the First Spiritual Society in Philadelphia, referring to the growth of Spiritualism, instanced its fifty-two periodicals and its literature of thousands of volumes. What have we have said between the cooled agree 2 ture of thousands of volumes. What have we done, said he, to contribute to the good cause? What have we individually done to rejoice over? Have we each done the best we could? Have we resisted temptation? Mr. Champion, in his visit to San Francisco, was accompanied by Mrs. Champion, better known by her nom de plume of "Helen Mar." En passant, I will state that her ill health prevented Mrs. Carrie Grimes Forster from taking part in the anniversary exercises which otherwise she would have been ises, which otherwise she would have been

Hon. Warren Chase delivered the closing address, alluding first to the great good done in all directions by Spiritualism. Thirty years ago pulpits were not decorated with flowers. The spirits called for flowers, and talked continually of flowers; so we decorated our halls and places of meeting with them. Now the pulpits have borrowed the practice from us. Prayer also was utilized and rationalized by Spiritualism. His mission had been to bring into Spiritualism the results of soience. Who made the flower? God, is replied. God does make it, but by natural law, not by supernatural or direct law. Man is only a higher manifestation of the same law as that seen in the flower's growth. "But the flower dies." No, nothing dies. Flowers have sonls and go to heaven. Though theological prejudice and sixty-four thousand preachers are against us, truth; reason, science, religion, nature, God, are with us, and that ought to cheer us. Spiritualism is republicanizing France. Spiritualism is not only all that is said of it, but it is far more than it is known to be. No one has ever refuted our facts. I can demonstrate scientifically-the existence of the spirit-world and its inhabitants as clearly as I can the existence of distant parts Hon. Warren Chase delivered the closing ad

our facts. I can demonstrate scientifically-the existence of the spirit-world and its inhabitants as clearly as I can the existence of distant parts of this world. If you can prove the Sandwich Islands inhabited, I can prove the skies inhabited. Adjourned.

Sunday Morning.—The Anniversary exercises of the Children's Progressive Lyceum were attractive and varied. The Secretary's report showed one hundred and forty children present and two hundred adults. Fifty-four scholars took part in the recitations, musical selections, &c. Among those meriting especial mention for recitations were Jennie Calhoun, Charlie Learn. Harry Mayo, Birdie Morris, Thomas Wise, Nattie Mayo, Sophie Eggert, Lola Todd, Electa Nowell, Alice Deagle, Willie Rawlinson, Edith Benjamin, Louisa Pfelffer, Maudie Learn; for songs, Tinic Ray, Daisy Peck, Lola Lowis, Kittie Learn and Mamie Whittel: and for instrumental music, Lizzie Shaman, Eddie Lewis, Kittie Learn and Mamie Whittel: and for instrumental music, Lizzie Shaman, Eddie Bernstein, Emily Thackeray, Jennie French, Mina Robinson, Emma, Bertie, and Annie Trautvetter, Emma Jamieson, and Addle Eggert. Lulu Watson, the daughter of our regular lecturer, Mrs. E. L. Watson, spoke for the first time in any Lyceum, while Mrs. McKinley's little girl, Hope, not much more than a toddling infant, recited a little-piece, with good effect. The members of the Eyeenm who had effect. The members of the Lyceum who had passed to the spirit-world, were remembered by having bouquets and other floral offerings, placed in their groups. Mr. Champion, in a few well-timed remarks, urged upon the children the importance of speaking the truth at all

times. Sunday Afternoon.—An immense audience was present, filling every seat. After an invocation by Mrs. Lewis, Mrs. R. A. Robinson read, very acceptably, an inspirational poem. Thomas Gales Forster followed, taking for his subject, "A Demonstrated Immortality," and for his text the following four lines of Mrs. Robinson's poem:

"The chain of dark despair was riven By touch of angel fingers; Thus proof of life beyond was given, And death no longer lingers."

This address of Mr. Forster's was one of his grandest, if not the grandest he has given in San Francisco. Streams of eloquence flowed from his lips such as we have not heard from him before—at least to such an extent. The brief resumé here given affords no idea of its grandeur, hearty and power. Spiritualism grandeur, beauty and power. Spiritualism, said he, has a fascination that cannot be resisted. It seems as if it had compelled the unisisted. It seems as if it had compelled the universe to listen to its philosophy, notwithstanding the assaults of ridicule, persecution and social ostracism. It is said that immortality cannot be mathematically demonstrated. Now, all mathematical truths being immortal, the mind demonstrating them must also be immortal. The mind demonstrating a truth must be equal or superior to the thing demonstrated. Truth can never disintegrate or perish; so the mind which demonstrates truth can never dismind which demonstrates truth can never dis-integrate nor perish. Matter is cognized by the senses; mind by the consciousness; and of the two the latter is least liable to err. So the theory of Berkely, that there is no matter, is more tenable than the opposing one; that there is nothing but matter. The senses are dependent on external and outer influences; without light the eye would be useless and vision impossible; but the mind is independent of externa sible; but the mind is independent of external influences. Things once impressed on the mind they remain forever, and can at any time be reproduced mentally, independent of the influence of external objects. The body may be racked and tortured and the mind be in tranquility and peace; the mind may be tortured and the body at ease. This contrarlety evidences that no change in or even dissolution of the body can affect the perpetuity of the mind. the body can affect the perpetuity of the mind.
If it be true, as science has demonstrated, that
nothing material can die, who can or will dare
to say that aught immaterial or spiritual can

The Atheist, however, rejects this philosophiical demonstration of immortality, and the church is unable to meet the difficulty. What remains to be done? what to supply the great What desiderata? Something is required that will appeal to the external senses as well as the inner consciousness; and, thank God, Spiritualism does supply the required desiderata. Spiritual phenomena continued in the Christian church for six hundred years, and when lost the Dark Ages set in, lasting a thousand years. Being past now, the phenomena have revived-in greater force than ever. The Spiritualist re-poses in the integrity of the Infinite, and the eternality of law; hence, the philosophical Spiritualist knows exactly where he is going to after death. Mr. Forster concluded with an elo-quent peroration impossible of condensation or epitomization.

After a recitation by Miss Vaughan, Wm. Emmette Coleman first submitted fifty-four theories of scientists, &c., explanatory of spiritual to the contests. theories of scientists, &c., explanatory of spritial phenomena, and then analyzed three of the principal theories covering the three phases of phenomena, mental, physical and materializational, showing their insufficiency to cover all the facts

Mrs. Maynard, under inspiration of John Big-elow, as she said, warned the people against the danger and widespread prevalence of obsession. Miss Clara Mayo, under inspiration of Fannie Burbank Felton, said the object of their teaching was to enable us to free our spirits and grow in virtue and knowledge. She greeted Mrs. E. L. Watson with words of cheer, and alluded to the union of East and West to give freedom to the

human soul. Mrs. Breed, the telegraphic medium, who was detained from the hall by illness, sent a com-munication from a spirit named Katie Moulton to E. V. S., which latter arose and testified to its appropriateness.

Mrs. Scales narrated the facts of her conversion from Orthodoxy to Spiritualism, and the great good it had done for her; and also the good done by the San Francisco Children's Lyceum and the Children's Aid Society. The Spiritualist boys and girls, she said, are brought up so they will not be "hoodlums." Mrs. Scales then passed under control of her guide, "Midg-Mrs. Scales narrated the facts of her conver nen passed under control of her guide, "Midg-t," who advised the government of children y kindness, not by the rod, and deprecated the riving of our children from us by unjust suspi

R. A. Robinson said: As you leave this world so you begin the next; are you ready to face your regord in the other world?

Mrs. Hendee announced that Selden J. Finney had been endeavoring for two days to control her to speak, but lack of time and opportunity precluded his then addressing them.

Mrs. E. L. Watson, the "silver-toned" orator,

delivered the closing address in the afternoon. It was a companion piece to that of Mr. Forster's at the opening of this session, and was the

finest effort this eloquent exponent of the spiritual verities has given the San Francisco public, carrying the audience by storm, seeming to take them to the very gates of heaven, as some expressed it. Mrs. Watson seemed all aglow with enthusiasm and inspiration, and burning words of impassioned fervor and richest eloquence rolled in quick succession from her angel-touched lips. Probably two such masterpieces of eloquence and logical thought were never listened to before by the San Francisco Spiritualists as the speeches of Mrs. Watson and Mr. Forster on Sunday afternoon. Mrs. Watson's theme was the home mission of Spiritualism, especially its noble work for woman. She referred to the persecutions she endured when, as a girl, she came upon the platform as when, as a girl, she came upon the platform as a speaker. How many Spiritualists, inquired she, defended human slavery? Spiritualism, having opposed human slavery, also admitted woman's equality with man. Nine tenths of the mediums are women and children. Social influences are more powerful than all other in-fluences. She concluded, after the recitation of an inspirational poem, amid a storm of applause.

an inspirational poem, and a storm of appliance.

Sunday evening the audience much exceeded in number all preceding evenings; such a tremendous crowd probably was never before seen in San Francisco at a spiritual gervice.

After the reading of several beautiful and meritorious original poems by Geo. C. Irvin and Mrs. Laverna Mathews (which lady worthily presided at all the five sessions in Ixora Hall.) Mrs. Watson delivered another excellent and eloquent address. She remarked: We are in the midst of a religious revolution. Demand and supply are equal. The age demands a religion of reason, a spiritual truth that fits in with every physical truth. Buddha, Christ, and others, caught glimpses of spiritual verities; but now the demand is greater, and the supply is greater. In place of an unnatural god, we have the Soul of Nature; in place of an unnatural ural hell, a natural hell, the sequence of violated law; in place of an unnatural devil, undeveloped good; in place of an unnatural leaven, a rational heaven adapted to man's highest needs. They say "He vus take areas our Biblest veloped good; in place of an unnatural heaven, a rational heaven adapted to man's highest needs. They say, "If you take away our Bible what will you give us?" All that is good and true in the Bible is sweet and consoling to all Spiritualists, and will live forever. Instead of the God of Abraham, Isaac and Jacob, we have the God of the Universe, who instead of dwelling among one chosen people inhabits immensity. "What shall we do without Jesus?" Record Lesus as a divinity and his life becomes ing among one chosen people inhabits immensity. "What shall we do without Jesus?" Regard Jesus as a divinity, and his life becomes a farce; regard him as a divinely-gifted soul, he hecomes our Elder Brother, our friend, even our Redeemer by his words of wisdom. Where would Jesus find his friends to night? Would it be in ritualistic churches, where healing is unknown, or would it be with those who say "the good angels come to me, and cheer me," or with those who when on mounts of sorrow and transfiguration are gladdened by the pres-

or with those who when on mounts of sorrow and transfiguration are gladdened by the presence of loved ones gone before? They call us free-lovers; they talk as if sensualism never was in the world till the angels communed with men. Jesus stands by the side of all the other heroes living and dying for humanity. But say some, "You have so many low, illiterate, bad characters among you." So had Jesus: the offscourings of creation ran after him. God bless the Christian Church! It has done a noble work; it will do a nobler work again, when Jesus is resurrected in its midst; and it excels not in long prayers, but in deeds of love. in deeds of love.

