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BRITTAN'S SECULAR PRESS COLUMN

The Editor-at-Large at his Work.

[Written for the Baltimore American.] OPPOSITION TO SPIRITUALISM IN BALTIMORE.

UNFRIENDLY ATTITUDE OF THE CHRISTIAN PULPIT-DR. BRITTAN REVIEWS REV. JOEL T. ROSSITER'S DISCOURSE.

Rev. J. T. Rossiter on Spiritualism-The Séance at Endo -The Medium Vindicated-A Royal dead-head Investigator-Mistakes of the Preacher-A Divine treats Samu el coldly-He is not sure the Prophet put in an Appearance-Bold stand of Rev. Dr. Butler-How he Exorcised the Spirits-The Soulless Body at Endor-Puppet-show at the Transfiguration-How the Lord is supposed to have deceived Jesus, Peter, James and John-The Platitudes of the Pulpit-Character of the Religious Opposition to Spiritualism—A grave Divine quotes from a vulgar Jester. To the Editor of the Baltimore American :

Some one has sent me your paper of the thirty-first ultimo, in which I find a synopsis of a sermon on Spiritualism, by REV. JOEL T. Ros-SITER, whose mind appears to be in a confused state in relation to the general subject of spiritual phenomena, and their relations to the divine purpose in his moral government of this world. The text is taken from the interview between Saul and the woman of Endor, during which Samuel appeared; he was impressively described by the medium, and from that description was recognized by the royal visitor as the prophet. Saul had cruelly persecuted the Spirit Mediums of his time, and in order to avoid recognition "he disguised himself," and went to his seance in the night. But the moment the venerable form of the prophet apneared to the woman's vision she comprehend ed the fact that her visitor was the king. Knowing the fierce hostility of her royal master to all of her class she was naturally alarmed for her safety, but was assured that no harm should come to her. I extract the following passage from the report of Mr. Rossiter's discourse : "Saul went to the witches. There is something remarkable in the fact that he should have recourse to those whom he had endeavored to turn out of the land. The good spirits having deserted him, he goes to the evil spirits. When the spirit of Samuel arises before him, he tries in vain to quiet himself. What an awful séance was this ! and it should teach us not to quench the spirit." Let me here perform a simple act of justice in behalf of a respectable and noble woman-an ancient medium who has been remorsely slandered by the Christian clergy for many centuries. She was a kind-hearted woman while she resided at Endor, and she must be a forgiving and peaceable spirit in heaven or she would have haunted the Church that has so long defamed her before the world. Perhaps I can best vindicate her character and do some slight justice to her memory by showing the striking contrast in the moral characteristics of Saul and the medium of Endor. I am not in the habit of wasting many words on the average king, and a brief characterization will suffice in the present instance. Saul was a proud and unscrupulous dissembler-a royal hypocrite, and in many ways a bad man. . He appears to have occupied the good woman's time through the afternoon, for which he never gave her a farthing; and then, to cap the climax of the royal meanness, he allowed the generous hostess to have the only "fat calf" she possessed butchered, and he and his attendants accepted her cordial invitation to supper. And this selfish man and cowardly tyrant did not hesitate to hunt innocent people out of his kingdom for doing precisely what he practiced himself at Endor. Modern Divines are accustomed to speak of the medium of Endor as "a witch"; but she is not so characterized in the Scriptures. On the contrary, she is referred to in respectful terms as "a woman that hath a familiar spirit at En-(Samuel xxviii : 7.) There is not a single dor." word in the record to show that she was not in all respects a most reputable person. The narrative of her interview with the king renders it evident that while he had exercised his royal prerogative in banishing mediums from home and country; he was quite willing, in a great emergency, to avail himself of the services of one of their number. It also proves-if anything can be proved by the Bible-that the medium was not only strictly honest, but that she was a most unselfish and hospitable woman, by whose personal acquaintance and kind attentions even the king was honored. And yet strange and irrational as such conduct seems and is, this royal oppressor and hypocrite-this cowardly dead-head investigator of Spiritualism, who went to a medium under cover of congenial

way-is represented as coming to us with all the majesty of infinite authority for his cruel persecution of mediums ! This was the way 'he served the Lord as if the devil was in him ** ! And this iniquitous business did not end with king Saul. No; we have yet to see the end of it. The worthy woman in whose presence his unwelcome destiny was made known, has been defamed ever since. Though honest beyond suspicion and generous above reproach, and, withal, possessed of rare "spiritual gifts," as the record plainly shows, she still continues to be stigmatized by every Orthodox divine as an old hag, who, through "ways that were dark," was in league with the devil.