After a few remarks by Father Pearson, Mrs. Wiggin told what Spiritualism had done for

Wiggin told what Spiritualism had done for her. She also described several spirits seen by her in the audience. Let us all try to do better, she said, do better this year than ever before. The closing address of the entire anniversary exercises was then delivered by Mr. Forster. The Orthodox heaven being located outside the material universe, Adam and Eve, traveling with the velocity of light, have only as yet gone one three hundred and sixtieth of the distance; they have 1.891000 years more to reach the one three hundred and sixtieth of the distance; they have 1,894,000 years more to reach the heavenly city. Spiritualism had withstood all its enemies, within and without. If it had not been God's truth it would have been killed by its professed friends. He closed with a prean of glorious triumph, the burden of his tarewell exhortation being "Love one another!"

Thus ended the great spiritual love-feast in San Francisco—no, not ended, for on the following Monday evening a supplementary occasion.

san Francisco—no, not ended, for on the following Monday evening a supplementary occasion of rejoicing was experienced. Mrs. Watson, assisted by Mr. and Mrs. Champion, gave a reception to her friends at Mrs. Scales's parlor, 1031 Market street. [A report of this happy event, furnished us by Mr. Coleman, will appear next week.]

Anniversary Meetings Elsewhere. Portland, Orc.

Dr. Dean Clarke writes us as follows:

na former communication l that we had established regular Sunday meetings, to continue until the heated season arrives, when most societies suspend their services. Desiring to lose no opportunity to reach the public eye and car with the facts of our di vine philosophy, I determined to celebrate the anniversary in a becoming manner; and as it is the good fortune of our cause that there are a few self-devoted workers here as earnest are a lew self-devoted workers here as earnest as myself, conspicuous among whom are Bro. Walter Hyde, Sisters F. A. Logan and Mrs. L. L. Brown, editress of that little gem of a paper, the Rising Sun, and about a half-dozen citizens, we went earnestly to work and decorated our large hall with festoons and mottogs tastefully arranged by Sister Brown and Bro. Hyde, hided by a few others, and these beautiful ornaments in living green, among which were interspersed the beautiful prize pictures from the Banner of Light, two elegant wreaths painted by Mrs. E. Light, two elegant wreaths/painted by Mrs. E. A. Blair, a large portrait of the heroic R. G. Ingersoll, one of the spiritual pictures of Miss A. R. Sawyer—altogether made it a "fit haunt of

I advertised a two days' meeting on the 30th and 31st; through all the city papers and some in the country also. But as the weather was very fine, and the farmers were mostly busy putting in spring crops, there were but about a dozen from abroad, among whom fortunately were the Heathe Family, of four members, who are celebrated singers, and they aid our local chair at the training and they are the training and the statement of the statem choir, so that we had most charming and soul inspiring music from the 'Spiritual Harp.' The attendance was not large during the days, bu the meetings were harmonious and soulful, and in the evenings there were over two hundred who manifested deep interest and sympathy

with our ideas.

On the whole I can pronounce the meeting a on the whole I can pronounce the meeting a grand success for our cause, and one essential element to that end was the passage of a series of resolutions which I drew up to bring some of our prominent principles before the general public through the secular press, which has published them throughout the Northwest.

After hearing the chief burdens of these meet-

After bearing the chief burdens of these meet ings for six months, a few friends have rallied to take from me the burden of the business arrangements, and hereafter I hope to be able to officiate more exclusively as the mouthpiece of the noble spirits who sent me here to set the wheels of progress in motion.

I profoundly wish I lind more of my brave

and gifted co-workers in the East here to cooperate. We greatly need good test and physical mediums, who can work before public audiences. This would be a rich field for such. I close with a brother's blessing on the dear old Banner and its hosts of readers."

Baltimore, Md. To the Editor of the Banner of Light:

There exists here at present no organization that holds public meetings, and it is only now and then that a lecture is given to the public.

On the evening of the 31st ult., a number of friends, among whom were venerable and veteran workers in the cause, assembled at the residence of Rachel Walcott to commemorate the occasion.

The exercises were commenced by the reading of an original poem by Mrs. Walcott, after which each gave their personal experience, and an account of the manner in which the truths of Spiritualism came to them; and as each ceased their recital, it seemed as if spirits join-ed with mortals in the encore.

Mrs. Walcott was then entranced, and gave a lecture full of good cheer and encouragement, in which she said: "Notwithstanding there are

no public societies in Baltimore, the cause is making as much solid progress here as in any of the Northern cities. The various phases of manifestation are occurring in different por-tions of the city, amongst church people and in private families, and are being quietly investi-gated; the grand truths are being gradually spread abroad, and the minds of the people prepared for the higher demonstrations of spirit power, and the greater truths of Spiritualism, which will, ere long, dispel the clouds of ignorance and prejudice, which have so long concealed them from the eyes of mortals."

Relligance April 15th 1881

CARROLL

Baltimore, April 15th, 1881. CARROLL.

Saratoga, N. Y. The Thirty-Third Anniversary was observed

by a social gathering of friends of Spiritualism at the Bates House, Saratoga, N. Y., on the afternoon of March 31st. Dr. Vosburg, of Troy, introduced the exercises in a brief address, in which he related his experience in his search after truth. He was followed by Mr. P. Thompson, who, after a few remarks appropriate to the occasion, read several inspirational pooms given through the mediumship of a lady in 1853, after which H. J. Horn, Esq., read a poem writ-ten by himself in commemoration of the day. Mrs. Nellie J. T. Brigham then sang, and, aften by himself in commemoration of the day.

Mrs. Nellie J. T. Brigham then sang, and, after an invocation, proceeded to give a short lecture. Taking as a text or central thought,

"Unto us a child is born, unto us a son is given," (Isaiah ix: 6,) she spoke of the occasion for rejoicing as of the birth of a truth which having been hidden for ages is at length born and given to the world through the instrumentality of a little child at Hydesville, near Rochester, thirty-three years ago. At that time, no one thought of the immense importance of the slight event, or the blessed certainty of the answer to the question which has been propounded for ages, "If a man die shall he live again?"

Many have puzzled over the question and remained unsatisfied, but the light of Spiritualism answers it by proof, palpable to the sense of man, of a true life, or continuance of this life, after the change called death, which is but the entrance to a brighter, purer state of existence.

Many great truths have been born in a manger during the last eighteen hundred years. Many question the use of Spiritualism and call its manifestations the works of the devil, for lack of any knowledge of the subject; but those who have lost dear ones, and are assured, by the use of their own senses, that they have only gone on before us, do not pause to cavil and cry "devil" to something which seems to be only good in its teaching.

After the lecture and the reading of an inspi-

good in its teaching.

After the lecture and the reading of an inspirational paper a supper was served, of which forty-three persons partook.

In the evening a social gathering and business meeting occurred, a number of persons coming in who were unable to be present during the afternoon. An "Ode to Progress," written for the occasion, was read, and very favorably received, all present fully appreciating the senti-ments it embodied.

A vote of thanks was given to Mr. and Mrs. Bates for the use of their house so kindly donated. We are indebted to the Suratoga Sentinel for the above report.

St. Louis, Mo.

The Thirty-Third Anniversary of the advent of Modern Spiritualism was successfully commemorated on Thursday, March 31st: so says Western Light: The entertainment was varied, and reflected great credit upon the managers. 'Mary Gray, only five years of age, played the violin with the artistic skill of maturer years, and was a fitting illustration of the occasion, as the tiny raps of Hydesville, thirty-three years ago, came first through a child's organism, showing the simplicity of childhood may confound wiser and older heads." The dancing was prolonged into the small hours, and the general verdict of the large assemblage was that of satisfaction. that of satisfaction.

SPIRITS.

When the last glories of the sun's red splendor Melt in the dull gray gathering of the gloom, The faded rays from eyes once brightly tender Light up my lonely room.

No intermediary incantation Recalls the spirits of the loved and lost; The gentle shadows, bearing consolution, Come when we need them most.

When the tired soul, oppressed by earthly trouble, With shattered wings droops feebly in the dust— When hollowest, frailest, seems Life's foolish bubble, Those spirits whisper "Trust!"

"Trust as we trusted—trust through toll and trial, In the heart's slekness and the soul's despair; Trust as we trusted, strong in self-denial, And comforted by prayer."

Regretful memory and fond affection, These are the media that recall the lost: In lonely hours of sorrow and dejection, They come, that spirit host.

They gather in their old familiar places, With wondrous meaning in their ghostly eyes; With tender smiles, and mild, reproachful faces, They teach us to be wise.

Teach us—the left behind—the broken-hearted, With the strange wisdom learned in wider spheres; Reminding us how they, the loved departed, Regret their wasted years; How, with eternal wisdom shining on them, They see all earthly riddles read aright, And humbly own the burden laid upon them Was mercifully light.

So do they warn us of life's dim delusions,
These picuding spirits; whispering to our souls,
How through this world's worst trials and confusions
One mighty purpose rolls.

One Hand, the web of life forever weaving, Guides the small mystery of each separate thread; Strengthening the weak, upholding the believing, And garnering the dead.

Thus in the twilight speak these spirit teachers, These shadows melting dimly from our sight;

Wise with unearthly light. So may they ever haunt us—lost, yet cherished; Cold though their ashes in funereal urn, That better, holter part that has not perished, The soul, will yet return!

Yet wiser far than any mortal preachers-

"Is Darwin Right?" To the Editor of the Banner of Light :

The above is the title of an admirable little book of two hundred pages, by Prof. Wm. Denton, recently is sued by the author (at the price of one dollar), which I would most heartly commend to all who are interested in the promotion of spiritual science and literature. If the spiritual view of the universe is the true one, it follows that they who adopt it in the cultivation of science are deeper in penetration, or at least more clearsighted than their skeptical contemporaries, and therefore worthy of a larger audience, and entitled to our best exertions for the diffusion of their writings.

This book of Prof. Denton may be fairly placed in competition with the ablest discussions of Cosmology by Darwin, Huxley, Tyndall, Haeckel and others, without any fear as to the final verdict of the enlightened. That view of science which enables us to recognize the great spiritual power of the universe, and the spiritual element in man and all living beings, is certainly destined to survive the crude speculations which recognize nothing but "matter and force."

Spiritualism may be said to have filed a caveat in the publication of this book to assert its claims against all competitors of the true philosophy of the universe. The writings of Prof. Denton are the forerunners of a scientific epoch—the heralds of a coming age of grand philosophy which shall by its greater illumination throw into deep shadow the scientific period anterior to the dawn of Modern Spiritualism. Within the next twenty years it will become apparent to all enlightened observers that a new era has fully dawned, and that the philosophy of the past which fills all universities to day is as thoroughly dead as the Cartesian system became after the labors of Sir Isaac Newton were made

anown. The present work is not a scientific memoir for an Academy, but a popular treatise in the florid style of the rostrum, not much encumbered by obscure technicalities, and admirably adapted to the general reader. It presents the subject of the origin of man very clearly and very fully, but leaves unanswered some questions upon which I may bereafter have a word to say.

JOSEPH RODES BUCHANAN. 1 Livingston Place, New York, March 26th, 1881.

SPIRITUALISM,

THE ORGANS OF RELIGIOUS OPINIONS BEGINNING TO BE CONVINCED.

The German professors, says a writer in the Watchman (Baptist), have become vehement Spiritualists. We have read their testimony, and, granting that they tell the truth, their experiments are not subject to the objections we urged against the experiment of Mr. Cook, but must be accepted as evidence steggesting strongly an intelligence, either in the flesh or outside of it, capable of setting at defiance the ordinary laws of matter. These experiments in Lelpzig seem to have been conducted with considerable care to avoid trickery, as would naturally be the case with experiments conducted by men of scientific eminence. But, under such conditions, the study table suddenly disappears and then reappears, descending from the ceiling; the shell lying on the table passes through it, and falls on a slate beneath; a pair of wooden rings suddenly leave the position where they are placed, and are found about the leg of a small stand, where they could not have been put by any device of man; a book-slate, closed, tied and scaled, is laid on a sheet of paper from which the corners have been previously torn off, and, after a moment, the paper is found within the slate, and is identified by matching the torn corners, which fit, with all their minnte notches. These are a few of the marvels attested by such evidence.

We think Mr. Cook, Dr. Samson and Dr. Lorimer have done well to discuss the subject anew, for it has assumed a new phase. The greatest marvels of Spiritualism cannot be explained very well upon the hypothesis of sleight-of-hand. And we doubt very much that the explanation of Dr. Samson will be accepted as adequate. We find it hard to believe that we ourselves have power to produce such things as are reported by the German professors. At the same time, the hypothesis of the Spiritualists is equally inadequate. The mental and moral impecility of the messages is a fact which all admit, and which can hardly be reconciled with the supposition that-these messages come from the dead whose names theybear. Almost always they

The above is from the Sunday Herald, and is worthy of a passing notice. I am glad it was copied from the Watchman, otherwise I would not have seen it, rarely reading the productions of that sect. I took the Baptist disease early in my manhood, or rather my mature boyhood, and getting over it, it has no attractions for me; though one or two of the best people I ever knew were of that persuasion. I think, however, it was their nature rather than their

religion that made them lovely. This item from an extreme evangelical organ will perhaps strengthen Josephus Cook's backbone, where he shows symptoms of spinal weakness. I paid particular attention to this reverend gentleman's utterances on the same subject after his experience with the medium Watkins, and have before me the correct and secular report of his words at the Old South on the Monday following his experience; his admissions, even with his qualifications, are all that any Spiritualist could desire, for he distinctly said that fraud did not account for it; his exact words were: "We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter in the slate-pencil was moved without contact."

I was not fortunate enough to have been present on the occasion referred to at Epes Sargent's house, now himself a spirit, but we spoke of it together many times subsequent, and not long after Mr. Cook had thus opened the spiritual door and let its flood of light into the darker minds of his hearers and had attempted to close it again by weak tirades in papers, and speeches against Spiritualists, for fear, so it would seem, that, after having invited it to his banquet, its presence would damage his reputation. Mr. Sargent spoke of it with some indignation, and repeated what I have referred to, viz., the reverend gentleman coming to him at the close of the séance and thanking him for the opportunity of witnessing under such favorable circumstances the phenomena, remarking at the same time that they would be the death-blow of materialism, and the subject was worthy the attention of the profoundest minds of the religious world.

The Rev. A. A. Waite, the ex-showman, who o "sold" the Young Men's Christian Association, so pitied the simplicity of that good man, Mr. Cook, in putting credence in the medium referred to, that he came forward to rescue him from his grave mistake, or deception; but, like Simon the sorcerer, he, Waite, need not be noticed; and Mr. Cook, who doubtless had rather be a knave than a fool (though he is neither), will not thank him for his sympathy. But here, in the item quoted from the Baptist Watchman, it would seem that some of the light from the door that Cook opened has reached into the darker crevices of Orthodoxy, and it begins to see a truth also; and it will extend, and soon be easier of belief than those similar marvels that are two thousand years old, in fact, as is the spiritual theory: the new is a demonstration of the old.

What the same article says about the falling, off in quality of communications coming from writers of reputation from the spirit side of life. as being inadequate to justify the claims of Modern Spiritualism, needs no comments, for Spiritualists themselves have been as close observers of that fact as skeptics have been, though the latter do not seem to realize the imnortant fact that the instrument of communication, which is the brain of the medium, has as much to do with the result as the party or inspiring influence has. A gifted planist cannot produce his standard quality of music through a second or third class instrument, or one out of tune, yet he may do better on that than a less gifted performer could; and it is also true, as all careful observers can testify, that a communication or a discourse may fall far short of the merit due to some celebrity claiming to be the power behind the throne, and yet be remarkably superior to the ability of the medium when not thus influenced. It requires no great degree of prevision to see that the near future will develop more Cooks, and more evangelical writers, who will not only see the underlying truth in the claim of Modern Spiritualism, and that it is worthy of the attention of religious people, but will find in it the demonstration of the inspiration of their own Scriptures, and thus the stone, or stumbling-block, to them of this great awakening will become the head of he corner.

History teaches us that Rome finally con-ducted Greece and became mistress of the world; but in a higher sense the victors were conquered by the vanquished, for Greece in art, poetry and sculpture gave her lessons to Rome, and the former, though nominally and geographically vanquished, in those higher requisites ruled Rome. History repeats itself; I do not expect, however, to see Christianity swallow up or vanquish Modern Spiritualism, but I do see a deglutition process working in that direction, and it is hard to tell which is the swallower and which the swallowee; but one thing is lower and which the swallowee; but one thing is clear and unmistakable—that in the Christian pulpit as well as on the spiritual platform the ideas taught by Modern Spiritualism, the survival of the man beyond the death of the body, and his invisible but active influence in human affairs, will be recognized. The rose by any other name will smell as sweet, and the idea we teach as Modern Spiritualism will be the winning one, call it what you please.

J. Wethersee.

Written for the Banner of Light. THY WILL BE DONE.

BY MRS. E. M. HICKOK.

After each conflict of life, intense, Till the wearled soul makes no defense; After the rush and the wild alarm, Cometh the perfect rest and calm.

After the sombre shades of night Cometh the welcome morning light; After the saddest notes of pain Cometh a higher, sweeter strain.

After the agony all unknown; After the desolate grief alone; After each battle so nobly fought; After each duty faithfully wrought;

Cometh a strength, steadfast and sure. Cometh a peace which shall endure! After the cross, so patiently borne, Waiteth the crown to be royally worn.

After the dearest lovs are fled. After the sweetest hopes are dead, Counting earth's treasures all above, Cometh a richer gift—God's love.

After the hurry and din of life. After its chaos, turmoil and strife, Cometh a silence, long and deep; After all walting and watching-sleep.

Sleep for the mortal, but for the soul

Freedom, glad freedom while ages roll. Sleep for the mortal, weary of all; Life for the spirit, free from its thrall. After the heart-cry, strong to dare; After the earnest, pleading prayer, Cometh the trust, "in God's own time,"

Cometh the saving faith sublime. Hope, sweet messenger I always fair, Shieldeth the soul from chill despair. Be it storm or sunshine, toil or rest, He who loveth us knoweth best.

Banner Correspondence.

Massachusetts.

NEWBURYPORT.—A correspondent, writing over the signature "Witness," says: "Though I am at present ranked with Materialists, I see in Spiritualism the power which is to 'break the ring' of Ecclesiastical domination and let the people go free, and I send you the details of a most atrocious piece of sectarian bigotry as a contribution of my mite to that end:

In a neighboring village resides an invalid lady of high intellectual; aesthetic and spiritual culture, editor of the literary department in one of the caunty papers and contributor of many

culture, editor of the literary department in one of the county papers, and contributor of many beautiful poems to the magazines, a volume of which is in preparation for the press. She embodies in her character all the so-called Christian graces and elements of true womanhood, and the pastor of the Orthodox church to which she belongs—her joining it was an early indiscretion—said of her, in an argument on total depravity, in which he did not quite believe, that she never did a wrong thing in her life, and had never experienced regeneration, because she did not need it. Thus much to show that religious persecution is no respecter of persons or charpersecution is no respecter of persons or character. Miss — is of Scotch descent, grand-daughter of an Edinburgh Professor, and from childhood has had occasional developments of what her countrymen call second sight, though she has deemed it wise to refrain from cultivating it.

vating it.

A year or two since she was irresistibly impressed to relieve, by the laying on of hands, a case of physical suffering in a member of her family, and subsequently treated with perfect success several cases in the circle of her immediate relatives and friends, though she never professed to be a medium, magnetizer nor doctor, and charged nothing for her services.

About six months ago her cousin, the wife of a business man in your city, broke up house-keeping, and came home to his father's family, as was supposed to die, having lung disease that

keeping, and came home to his father's family, as was supposed to die, having lung disease that baffled the best Boston physicians. As a last resort she was advised to consult her cousin, who commenced a course of treatment with immediate benefit. Her cough subsided, she gained in flesh and strength, became able to take long walks, and was, to the astonishment of all, approaching perfect recovery.

This roused the ire of ignorant and narrow-minded members of the church, to which both ladies belonged, and Miss—was denounced as a horrid Spiritualist, a witch, a confederate of the devil, &c., &c. Clurch-mauling was threatened, and the pressure at last became so

of the devil, &c., &c. Church-mauling was threatened, and the pressure at last became so strong that the patient felt obliged to forego further treatment. She, however, secretly resumed it, and is now completely restored, and every Sunday her voice, the loudest in the choir, testifies to the strength of her lungs. But this will never do, said the religious and medical bigots, and they therefore sent to this city for that ecclesiastical circus clown and 'great exposer' as he modestly terms himself

'great exposer,' as he modestly terms himself, Elder Waite, to come out and do a job of ex-

posing, an invitation which this peripatetic juggler gladly accepted.

The church was opened, and one of the deacons and several prominent members pressed into the service as assistants and confederates. The usual juggler's stock-in-trade cluttered up the platform, and the Elder supplied the pupit, giving all the old sleight-of-hand and cardtricks, together with several bungling initations of what purported to be the best spiritual manifestations, though it is unnecessary to say that not one of the tests that have convinced the rankest material philosophers of the arist the rankest material philosophers of the exist-ence of an unexplained occult force was pro-duced. He succeeded, however, in shocking the respectable portion of the audience by what they deemed the blasphemy of duplicating on the communion-table the miracle of turning water into wine. Whether the deacon utilized the wine for the next sacrament we did not

As the pious elder's special mission was to insult the lady above referred to, he assumed that she was present, and prefaced his show by asking if there was a medium in the audience, and if so, unless she came forward and gave a and if so, unless she came forward and gave a test that he could not duplicate, she must keep her seat as a self-confessed fraud. Was ever a more brutal insult offered by an animal in the form of a man to a gentle and estimable lady? She must either come forward in the face of a gaping audience and give tests which she never in her life dreamt of doing, or if she kept her seat, which she had paid for, must be denounced by this miserable mountebank as a liar and a fraud!

fraud!