Mr. Rossiter is pleased to say that " Saul went to the witches"; but the record which he professes to regard as a divinely inspired revelation contains no warrant for the statement. Is it necessary for him to "add to the words of the book," or to amend an infallible record? The medium at Endor is nowhere called "a witch." and it used to be quite orthodox to never assume to be "wise above what is written." In the opinion of the preacher it is "something remarkable that he (Saul) should have recourse to those whom he had endeavored to turn out of the land." But this is nothing remarkable in these days. There are many clergymen-we know some of them-who boldly denounce the spirits before their congregations while, like Saul, they "put on other raiment," or adopt some cheap method by which they expect to escape recognition when they go to consult spirits of the other world. DR. J. V. MANS-FIELD, who resides at the corner of Sixth ave; nue and Forty-second street, New York-the writing medium through whose hand the spirits answer sealed letters-assures me that much the larger part of his patrons are from the churches and that many of them are ministers. During the anniversaries he is crowded with clerical visitors, who express astonishment and satisfaction at what they receive from the spirits. and then, some of them, go home to dishonor the claims of Spiritualism before their congregations.

Mr. Rossiter does not appear to be fortunate in his elucidations. One has only to take a single brief sentence from the passage already quoted to show the maximum of dogmatic assumption and the minimum of truth. Here is an illustrative example, which we emphasize: "The good spirits having deserted him, he goes to the evil spirits." The truth is, Saul did nothing of the kind, nor had the good spirits entirely deserted him. This two-fold statement derives no support whatever from the biblical history, On the contrary, if the gentleman's infallible authority has any weight, it completely demolishes his assumption. When Saul went to the medium, instead of soliciting an audience with evil demons, he expressly said to the woman, "Bring me up Samuel." (Sam., xxviii: 11.) The fact that Saul called for Samuel, and for no one else, proves that he was not seeking intercourse with evil spirits; and the additional fact that Samuel came promptly when his presence was invoked, proves that the good spirits had not entirely forsaken the king. Perhaps the whole Jewish history, from Moses to Jesus, does not furnish an example of a better character than that of the prophet Samuel. But he now falls under condemnation because he ventured to show himself one day after " all Israel lamented him" as dead, and his friends had made sure that he was decently buried in his native city of Ramah. The Christian clergy appear to have taken offence because he came back after death, and more especially for the reason that in so doing he confirmed the pretensions of an old wo-

have added that of Rev. C. M. Butler, D. D., published twenty-seven years ago, when that popular divine was rector of Tripity Church, Washington, D. C., and Chaplain of the United States Senate. Perhaps this occurred before the Reverend Gentleman entered upon his ministry, or for some other reason it may have escaped his observation. I will therefore ask

his attention to it in this connection : "It is to be remarked, moreover, that among all the strange and miraculous events of both dispensations, there is not one instance on record of the manifestation of a disembodied human spirit to the minds of mon. Samuel appeared to Saul under the incantations of the Witch of Endor, as much to the surprise of the sorceress as to the terror of the impious king. But it was not the disembodied spirit of the prophet which manifested itself to Saul. It was his body, or a visible representation of his body, which God miraculously summoned for his own wise purposes."

Here the learned Doctor, being "wise above what is written," affirms that "there is not one instance on record of the manifestation of a disembodied spirit." Samuel was not at Endor at all: he was somewhere else: Dr. Butler and Mr. Rossiter do not know exactly where, probably because Samuel does not report his movements to the ministers' association. Only the prophet's "body" appeared, "or a visible representation of his body which God miraculously summoned." That is to say, the All-wise Creator of the Universe is presumed to have vindicated the claims of that "old witch" by a special miracle, in which he created an automaton figure to deceive Saul, and then caused it to move like a living man by a special application of the Divine Will! Here the Supreme Being is represented as the manager of a mere puppet show ! If this is not blasphemy under the canonlaw would it not be well to employ a committee of respectable Infidels to revise the Church definition?

Judging from your report of Rev. Mr. Rossiter's sermon he does not appear to be so confident of his authority under the apostolic commission as some of his brethren. Dr. Butler did not hesitate, but swept the whole spiritual field with his besom. He disposed of Moses and Elias in the same summary manner that he dismissed Samuel: and all the other spirits of mon who have ever dared 'to revisit the earth were instructed to leave in the same shadowy train. His method of exorcism is the clerical inse dixit. and behold their immortal spirits are nowhere round this torrestrial ball : and instead we have only so many soulless bodies made of common earth, water and air, all for the purposes of a spectacular and deceptive exhibition! Jesus, Peter, James and John, indeed appear to have believed that the Master was really honored by the spiritual presence of Moses and Elias at his transfiguration. But no; we are admonished VARIOUS PHASES OF MATERIALIZING

information which he could obtain in no other | ing the spiritual visitation at Endor, he might | was called on, and numerous instances are known | where the news she gave, that the vessel had gone down with all on board, drove the hearers to a lunatic asylum. .It so happens that the present writer was fa-

miliarly acquainted with the medium and the material facts connected with the case of the steamer Atlantic. We respectfully ask the preacher to give the public the name of "the witch . . . called on"; also a list of the "numerous instances known," and the number and the names of "the hearers" who went to "a lunatic asylum" as a consequence of her revelations? 5. "You cannot hold the Bible in one hand and Spir-

itualism in the other."