Of course the only result of such proceedings is to advance Spiritualism, be it true or false, which one might almost suspect was Waite's real object, notwithstanding his declaration that he is employed by the evangelical churches to 'expose' it."

BLACKSTONE.—Isaac N. Vesper writes that a recent visit of E. W. Emerson, of Manchester, N. H., supplied the people of this locality with a perfect feast of spiritual food. After an experience of twenty-five years our correspondent concludes that he has never met with a me-dium who has more clearly furnished tests of the most convincing character; and he would recom-mend all who desire indisputable evidences of the continued existence of their loved ones who have passed from mortal sight, to secure the services of Mr. Emerson, and through him have their desires met to their fullest extent.

WEST NEWTON. - M. S. Townsend-Wood lectured to a fine audience of Spiritualists in Manchester, N. H., on the 6th and 27th of March, and found many earnest souls among them. She writes: "On my first visit I was pleasantly entertained at Mr. Joseph Freschl's. They were called to part with an idolized son about four years ago, and have found comfort and consolation in our glorious and soul-elevating religion. On my last visit I was entertained by Mr. and Mrs. Asa K. Emery. Mr. E. is a brother of Mrs. A. E. Newton, and their home is generously opened to the type and faithful. On Frierry and faithful. On Frierry and faithful. erously opened to the true and faithful. On Friday I attended the funeral of a Mrs. Eastman, who for thirty years has been an earnest Spiritualist. It was her request to have a medium

officiate, and her three children, although not believers themselves, nobly complied with her wish, and made the needed provision.

Do not think for a moment that we are spirit-ually dead in West Newton. We have our lit-tle gatherings once in two weeks at each other's tle gatherings once in two weeks at each other's homes, and can depend upon at least twenty-two persons who do not hesitate to avow their belief anywhere. We have the pleasure of listening to recitations from Fred and Mira Metcalf, which are of no mean order, and sometimes Mr. C. Needham favors us from his vast storehouse of poetical gems. So we are blest."

Florida.

APOPKA.-George Wadsworth, under date of March 16th, writes: "As I seldom see anything in your paper from Florida I cannot re frain, while renewing my subscription, from Light and its glorious work. It is looked for with much interest, and while as a product of art its many excellencies cannot all be mentioned, its regularity is only equalled by the sun himself, whose light alone it so nobly typifies. I dare say this may be one of its extreme points of redistion now does it fail to find responsive of radiation, nor does it fail to find responsive cheer in this land of foliage ever green, and an atmosphere always scented with the bloom of flowers. At this time it is particularly so, for the orange tree is white with blooms while yet the 'apple golden' is not all gathered from its

I have been a reader of the Banner but one year, and regret that I did not make its earlier acquaintance. But the fact is its peculiar philosophy has been somewhat under the ban and the surveillance of the powers that would guide the lines of thought, and it has been proscribed in a great measure. Now, however, as time has ripened, its teachings become appreciable, and phenomenal demonstrations are so plainly written the beauty of the control ten upon the trestle-board of human life that then the frestre-board of numan me that none can help but to read even as he runs, and there only waits the 'declaration' to usher in the new dispensation of joy and peace and good will so long at hand. This time is upon us now, and though the whole world was never so nearly ready for the declaration, yet it was never so far away, and Nature's unconscious cry is both heard and felt on every side, 'Come,

Lord Jesus, come quickly.'

I have been much drawn by some of the writings in the Banner of late. Mr. Colville is always read with great satisfaction, as he seems so completely given up to his guides, and is so highly favored in his dictation. His spirit messages are always full of practical value. There are Professors Reitten and Buckners and sages are always thin of practical value. There are Professors Brittan and Buchanan, and a score of others whose minds are easily read, being clearly impressed upon the pages of the Banner, from whom I always gather new strength and hope; and I feel that your paper is leading the van triumphant of the nobler and better thoughts of men.

houghts of men. I am glad to see Dr. Babbitt's new book open to the world. It will show a broad way of light for the better walk and life of man; a new heaven and a new earth, in fact, for the trans-figuration of this earth of ours can only be effiguration of this earth of ours can only be effected by the implanting of new ideas in the mind, which will effect the creation of a 'pure heart,' when, as saith the 'bentitude,' 'they shall see God.' I am indebted to his 'Principles of Light and Color' for my first awakening from the ancestral slumber; for heredity does more for our individual natures than we are sometimes willing to allow. Being somewhat of a skeptical nature, I always wanted to see the demonstration, and in the closing chapters of that work, after imbibing as best I could the principles, I think I read my title clear to an immortality which I had only before accepted in 'articles of faith.'

It has been reserved for Dr. Babbitt in his

It has been reserved for Dr. Babbitt in his new work, 'Religion as Revealed by the Mate-rial and Spiritual Universe,' to break the scal of the Apocalypse, the mystery of the ages, and he has also broken the anathema of Patmos John, 'If any man shall add unto these things, John, 'If any man shall add unto these things,' etc. He does not presume to add, nor even to bring a new light, but rather to reburnish the oring a new light, but rather to reournish the old reflectors, and by showing a purer and stronger lens would have us see clearly and learn to know ourselves, as we are indeed, the capabilities and possibilities of humanity, and scatter the mists so long befogging the mind of man, thus revealing the hidden mysteries of Nature's God and Grace.

What may we not expect in the near future, (and have we not an earnest in the signs of the times, though signs are only for those who hold the cypher) with the new translation of the 'Holy' Bible; and the new revolation of the material and spiritual universe, (the whole Bible in fact,) but the introduction of the Blessed Kingdom itself?"

New Hampshire.

MANCHESTER.—G. F. Rumrill writes, April 4th: "We have had meetings every Sunday since the first of last December, and speakers engaged to June. We have been highly favored by having Mrs. N. J. Willis, Mrs. Townsend-Wood. Mrs. Abby Burnham, Dr. Anna M. Twiss, Mrs. Yeaw, Mrs. Kenyon, Drs. I. P. Greenleaf, H. B. Store, John H. Currier. George A. Fuller is now with us; and after him comes Mrs. S. A. Byrnes, then Mrs. H. Morse, from Albany, N. Y., and there is not one of them of whom we cannot speak in highest terms.

Skeptics here have been obliged to say, 'you Spiritualists do have some fine speakers, and we are coming to hear them again; and we Spiritualists have appreciated those who have addressed us, and are trying to live up to their precepts. Our meetings are more fully attendant. ed than at first, so we see signs of progression. We have a Public Circle every Saturday even-We have a Public Circle every Saturday evening in which the resident mediums alternate in having charge of the meeting. We have four good mediums, Mrs. H. Sullivan, Mrs. Laura Wilson, Mrs. Anna Perry and Mr. Edgar W. Emerson. They all give good satisfaction to the public who attend the circles. We have formed a small choir and have a good pianist, so we can have plenty of music. In fact we are growing! There are also circles in town on other evenings in private houses; the one of which Mr. Emerson is the medium being perhaps the most regular; and many attend there who are not guite prepared to come out as Spiritualists, but quite prepared to come out as Spiritualists, but will when the proper time comes, for there is a

with the medium Edgar W. Emerson we are sitting for materializations; by obeying the laws and conditions which spirit guides have given us we have seen hands, faces, busts, and sometimes full forms, and many lights; but we are not sufficiently strong to admit the public

Mr. Rumrill closes his letter with a few lines expressive of the pleasure he experienced during a visit to Boston in anniversary time; also in the course of a call at the Banner of Light establishment, where he attended the Free Cir-cle and listened to the messages then being given through the mediumship of Miss M. T.

Pennsylvania.

ALLEGHENY CITY .- G. W. Land calls attention to the great need existing in Pittsburgh and Allegheny of mediums. The population of these cities is upwards of three hundred thousand, and there are but few mediums accessible to the public—only one, in fact, who is really so. Very many persons are desirous of knowing something of Spiritualism, hence good mediums, test and phenomenal, will find constant employment, and be able to do much in aid of the cause of Spiritualism.

Wisconsin.

MILWAUKEE .- J. S. K. writes: "So far as any public movement indicated, Spiritualism was very quiet here until one year since, when was very quiet here until one year since, when Mrs. L. M. Spencer, accompanied by her husband, came to the city and instituted meetings at a private house. These succeeded so well that she engaged a hall and gave lectures every Sunday, which, together with her scances, gave great satisfaction. She has also held a private circle every Wednesday evening, from which much good has resulted. It haying come to the knowledge of the friends of Mr. and Mrs. Spencer that March 30th was the fifth anniversary of their wedding, they resolved upon appropriately observing it. So, when the evening came, just before the time for the usual scance, Mr. S. and

his wife were completely surprised by the comhis wife were completely surprised by the coming in of a procession of friends in Indian file,
each bearing a gift. Mrs. Spencer's control, who
appeared considerably affected, made a brief
address of thanks for the unexpected tokens
of love and sympathy. Other mediums were
also controlled, and a general good time was
had. I am requested by Mr. and Mrs. Spencer
to tender their personal thanks to those friends
who at that time so kindly remembered them."

New York.

LIMESTONE.-S. S. Marsh writes: "I have taken the Banner of Light over twenty years, and do not know how to live without it. The communications published from week to week in the Message Department form one of its most attractive features. I think Bro. Brittan is doing a good work, one that has long been needed, and I hope at no distant day to see his articles, or at least many of them, in book form. Circumstances have prevented me from purchasing books the past five years, but I have been fortunated during those years to ratin the been fortunate during these years to retain the Banner, so that I do not get wholly behind in spiritual matters, for one who reads the Banner spiritual matters, for one who reads she Hanner regularly and thoroughly is well informed in regard to Spiritualism. I have also been reasonably well favored in getting personal communications. I would like to form the acquaintance of Bro. Hazard, as I have taken pleasure and satisfaction in reading his intelligent articles on materialization. He has really had a wonderful experience. I have attended the scances of two materializing mediums and obtained very satisfactory results."

Iowa.

RED OAK. - J. B. Packard, alluding to various prefixes proposed to be attached to the term Spiritualism, says: "Spiritualism appears to me to exhibit the foundation or root of all thope and devotion, and to have been the same through all ages, and to be the same still among all people. Like the encrusted diamond, or 'diamond in the rough,' which holds its own after being dressed and polished, and set around with adjuncts, Spiritualism may hold its own, even when leaded with sectarian and coronaeven when loaded with sectarian and ceremo-nial adjuncts, but it is very confusing to those who would choose to see the plain truth."

Tennessee.

HENRYVILLE .- J. J. Pennington writes that after forty-four years of Methodism he has had three years of Spiritualism; that himself and his wife and children are mediums, the latter. eight, tenand twelve years old, being developed to see and converse with spirits. He looks upon the Bible as being the first book in Spiritualism. the A B C for beginners, and the guide to a con-dition wherein one will be receptive to direct spirit teachings. A materializing medium is much needed, the people appearing to think that phase of the phenomena the most convincing to skepties.

New Jersey.

VINELAND.-J. D. Holton writes, forward ing the money for a copy of Dr. J. M. Peebles's latest publication, "Immortality, and our Employments Hereafter"—which lie wishes sent to a relative of his—"I have just been reading the book, to my great delight and satisfaction. Bro. Peebles has struck the key-note of our beautiful faith for an immortal song, and I heartily thank him and the spirits who aided him in the work."

Spiritual Phenomena.

[From the Kansas City (Mo.) Evening Star, March 29th.] GHOSTLY VISITANTS.

A little excitement has been raised within the past few days among Kansas City Spiritualists over the advent of the noted medium. Mrs. C. B. Bliss, who has attained great fame in the East by virtue of the wonderful manifestations which it is said she has called forth. An Evening Star reporter and a friend desirous of witnessing the ghostly performances, last evening visited the residence of Mr. Matt Clary, the well known railroad man, who lives on Dripus well known railroad man, who lives on Dripps street, just south of Thirteenth, where Mrs. Bliss is a guest. The newspaper men were warmly welcomed at the door by Mr. Clary, who made known their errand to Mrs. Bliss. She at first was averse to holding a seance, as she had held two during the previous day, and felt so exhausted that she feared she could do nothing, but finally decided to try and accomgathered. After a short conversation Mr. Clary

gathered. After a short conversation Mr. Ciary showed the visitors to an upper room, furnished in good style, with an alcove in the northwest corner, in which was the cabinet.

This was a pine box, neatly painted, about six feet long, three feet deep and six feet high, firmly and compactly joined, covered on 'top, with a door in front covered by swing curtains and a small door or widet about a foot tains, and a small door, or wicket, about a foot square on each side. The newspaper men were invited to inspect the cabinet, which they did with critical eyes, and found everything secure. The room was lighted by an oil lamp placed in one corner, shaded by a funnel, which darken-ed the room so that objects could be discerned pretty distinctly at a distance of ten feet. Mrs. Bliss was introduced, and seated herself on a chair preparatory to going into the cabinet. Areporter took a mental picture of her as she was placing herself in proper condition to enter the mysterious place. She is a woman of medium height, pale skin, dark hair and very stout build. She is of French extraction, and speaks with a marked accent with a marked accent.

In a few minutes she began to act in a strange manner, and arising, walked over to one of the Evening Starmen, into whose eyes she gazed for a moment with a vacant expression in her own. a moment with a vacant expression in her own. She reseated herself, but again repeated the strange action, which was explained by those present as being the action of the spirit who had her under control at the time. She then entered the cabinet, and Mr. Clary led off with a song, which was followed by another and another, nearly all being Sunday school melodies, such as "Angels are Hovering Near," until the manifestations began by knocks within the cabinet, when the tune was changed to the "Star manifestations began by knocks within the cabinet, when the tune was changed to the "Star Spangled Banner." The scene to the newspaper visitors was welrd in the extreme. The singers singing in the half gloom with awe-filled eyes directed to the mysterious abode of the spirits, was something never to be forgotten. With the first notes of the national anthem, a startling thing occurred, which it must be confessed chilled the journalistic blood. The curtains were thrust aside, and in full view stood the manly form of a United States army officer in full uniform. He was announced as Captain Davis. The little audience at his request was called up and introduced, the Captain saluting each in turn with a wave of the hand in military called up and introduced, the Captain saluting each in turn with a wave of the hand in military style. The audience, including the family, consisted of about a dozen people, and not a soul was more than five feet from the apparition, which appeared again and again, and finally stood erect and manly in full view, and joined in the swelling song so heartily that his voice could be heard above the rest. Imagination could hardly conceive a more blood-curdling sight, and yet there was a reality about it all which quieted the nerves, which would other which quieted the nerves, which would otherwise have been entirely unstrung. At times it was like a wild nightmare. The patriotic song rising from a dozen throats with the ghastly visitor in glittering uniform standing in the door in full view, surrounded with all the mystery of that other world from which no traveler is supposed to return, made a scene only to be borne by nerves of the stoutest, well fortified by moral strength and immense will-power.

Language simply fails to describe it, and reason is impotent to explain. This spirit is Mrs. Bliss's great controlling spirit, and during the evening his presence was constantly made manifest in some way.

The second materialization was not less startling then the first. Mr. Clary stood on the west.

embodied spirit extended his hand, and shook the hands of his parents, both of whom were very much agitated. He then withdrew. A queer sound, like the growl of a dog, was A queer sound, like the growl of a dog, was then heard, and in a moment afterward a spirit known as "Billy the Bootblack," came forth. He was a familiar spirit, and came often during the evening. He purported to be the spirit of a famous Philadelphia bootblack, who had several eccentric phrases which marked him beyond mistake. He had a favorite expression of ker-r-r-rect, which he spoke through a tin horn. He was very bright, and responded to questions with witty sallies which caused much

horn. He was very bright, and responded to questions with witty sallies which caused much laughter. One of *The Evening, Star* force asked him, "Which is the best paper in Kansas City?" "They are all good," he responded. "You must be an editor." On being told that he had hit the bull's eye, he responded, "Oh well, of course your paper is the best."

Billy retired to give place to the most startling apparition of the evening. It was no less a person than Lucille Western, the great actress, and the reporter, who knew her, must acress, and the reporter, who knew her, must acknowledge, though reluctantly, that Lucille Western never looked more natural upon the stage than she did in the door of that cabinet. She was dressed in white, with a beautiful and becoming head-dress of white, trimmed wit

becoming head-dress of white, trimmed with pearls, her lovely arms just concealed by drapery and her beautiful face radiant as if she had just completed a grand triumph upon the stage. She requested some one to come forward and sine, "Then you'll remember me." The Evening Star reporter responded, and standing not three feet distant, and face to face with the lovely apparition, sang the song, in which she joined with a beautiful voice. Surely such a strange duet was never sung before, and common sense would dictate silence in regard to it if it were not for the fact that Mr. and Mrs. Clary and half a dozen others are witnesses to it. As the song died away the actress kissed her hand to the singer, and with a graceful stage bow withdrew. In a minute, however, she again appeared and the strange duet was again sung.

again sung.
The fifth spirit was a bashful little French The fifth spirit was a bashful little French girl, who, after much persuasion, presented heyself and talked quite freely. She spoke of flirting, and asked for Mayor Chace, whom she had seen the evening before. She seemed quite attracted to Kansas City's Lord Chesterfield, and spoke of him several times. She also appeared to be a familiar spirit, being able to materialize readily, and stayed in the cabinet with Capt. Davis and Billy during the entire evening. She was quite pretty.

was quite pretty.

A pretty little girl stranger next appeared.
The reporters were told that the ovening before she had appeared to a gentleman in the audience and claimed him as her brother, but he refused to recognize her and roughly commanded her to materialize in the same size and age

ed her to materialize in the same size and age in which she had died. She appeared to be very much hurt at his rejection of her advances, and refused to see him any more. Her appearance last night was very brief.

Next came a pretty little girl who appeared to be about fourteen years old. Mrs. Clary and her husband became very much agitated, and greeted her with "God bless you, Jessie!" It was their dead daughter. She was in full view, as indeed all the apparitions were and not a was their dead daughter. She was in hin view, as indeed all the apparitions were, and not a foot from the excited parents. She extended a slender hand, remarkable for its beauty and small size, and showed Mr. and Mrs. Clary a ring of a peculiar pattern which they had given

her a year or more ago in Philadelphia.

Perhaps the most satisfactory of all the materializations was that of "Aunt 'Liza," an old colored woman, who was dressed in the regulacolored woman, who was dressed in the regulation kitchen costume. She came entirely out of the cabinet and danced briskly but airily to a negro melody raised by Mr. Clary. An old lady eighty-nine years old, who was called "Grandma Harris," also appeared and talked very freely. "Silver Star," another apparition, with a glittering star upon her forchead, appeared but for an instant, and gave way to "Blue Flower," a Ute Indian squaw, who asked for the singing brave, in response to which a reporter went forward, and, by request, favored her with "Scenes that are Brightest," from "Maritana." Fortunately she was an Indian, and complimented the singing, not knowing better.

Billy the Bootblack then made a final appearance, and in response to questions about the

ance, and in response to questions about the other world, said there was no punishment there except a man's own conscience. He said his did not trouble him much, but the consciences of others did. One of the reporters asked him to hunt up a friend in the other world and report next meeting, which Billy world and report next meeting, which Billy

promised to do. Several other spirits, including a woman who called for a gentleman in the audience, who came forward and failed to recognize her, appeared, and the scance closed by the appearance of a beautiful woman, who thrust the curtains aside and stood in such a pretty attitude of expectancy and welcome that the audience wished to see more of her; but she faded as the medium staggered out, completely exhausted, and sank in a chair. Mrs. Clary sprang to her assistance, but it was five minutes before she could be brought back to a realization of things mundane.

During the scance the reporter was happily enabled to witness a very rare sight, the de-materialization of the spirits in full view. When Lucille Western disappeared the second time, she sank down through the floor as plainly as it she went through a trap, melting into air as she sank. This was one of the most thrilling phases of this

most wonderful performance.

The Evening Star does not pretend to account The Evening Star does not pretend to account for these things, or give its readers to believe that it supports Spiritualism. It does not pretend to explain all or any of the wonderful things Jone last night. It simply gives facts as seen by two of its stoff, and would not dare to do even this, so wonderful are they, were not these facts amply supported by the evidence of at least ten other responsible people, all of whom are above reproach and thoroughly trustworthy.

A little pamphlet of fifteen pages, written by "M. A. (Oxon,") discusses, in a frank, candid, and intelligent manner, "The State of the Law of England as it Affects Public Mediums." Now that the Fletcher case is bringing prominently again under the consideration of the public the subject of Spiritualism, it seems only fair that an argument like the one there set forth should be taken into account dispassionately.
Given a medium, M. A. fairly states how it is

Given a medium, M. A. fairly states how it is that the law, by various statutes, endeavors to get at him. Supposing, for example, he accepts any payment by way of remuneration for his time and skill, he is indictable at once for obtaining money under false pretences. He may in that case be indicted at Assizes, at the Crininal Court, or at Quarter Sessions. As the matter stands, however, the Act referred to is capable of being neither cheaply nor easily applied. To secure the conviction of the accused, the prosecutor must prove that the medium the prosecutor must prove that the medium made some false pretence or representation. He must yet further prove that the claims thus advanced were consciously invalid.

Again, on the trial of an indictable offence like that imputed to the medium, the latter is liable to be convicted of no more than an at-tempt to defraud, under which Act a punish-ment may be inflicted of five years' penal servi-

Another statute altogether may be applied to the medium; whose conviction under it may subject him to three months' imprisonment subject him to three months' imprisonment with hard labor, the law regarding him as a rogue and vagabond. "Three months!" exclaims M. A. "Why, a free and enlightened Briton may pound his wife into a jelly, or kick her till her own mother would not know her disfigured form, for a far more trifling penalty."

Yet another instrument for inflicting punishment upon the Spiritualist is the 9th of George II., cap. 5. which subjects any one pre-

George II., cap. 5, which subjects any one pre-tending to exercise any kind of witchcraft, sorcery, enchantments or conjuration, to the penalty of a year's imprisonment.

The application of rigorous measures, such as these, to dreamers of dreams like the so-called Spiritualists, marks a disproportion between the means and the end not a jot less extravagant, and even ridiculous, than the old proverbial device of going to market to buy a hatchet to break eggs.