Holding the Bible in one hand need not prevent any one from holding on to Spiritualism and taking it into the mind and heart. All that is most vital in the book consists of the facts which belong to the Spiritualism of all ages. The truth is, if the Church insists on rejecting the demonstrated spiritual facts of the present, positive science and a materialistic philosophy, like a resistless tide, will sweep away the claims of its sacred books and traditions as the debris of earlier times.

6. "Spiritualism calls up Tom Paine to testify that he is stopping in the same place in heaven as St. Paul. They that do these things are an abonination to the

This is not the product of a spiritual mind. While we see no particular reason why St. Paul and Thomas Paine may not meet on friendly terms in the Spirit-World, we do see very clearly that this is the shallow invention of a profane jester who some time ago set up for a wit, but never achieved any great distinction. This vulgar attempt to be facetious at the expense of the Spiritualists had its origin in a newspaper office in this city. Its author was opposed to Spiritualism, as his poor effort to ridicule the whole subject should have rendered apparent to any mind of ordinary intelligence and refinement. But the preacher quotes the words of an irreverent jester as coming from the Spirit-World because, we may suppose, it suits his taste and furthers his purpose to do so. If Mr. Rossiter is right in saying, "They that do these things are an abomination to the Lord," it is time for the enemies of the truth of Spiritualism to take warning from their own preaching and make haste to cleanse themselves of this abomination. They close their eyes to the light; they shut their ears to all human testimony, and then judge and denounce, ex cathedra, the truth they will not understand. S. B. BRITTAN. New York, March, 1881.

Spiritual Phenomena.

PHENOMENA

held in presence of the same medium as before. when my cousin came a second time, very much improved in appearance, but still by no means perfect in feature. In answer by signs to questions. my resurrected cousin assented to the truth of what I had been told at Mrs. Rockwood's, that her early return to earth in materialized form was chiefly owing to the active agency and endeavors of my spirit-wife and daughters, who had taken pains to both instruct and assist her in the methods necessary to pursue in the science of materialization. When I

other private weekly scance at the same house,

alluded to her former Orthodoxy, and jokingly said that I had no doubt my wife and daughters had enjoyed some hearty laughs over her former church delusions, the spirit's countenance lit up with a smile, while she assented with a nod to the truth of my surmise.

On Tuesday afternoon I attended a private séance for materialization at Mrs. Fay's, 14 Dover street, there being but four of us present in all, beside the medium and Mr. Hastings, the conductor of the circle. Almost immediately after the medium had taken her seat within the curtain cabinet, and before she had been thrown in a mesmeric sleep, a tall female form, clothed in white (known as a spirit aunt of Mrs. Fay), brushed quickly out, and striking me playfully on the head as she passed, proceeded to the light and in an instant adjusted it to a proper shade. Soon after "Aunty" told Mr. Hastings to get something, and put it across the bottom of the door, to keep out the light from another room. Mr. II., not readily finding anything suitable for the purpose, "Aunty" stepped quickly out, and opened a drawer, from which she took a suitable garment or piece of table furniture, and threw it to him. Probably as many as thirty spirits materialized their forms at this scance, among whom were three Indian spirits, viz., Matqokah, a former guide of Mrs. Seaver, Lotela, the Indian guide of Miss Shelhamer, and Molly, the far-famed Indian guide of Mrs. H-They were each clothed in entire different Indian costumes-Lotela's particularly being very beautiful and picturesque, and of variegated colors They were one and all fully materialized, and seemed as natural as life, Lotela dancing several times.

MATERIALIZING AND DEMATERIALIZING SPIRIT FORMS.