[We clip the above from the London Cuckoo, edited by Edmund Yates. It is under this latter act that Mrs. Willis Fletcher was sentenced to The prison.—Ed. B. of. L.]

An Interesting Communication

To the Editor of the Banner of Light:

I could not refrain from communicating to you for publication the below-described facts of spiritual phenomena:

The third volume of the original German edition of Prof. Zöllner's "Scientific Treatises," contains a photographic reproduction of two spiritual writings, plates four and eight, one in three and the other in six languages-English, German, French, Greek, Hollandish and ancient characters (hieroglyphs). These writings were obtained through the well-known medium, Dr. Henry Slade, when, in 1877, he submitted himself to investigations of spiritual phenomena, by Prof. Zöllner in Leipzig (plate four), and by J. Kleeberg in Berlin (plate eight), Germany.

Presuming that the said writings in ancient characters, one line on each plate, were done. through the influence of the "Ancient Historical Band of Spirits," the authors of the Remarkable book, entitled "History of the Prehistorie Ages," which was originally written in ancient writings (hieroglyphs) and published about a year ago by Dr. Nason, 277 Forquer street, Chicago, Ill , I made a copy of those two lines of hieroglyphs, and sent the same, on the 3d of January last, to the medium of psychometry, James Cooper, M. D., Bellefontaine, Ohio, requesting him to see if he could get a translation of it from said Baud, to which Mr. Cooper replied, by letter of January 4th, 1881, as fol-

"Regarding the copies of plates eight and four, and the characters on them, I have this to say: The 'Ancient Band' cannot give an interpreta-The 'Ancient Band' cannot give an interpreta-tion of these characters, but say they were written by spirits who lived in India ages be-fore the irruption of the Hindus, and they are distantly related to Sanserit."

"The above is all I can get, but am strongly impressed that I could get a psychometric trans-lation, if I had the original or a copy made by the hand of Prof. Zillnov to whom it was

the hand of Prof. Zöllner, to whom it was

To be understood, I must here remark that some years ago when the "Ancient Historical Band" of spirits took hold of the medium, Dr. Nason, and wrote through him in one sitting the "Preface" of said "History of the Prehistoric Ages," in ancient characters, they informed him that he was to send their writings to Dr. James Cooper, Bellefontaine, Ohio, for translation. So Dr. Nason himself has told me.

After I had mailed to Dr. Cooper the copies of the Hieroglyphs above mentioned. I read in the Spiritual Record, published by Griffen Bros., 164 La Salle street, Chicago, Ill., three discourses given through the celebrated trance speaker, Mrs. Cora L. V. Richmond, and one given through the mediumship of Mr. W. J. Colville, the themes of which are as follows:

1st. "Approaching Perihelion of the Planets. The Material and Spiritual Results." Delivered through Mrs. Richmond, at Chicago, November 24th, 1878. 2d. "The Progress of the Perihelion. Are its

Effects now Visible? By an ancient Astrologer," Delivered through Mrs. Richmond at Chi-

ger." Delivered through Mrs. Richmond at Chicago, December 14th, 1879.
3d. "The Development of Mediumship. What it Means, and what it will Lead to. A discourse by the spirit of Adin Augustus Ballou." Delivered through Mrs. Richmond, at Chicago, Oct. 12th, 1879.
4th. "Will the World come to an End in 1881? If Not, What Will Come?" An inspirational discourse given through the mediumship of W. J. Colville, at Chicago, Feb. 29th, 1880.

Thad just finished reading these lectures where

I had just finished reading these lectures when I received the above-cited answer from Dr. Cooper, and I went then to Dr. Nason, and read this answer to him, whereupon he at once talked in a strange language, and after some convulsive motions with his hands, he wrote five pages in ancient characters, while he spoke the same language in which his hand was writing. When finished he handed me the so-written five pages with one other page (page six) which was written prior to my calling on him. These papers I sent the same night, Jan. 6th, 1881, to Dr. James Cooper for examination, and on the 12th

Page 1.—"The characters on the plates contained in Zöllner's work were, in the original, written, independently, by spirits, but not of

The spirits who wrote the characters lived about one thousand years before the irruption of the Hindus into India, but we have not met the writers.

Page 2.—"MIDNIGHT, DAWN, SUNKISE and

woon.

"Midnight represents the spiritual condition of man before the advent of Spiritualism.

The Raps represent the dawn of light, nearly thirty-three years ago.

Sunrise is represented by the different phases of mediumship up to writing and trance speak-

Nobntide light was ushered in by materializa-tions and independent writing, though its full brightness is still slightly obscured, even among brightness is still slightly obscured, even among believers, by doubt.

The BAND."

Pages 3 and 4.—"That the world will feel the influence of the Perihelia (has felt it) there can be no doubt, but astrologers and astronomers are inclined to give more importance, in some directions, to the positions of the major planets, in a physical point of view, than the facts will justify. Even in the discourse of the along any medium under consideration what is that is the facts.

eloquent medium under consideration, what is to be is magnified largely"

Page 5.—"The changes likely to be brought about in your atmosphere during the continuance of the perihelia (the next five years) will be more of a spiritual nature. The churches will suffer, for many of the most intelligent members, not excepting the clergy occasionally, will turn their backs upon and denounce these old superstitions and embrace Spiritualism. Persons who live temperate and virtuous lives need not fear disease; but voluptuaries, the dissipated and immoral, will suffer to a very great extent. Crops may fail in Asia and Eastern Europe, but America will suffer but little in this direction.

THE BAND."

Page 6.—"In anticipation of the question being asked us by the nervous and easily excited, we were the appropriate them that I truster the

we write to answer them that JUPTER, the Great Good, will exercise a happy influence during the five years of the perihelia; therefore those who obey nature's laws will enjoy as good health as ever, besides having the satfaction of seeing Spiritualism and liberal opinions take an advanced position in society, the civilized world over.

THE BAND."

These translations show not only the very surprising fact that the spiritual communication which I got through the mediumship of Dr. Nason, in the manner as described above, contains a further explanation of the said Hieroglyphs, written through the mediumship. of Dr. Slade, but also an interpretation of points in the four mentioned lectures.

BERNHARD KIHLHOLZ. 488 Milwaukee avenue, Chicago, Ill.

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. Boston: Colby & Rich. 1 Vol., 372 pages, price, cloth, \$1,50.

The writer of this volume has apparently gathered together in the opinions and conclusions arrived at during a long course of investigation and study and experience among the mysteries of which he treats. He is evidently deeply in earnest in advocating his cause, and states his views with clearness and force. The book will no doubt be read with avidity by the multitude of believers in Spiritualism, and by others it may be neglected; but its value will remain, the same in either case.—Chicago Evening Journal.

Why not the Legislature declare who should be each person's physician, as to say who may or may not practice medicine? All such is class legislation, and is therefore unconstitutional.— The Great West, Denver, Col.

Banner of Wight.

BOSTON, SATURDAY, APRIL 30, 1881.

The Illinois Covenanters.

We knew them of old time in the wilds and fastnesses of Scotland, but were not until recently made aware of the fact that they have been successfully transplanted to the prairies of Illinois. We did remember, to be sure, that during the war there was a class of religionist in Illinois that, after being drafted into the mil itary service, refused to take an oath to support the Constitution of the United States, though they did not refuse to serve in the army. It was through the representations of President Lincoln, and Judge Davis, of the Supreme Court, that Congress was induced to pass a law enabling these peculiar men to become Union soldiers, while they were not deprived of the coveted privilege of still being soldiers of the cross. Recently the Albany Law Journal saw fit to express its astonishment at the fact that a juror in New York City should seek to evade jury duty by pleading that he belonged to the Reformed Presbyterian church, which holds it to be wrong to do any legal business under the Constitution of the United States.

The reason given why it is wrong is this: because the Constitution nowhere makes any mention of Almighty God, and does not acknowledge him as the "Author of national existence and the source of all power and authority in civil government, and Jesus Christ as the ruler of nations, and the Bible as the foundation of law and the supreme rule for the conduct of nations." That is the exact reason given, and the whole of it. It may have been unfortunate for the judge in this case that he disregarded the extremely pious scruples of the juror concerned. The Law Journal speaks of it, however, as the first case of the kind that has occurred, whereas the Chicago Times comes forward to enlighten it with the highly interesting and wholly peculiar case of the Randolph County Covenanters in Illinois.

In Illinois, says the Times, there are thousands of pious people who have for many years refused to bend the knee to Baal, and offend the Creator by the sacrilege of serving on juries while the Constitution of the United States continues its career of wild impiety. Unquestionably, explains the Times, the Court House of Randolph County is the most sacred edifice in the country. It is constructed, from foundation to pinnacle, of the conscientious scruples of the Scottish Covenanters who live in that county; and if it is as durable as a Covenanter's convictions, it will survey unmoved the wreck of matter and the crash of worlds when the heavens roll together as a scroll and the universe melts with fervent heat-with the single exception of the Randolph County Court House. The explanation of it all is on this wise:

There are "sons of Belial" in Randolph County. As the Covenanters were forbidden by their consciences to hold civil office under the Godless Constitution, all the county offices of course fell to the children of Satan; and instead of letting the Covenanters alone, they set on foot a diabolical plan of making large numbers of them do jury duty at every term of Court. Of course the Covenanters thus drawn refused to serve; of course they were fined; and of course they paid their fines and went about their business of worship until the next term of Court. And so it went on year after year. In this way the County accumulated in a short time a fund large enough to erect a Court-House without levying a tax for that purpose. And there stands the Court-Ilouse, paid for from roof-tree to foundation-stone by the Covenanters-unwillingly, it may be, but none the less effectually. The Times thinks that in the day of universal conflagration the children of sin in Randolph County will seek refuge in that Courtiouse, and that they will find it occupied by the saints whose fines built it, with the doors

But all this settles and establishes nothing, of course. If headstrong dogmatists prefer to pay tines rather than perform the ordinary duty of citizens, that is their affair; but they bring nothing about in that way, unless it is, as in I the present case, the building of a public edifice with the fines they are ready to pay as the means of protesting their faith. It is true, in fact, that a juror need not be compelled by an oath to support the Constitution of the United States, for, as the Times says, he is not in a position to do anything else, and it has abundant means of support without his aid, beside. But the juror has to commit himself on this point, and the Covenanter won't do it, because the Constitution as yet has no God in it. It does not recognize God, or Jesus Christ, or the Bible. It is silent, as the Times says, on the subject of the Trinity, the five points of Calvinism, and the identity of Rome and the Scarlet Woman. It neither enjoins the singing of David's psalms, nor does it prohibit the use of those musical instruments on which David played while he sang. In short, says our contemporary, the Constitution of the United States is not the Westminster catechism, and therefore the Covenanters will perform no duty under it.

And "that is what is the matter." But those who are concecting their schemes, in the name of religion always, to get possession of this Constitution and make an engine of it to drive their bigotry and dogmatism through the lives and business of the people of this country, will find themselves, in the end, worse used than the Randolph County Covenanters have been. If they could obtain such a Constitution they would find themselves without an obedient people, and, having obtained control of the machine, they would find none to supply the means of feeding it. Instead of providing for the universal conflagration they would find that they had only got ready for a general deluge.

Employment for Women.

It is hopeful in the extreme to see dignified periodicals, like the London Quarterly Review, voluntarily express a desire that the sphere of female employments should be greatly enlarged. In the present day, remarks the Quarterly, much is urged in favor of the rights of women to vote; but it would only ask for them to be granted the permission to work in a more extended sphere. A lady, it says, can work in a government office, organized as the post-office savings-bank now is, without losing any of those feminine graces of dignity, of delicacy, of reserve, which are the essential characteristics of an English gentlewoman. The employment of women in the civil service, it thinks, must also be considered advantageous to the State, according to the principles of political economy. In cases where a family has been bereft of the father, the husband or the brother, whose exertions earned the means of support, if the daughter, the widow, the sister, though not endowed | monia.

with rare artistic gifts, can enter a career that will help support herself and those dependent on her, a whole family may be preserved from men, engaged in official life during the hours ence relations or friends dependent on them at their home, in the evenings.

The Quarterly Review confesses that the time has come when persons occupying high and responsible positions in Church and State, in the army and navy, in the republic of letters, in the legal and medical professions, in the artistic and musical world, are impressed with the importance of this comprehensive subject, and feel a strong desire that the employment of women under government should be taken into full consideration by the rulers. It trusts that it will be found practicable to extend the sphere in: which women work officially; and in carrying out this most worthy object, it confidently hopes that due consideration may be shown in allotting a fair share of employment to a class for which hitherto little has been done-women of gentle birth, of gentle breeding, but of small financial resources. It admits the impossibility of closing the eyes to the existing rules of society in England, and indeed in most countries, acknowledging its agreement with the sentiments expressed by a leading organ of public opinion on Christmas day last, when it spoke thus: "A time may come, we trust not too late, when classes now living in sad isolation, estrangement, and ignorance of one another, may honestly endeavor to make up for lost time, and prove there can be friendship, society and mutual good, between people cast wide apart by birth, education and circumstances. The end all must admit to be good; the way to it is the great question.

To which the Quarterly Review adds the timely reflections, that much may be done by every one, in every degree, to bring about a result fraught with blessings to all, by cultivating the spirit of mutual consideration and conciliation. We must remember, however, that great changes in the system of society, like the mighty but almost imperceptible movements in the world of nature, must proceed slowly if they are to be safely accomplished. It quotes the observation of Lord Salisbury, that "no healthy and lasting change ever comes in with a rush; the reformation that comes of rushes is, more than threequarters, a mere following of the fashion." England has for centuries, says the Review, been free from the calamities produced by a disregard of the laws of social order; and it is impossible not to feel that any changes must be introduced in that gradual manner which is most likely to establish new institutions on a sure and safe foundation. It thinks the motto adopted by the Prince of Walcs the one for all -"Ich dien"-I serve.

A Would-be Exposer Finds Something.

We hear a story of a Boston clergyman who was ambitious to become an exposer of Spiritualism, which, as it relates to an actual occurtor was of a suspicious turn of mind, and bent upon ferreting out the modus operandi of the appearance of forms; so, visiting a materializing medium, he applied for permission to institute a thorough investigation of the premises. He found the gentleman not only willing but xtremely desirous that he should do so, and, piloted by him, the would-be exposer perambulated the building, peering into every out-ofthe-way nook and crevice in search of traps. tricks and trumpery. Descending into the basement he was soon directly below the point at which the spirit-forms were first seen. The entire ceiling was hard plastered, smooth and intact, and he soon found that all efforts he might make to detect an aperture in it large enough for twenty-five or thirty full-sized, white robed human beings to pass through into the room espied a closet, and, grasping the door-knob, sense of sight. said he must look in. "Most certainly, sir," replied his attendant. "But I cannot; it's Mr. E. W. W. locked." "I think not; pull." And he pulled, when the door came open with an alacrity that it might have displayed if one was assisting the operation by pushing from the inside. There was nothing, however, to be seen but emptiness and the smoothly plastered walls and ceiling.

The explorer was about to give up his search and to conclude with an "if" that all was honest, when his eye happened to rest upon a stovepipe opening in the flue, far up near the ceiling. He was sure of his game now; the long concealed secret was to be disclosed; the "stupendous delusion" was to be ventilated; the "kingdom of Satan" was to fall, and "Zion" become triumphant! "Hand me a chair," he said with the authority of a "Thus saith the Lord." The chair was handed him. He stood upon it: it did not enable him to reach the desired point. He got down, pushed a table into position, placed the chair on the table and himself on the chair. He grasped, with a zeal and vigor that came only from a desire to save souls, the cap that closely covered the opening, eight inches in diameter and tinted the same color as the wall, in order, as he supposed, that it might not attract attention. Having not been moved for years it tenaciously held its place-would not start. By the aid of a knife it did, however, make a move outward, and after five or more minutes of hard labor, encouraged by the assurances of the gentleman who had the floor, that patience and perseverance worked wonders, it was nearly out. At length it came; and with it about a peck of soot and ashes that had accumulated behind it, enveloping the investigator in a dense cloud and covering him as with a mantle. "I guess there's nothing there," he said, as, having descended from his perch, looking like a bird with raven plumage, he bley the soot from his mouth and brushed it from his head and shoulders, only to make a bad matter worse. "You are right," said his obliging companion, "for what there was seems to have come out." At this point the investigation closed, and the "Report of the Committee," like that promised by the Harvard Commission in 1857, has not yet made its appearance.

"John P. Brady gave me a black walnut box of quite a small size."

To the Editor of the Banner of Light: The above was taken from the Banner of Light of Jan. 29th, as containing all the letters of the alphabet. The paragraph below contains all the letters, and is much shorter:

"Pack with my box five dozen quails. J. G. R." The paragraph in the Banner contains 48 letters; the paragraph above contains but 31 letters-17 letters shorter than the Banner paragraph. I doubt if it is possible to write a shorter one and include all the letters. Nearly 30 years ago I wrote that one, and no one-although many tried-could equal it. N. G. P.

In these days of Bible "revision" the latest version of the old Sadducean aphorism, as given by a writer in the Quarterly Review, is respectfully recommended for consideration: "Let us eat, drink and be merry, for to morrow we shall be carbolic acid, water and am-

Spiritualism Abroad.

ENGLAND The Premier of England is on record as favorbecoming burdensome to the country; and wo- ing a free inquiry into facts of Spiritualism as demonstrated by its phenomenal manifestaof work, may cheer and support by their pres- tions. In acknowledgment of the receipt of a copy of the Spiritualist, Mr. Gladstone wrote under date of October, 1878, to Mr. J. T. Markley, of Horsham, as follows:

"I thank you for the paper, which I shall be glad to examine. I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the rst place, of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention; and I remain n what may be called contented reserve, with-out any fear either that imposture will rule, or that truth can be mischievous

At Plymouth, Mr. Charles Ware, a Methodist minister, has been suspended by his church because of his interest in Spiritualism. In a letter to the Medium and Daybreak he says:

"Bigotry has, however, overshot its mark this time, for the friends of Spiritualism—and they are a goodly number, for the cause has prospered wonderfully during the past twelve months—and others who, though not Spiritualists, perhaps, are friends of liberty, have rallied around me, so that I still have a congregation and what is more to the purpose, I am released from the fetters which had restrained me, and am free to preach the whole truth as it presents itself in the glorious light of Spiritualism, which, to me, is a revelation of spiritual realities: the light of a glorious day to us who had hitherto been crying in the night and groping in the

Remarkable materializations are reported in the Herald of Progress as having occurred at Littleborough, the medium being Joshua Fitton. The most striking of these was the appearance of a spirit giving the name "Dr Scott," who, passing to a lady, placed one of his hands in her hand, requesting her to hold is there. While thus held it began to slowly dematerialize, continuing to grow less and less, until, finally, it wholly disappeared, and all to be seen was the arm destitute of a hand. The surprise manifested by those present led the spirit to ask, "How will men of science account for that?" This was done in the light. Later the gas was extinguished, and the same spirit appeared with a lamp. These "lamps" are of spirit production, and, though called phosphorescent, emit no odor. If we remember rightly, John King" was the first to use them, and he remarked concerning them that the light they produce is more congenial to the spirit than any earthly light, and that by them we see spirits as we shall see them when out of the body and with them. "Dr. Scott," upon his appearance this time bade the company adieu, and sank rapidly, illuminating himself with the light of his lamp, so that all might see him melt away into nothingness. In a few minutes he entirely disappeared, sinking as if into the floor, his lamp growing less in size, less brilliant, then fainter, and slowly vanished, first into an illuminated misty space, and then into total darkness. Information is received that the merence, is worth mentioning. It seems the pas- dium, Mr. Fitton, will visit the United States the coming summer.

> Mr. Duguid is at present in London, giving sittings to all who desire his services. His ad dress is 15 Southampton Row, London, W. C. Of Mr. S. De Main, to whom the friends of

> Spiritualism at Howden-le-Wear have lately given enlarged scope for spiritual labor, the Medium and Daybreak says: "Of all speakers we have ever heard, none have brought to our soul a more blessed realization of spiritual

Miss Samuel, the blind medium, is actively employed in giving inspirational lectures in London to large audiences. On a recent occasion she took for her theme the remark of Mr. Lewis that though their speaker was physically blind, yet she was not necessarily blind spiritually, and went on to show that the soul alone above, would be altogether hopeless. But he descried truth independent of the external

SCOTT AND.

Mr. E. W. Wallis, inspirational lecturer, has addressed interested audiences on the subject of Spiritualism at Kirkcaldy, in Fifeshire and Edinburgh. In Leith several discussions have recently taken place and a growing interest is

RUSSIA.

In no country is "fortune-telling," as it is called, but which is in fact clairvoyance, more fully believed in, and those gifted with second sight more generally consulted thankin Russia. When the late Empress was at Nice she summoned from Paris Mademoiselle Henriette to inform her of all that was taking place in her absence at St. Petersburg. The Princess Dolgorouki is said to often consult a clairvoyant, and it is rumored, says the Court Journal, that a vision of all the incidents of the assassina-

tion of the Czar was given her. We quote: "The progress from the Manège along the quay, the explosion, and the return home in the open sledge, were all as strongly impressed upon her imagination as though she had beheld them with her eyes, and she was found upon her hands and knees at the foot of Holy Images in her bedchamber. When the decree of immediate banishment from St. Petersburg was read to her, her only exclamation was, 'I want noth-ing but the marriage ring. Ah! give me but the marriage ring!' On being told that it had been shivered into fragments and was lost among the mutilated remains of the Emperor's finger, she exclaimed in a ghastly whisper, 'Then it has all come true!' fell senseless to the ground, and was conveyed in that uncon scious state to the sledge that bore her away."

AUSTRALIA.

At Brisbane has recently been commenced the publication of The Telephone, which, from information received, we judge to be conducted somewhat as is the Voice of Angels in this country. It is to appear weekly.

Melbourne papers report that the great demand for the services of Mr. Milner Stephen has compelled him to postpone his departure. Very remarkable cures have been performed by im. One of them was that of a young man who had suffered with a spinal affection of the neck for five years. His neck was so curved that his chin touched_his chest, and was immovably fixed there, so that in order to give him food or drink he had to be placed on his back on the sofa. Doctors said it was incurable. Mr. Stephen treated the case publicly four times, and the chin became raised—the first time two inches-and the curvature of the spine has disappeared entirely. A Mr. Wilson had been paralyzed for two years, lost the use of his limbs on one side and was obliged to give up business. Two treatments restored the use of his limbs so that he walked for hours at a time. A Mr. S. E. Boldner had been deaf for twenty years. One treatment restored his hearing, and he was astonished, as well he might be, at his sudden recovery.

These and similar cures in all parts of the world are sufficient, one would suppose, to attract the attention of medical men and to lead them to give serious thought to a work producing such beneficial results. The apathy and indifference they manifest in regard to them are eye at the point.

perfectly surprising, and really unaccountable upon any humanitarian hypothesis.

The materialization séances at Melbourne, by Mr. Spriggs, continue to be held with much success. At several of them a spirit giving his name as "John Wright," appeared, and stated that he was accustomed to materialize at a pri vate circle in America.

A new Children's Progressive Lyceum has been inaugurated at Richmond, under the conductorship of Mr. Devine. At the initial services an address was made by Mr. J. Veevers, of the Melbourne Lyceum, and Mr. Cackett led the calisthenics. The Harbinger states that upwards of fifty members were present and a number of interested spectators.

SOUTH AFRICA. Mr. Walker is lecturing to large audiences

At Port Elizabeth the subject of one of his lectures was "Voltaire," in which he vindicated his character as a free-thinker and reformer, and most scathingly reviewed-the motives of the Church and its satellites in making their unjust and untruthful charges against him. The lecture was published in a pamphlet.

BRIEF PARAGRAPHS.

To-day, such is the power of combined capital, that individual industry must go to the wall when brought into competition, and the laborers join in the effort to have it so. Not until labor can control its capital in associated business will there be a change. It is an acknowledged weakness that submits to self imposed

The old saying, "It's an ill wind that blows nobody good," was well illustrated some years ago when the schooner Essex was on a dark right at the point of being wrecked, when the Presbyterian church of Oswego took fire, and showed them the way out

Life is too short to waste in critic peep or cynic bark, Quarrel or reprimand; 'T will soon be dark; Ayl mind thine own aim, and God help the mark!

The late E. H. Chapin said he lectured for f-a me fifty and my expenses."

There are no two words in the English language which stand out in bold relief—like kings upon a chec quer-board—to so great an extent as the words, I will! There is strength, depth and solidity—decision, confidence and power -determination, vigor, and individuallty in the round, ringing tone which characterizes their delivery. It talks of triumph over difficultiesof victory in the face of discouragement-of strength to perform-of lofty and daring enterprise-of unfetfered aspirations, and of the thousand and one impulses by which man masters impediments in the way of progression.

The immoralities and crimes of the creedal ministers are being "exposed" nearly every week in the secular press. The sectation press make no mention of the fact; yet these swift witness sheets are continually harping upon the alleged exposures of spiritual mediums. "First cast the mote out of thine own eye,"

The New York Sun brags that It shines for two cents. What will the boot-blacks say to this?

Humanity is the equity of the heart.—Confucius.

The New York papers pleasantly remind the Gothunites that the space underneath their sidewalks is more or less thickly occupied by steam boilers, and that nobody knows when he may be sent kiting thirty feet in the air by an explosion for which nobody will

A Scotch clergyman at Ayr, a few Sundays ago, prayed: "Oh, Lord, bless the Established Church, and the Free Church, and the United Presbyterian church, and all the other churches. Thou knowest the various nicknames, Lord, by which they are called; bless them all."

This is what a Sunday school Superintendent found chalked on his blackboard:
PLIES Mr. SUPERINTENENT DON'T FIRE OFF STORES EVRY SUNDAY AT US DOYS WITH an awful Exampul of A Bad Boy in each of them.

GIV US A REST!

IN IT TO THE GIRLS.

-{Louisville Courter Journal.

An exchange avers that a heated dispute is going on In some of the scientific papers about the bæmodromograph, the sphygmograph, the cardiograph, and the cardio sphygmograph. This condition of affairs is positively alarming, and should be inquired into.

The New Orleans Picayune states that according to a metropolitan exchange, an alderman has recently been injured by the accidental discharge of his duty. These accidents are very rare.

Rev. Dr. O. C. Moore, of the Nashua *Telegraph*, has discovered (and with his well-known zeal for the promotion of spirituality in the community, he at once announces his discovery) that the revision of the Bible is, as he terms it, a "D. D. sham."—Boston Herald.

The New York Tribune admits the desirability of strong thews and sinews in young men, but really, it says, we should like our boys to possess some quality or accomplishment on leaving college in which a welltrained mule could not excel them.

The Michigan Avenue Baptists, of Chicago, met on a recent Sunday to pass a preamble and resolve, the former beginning, "Whereas, it has pleased Almightu God to destroy our house of worship by an incendiary fire," but it suddenly occurred to one of the brethren that the charge was a serious one, and this clause was stricken out.

A slanderer is a viper. Shun him.

The Congregationalist thinks the Sunday papers should neither be bought nor printed. "Wise and Christian men should in all ways' sland clear of and discourage it." Too late, neighbor; might as well ask the earth to stop and turn the other way. Not even Joshua could do that.—Christian Leader.

A resolution has passed the Texas legislature requiring that women shall be employed in the State department for every position they are competent to fill. upon the same terms and conditions as men.

A lecturer once prefaced his discourse upon the rhinoceros with, "I must beg you to give me your undivided attention. Indeed, it is absolutely impossible that you can form a true idea of the hideous animal of which we are about to speak unless you keep your eyes fixed on me!"

A certain religious paper, whose patience has at last become exhausted, puts "those peripatetics who go from church to church with morocco, limp backed Bibles under their arms, putting on airs as if they were Moody and Sankey," on record as "half-baked

It is now tolerably certain that by the year 1883, when the New York World's Fair is to open, the Brooklyn bridge and the Hudson river tunnel will both be finished and in constant use.

Orthodox, orthodox,
Wha believe in John Knox,
Let me sound an alarm to your conscience:
There's a heretic blast
Has blown in the Wast, That what is not sense must be nonsense.

It is the Christian Union's estimate that about one Episcopalian minister in a thousand reads the Thirty Nine Articles, and it is the Christian Leader's opinion that the proportion of the readers who believe them is about the same.

· Webster's famous query, "What good will the monument do?" is answered at last in the discovery that the historic shaft on Breed's Hill, with the little lookouts in its apex, suggested to Howe, the sewing machine man, the idea of his celebrated needle with the The Anniversary in England.

The Thirty-Third Anniversary of the Advent of Modern Spiritualism was commemorated in London by a full attendance at 15 Southampton Row, where appropriate addresses were made by Mr. Alexander Duguid, recently arrived in the city from Scotland, Miss Samuel (under control), and Mr. C. P. B. Alsop. The exercises closed with a trance address by Mr. Duguid, the audience dispersing with expressions of much satisfaction at the proceedings. The Medlum and Daybreak gives a full report of the addresses.

"The British National Association" observed the day by a conversazione, which was very fully attended. A concert of exceptional merit formed the principal feature of the occasion.

At Goswell Hall a soirée was held, the earlier portion of the evening being set apart for a concert, which proved one of peculiar attractiveness, and the latter part to a ball, the terpsichorean exercises of which were heartly engaged in, and as heartily enjoyed by the com-

Card from Dr. A. II. Richardson.

To the Editor of the Banner of Light:

Will you allow me, through your columns, to inform my friends and the public, that instead of convening a camp-meeting at Shawsheen Grove, Mass., the coming season, I shall, in lieu thereof, hold three grove-meetings at that place, on Sundays July 3d and 17th, and Sept. 4th. Full particulars concerning these grovemeetings will be given hereafter.

(In consequence of this change I have on hand about seventy-five tents for sale or to let cheap.)

After a period of public service in the Spiritualist camp-meeting field of some twelve years' duration, I now retire, resigning such share of the work as fell to my portion into the hands of the organized associations which are now holding regular meetings during

I desire, at this time, to return my sincere thanks for the many favors which I have heretofore received at the hands of the public, and trust that the interest in the Spiritualist camp-meeting movement, in Massachusetts and elsewhere, may grow stronger from year to year, and that much good may thereby accrue to the cause which we all hold so dear.

DR. A. H. RICHARDSON. No. 42 Winthrop St., Charlestown District, Mass.

Attention is called to the advertisement of the Banner of Light, in this issue, published at Boston, Mass. It is a great exponent of Spiritual Philosophy, and numbers its readers by the thousands. In its columns will be found some of the choicest gems of thought, and investigation in relation to the future of which we know so little.—The New Albany (Miss.) Democrat.

Passed to Spirit-Life:

From Boston, on the morning of April 8th, George R. Dill, aged 67 years and 4 months.

aged 67 years and 4 months.

A kind husband, a loving father, an affectionate friend, has passed from the earth-life to that better and higher life beyond, leaving a large void in the family circle. For many years Mr. Dill had enjoyed a full belief in that higher life beyond, looking forward to that goal to which our earthly pilgrimage is tending with the full assurance that we should meet and know our loved ones there. He had enjoyed many exidences of their visitations through his life, and was a firm believer in the truth of Spiritualism. His greatest literary enjoyment was found in perusing the pages of the Banner of Light, drinking in its contents with a keen relish. He was a man of sterling integrity, and a thorough humanitariam. The large circle of flends who were gathered to pay the last tribute of respect to his memory attests to the truth that "a good man has gone to his rest." May the good Father, who never chastens or afflicts willingly, be with the wildow and children in their loneliness and hereavement.

From the home of her aunt, Mrs. II, Humphrey, in Portland, Me., April 6th, Abbie Hannah Farrow, in the 46th

year of her age.

Miss Farrow was endeared to many hearts, and she will be much missed by those who knew her. For a long time a sufferer, she nevertheless kept up her connection and interest with all that was passing around her. A member of the Martha Washington Society and other charitable institutions, her influence was felt to a marked degree. Her aunt, with whom she had lived since early childhood, watched over her last days with tender care, and in these hours of trial both were consoled by the presence of spirit-friends. She knew that beyond this life the sun of eternal day was shining. The funeral services, of a most affecting nature, were conducted by Mrs. Helen Palmer, assisted by Mr. J. William Fletcher, and were attended by a very large number. Many who had never listened to a service of this kind said, "How beautiful to believe in such a religion," Beyond death comes peace and rest; these she has found.

Com.

From her late residence, No. 1933 Carson street, Pittsburgh, Pa., April 2d, 1881, Mrs. Sarah Ann Rade, aged 46

burgh, Fu, April 20, 2007.

Years and 2 months.

Mrs. R. was a firm adherent to the Spiritual Philosophy for fifteen years, and passed over with the full assurance of eternal life. She leaves a loving husband and ninechildren, Com. who mourn her material loss.

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

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