During the evening a small patch of white showed itself at the bottom of the curtain, from which a volume of like material slowly ascended as the curtain opened, until a full, tall female form was gradually developed, the facial features discernible, but covered with a veil. The bottom of the spirit's dress was distinctly marked as it rested seemingly on the floor, or so near to it that the line of demarcation was not apparent. After keeping its position for some time, the form began to descend very slowly, the dress

by her mediumship. It appears from the report of the discourse in your paper that Mr. Rossiter does not like to believe that the immortal spirit of the good prophet really came from the other world and gave convincing evidence to sinners of his actual presence. Unhappily this would be a verification of the claims of the person whom, by way of reproach, he calls "the witch of Endor." He comprehends the fact that such an admission would wholly unsettle his premises in the argument against Spiritualism. Mark with what caution he attempts to evade the force of the significant fact which he has not the temerity to dispute. This is the way he balances himself for a moment on several implied possibilities. and then takes a leap into the darkness of uncertainty and that imaginary paradise where ignorance is bliss":

man who is presumed to have served the devi

"This mysterious appearance is not explained up to the present day. Saint Augustine says, by some mysterious dispensation of the Divine will, the witch was allowed to call up Samuel himself. Others hold to the belief that God allowed the spirit of Samuel to appear to the discomfiture and astonishment of the witch, and sent his own prophet from the grave to accuse Saul In the book of Ecclesiastes, it is said, Samuel prophesled after his death and told the king his end. But we will leave this matter as one unknown and uncertain. remembering that curlosity to know the difference between good and evil was the commencement of sin."

It will be observed that the preacher does not like to credit the fact of the actual appearance of Samuel. He is not sure that the prophet was there. Indeed, he affirms that "this mysterious appearance is not explained up to the present day." And then, with more deliberation, he disproves his own statement by citing the explanations of Saint Augustine and others. He deprecates investigation, and thinks the curiosity which prompts it is incipient "sin." The undeveloped state in which man is utterly unable to distinguish "the difference between good and evil" is in his judgment the safest for all men. This condition of mind is infantile to the last degree. He finally concludes to "leave this matter as one unknown and uncertain." In his darkness, because he was sorely distressed for I citation of the opinions of eminent men, respect-

hat instead of such mustrious witnesses, the Lord mercly set up in the mountain two hollow shams for the inspection of Jesus and his disciples I

It is not in the power of Mr. Rossiter to damage Spiritualism by stooping to the low level of the stale and unprofitable platitudes which he repeats in the middle and concluding portions of his desultory discourse. He puts into his sermon the same old threadbare objections, which-though they have been answered a thousand times-never had any force among intelligent people. He draws on his imagination and the vulgar jests of poor wit-snappers for his facts. Here are some examples, taken at random, of his undignified and triffing treatment of a grave subject:

1. "After a spirit has been enthroned in heaven it can't write as well or as grammatically."

This statement is a misrepresentation; but as the preacher is evidently not at all acquainted with the real facts, we must wink at his want of correct information and forgive his unwise and uncharitable assumption. Further knowledge will enlighten his understanding. and enable him to revise his judgment."

2. "The followers of Spiritualism are constantly in nervous condition, which brings about a ruined mind.'

The circle of our acquaintance among Spiritualists is rather extensive, and embraces thousands of persons in all ranks of society, from the humblest people up to the most eminent authors, inventors, artists, merchant princes and scientific philosophers in the civilized world; United States Senators, distinguished Jurists, Generals in the Army and Bishops in the Church. But we have never observed that these people are more nervous than other men and women. Instead of their minds being ruined, they are not only, as a rule, calm, thoughtful and self-possessed, but they are, in some important sense, even now engaged in shaping the more liberal faith, the more comprehensive science, and the deeper and more spiritual philosophy of the better time coming.

3. "It (Spiritualism) has shorn down hosts of the brightest and most intellectual minds in the world." This involves the admission that the finest intellects have embraced Spiritualism. Our own observation confirms the truth of what is here distinctly implied, but we were not looking in this direction for a recognition of the fact. We know of many persons whose minds have been greatly exalted and illuminated by Spiritualism. The angel of a new dispensation has placed in their hands the keys which unlock the spiritual mysteries of the beautiful Hereafter. On one point, however, we are much in need of further light. Will it be convenient for Rev. Mr. Rossiter to introduce us to the "hosts it has shorn down" among "the brightest and most intellectual minds in the world"? "Shorn down" we suppose means, clipped from the surface, cut short, or curtailed, which and how?

4. "When the steamer Atlantic was missing, the witch

BY THOMAS R. HAZARD. Fo the Editor of the Banner of Light: .

On Thursday, Feb. 3d, I was present at a small and select materializing séance held at a private residence in Tremont street, Boston, where the manifestations were very beautiful, and entirely satisfactory in every respect, until the room became rather cold in consequence of the register having been closed too long. In this disturbed state of the conditions a female form, claiming to be an ancient eastern spirit, manifested, and permitted me to approach and examine the features of her face closely. I at once saw that they were almost an exact counterpart of those of the medium, which I regretted, fearing that there might be some inexperienced persons present, whose faith in the genuineness of the manifestation might be shaken by the similitude. After I took my seat each and all of the company present were in turn permitted to approach the form and examine its features. The last who went to the cabinet was the lady of the house, who also noticed the likeness. The spirit then opened the folds of the curtain, and took the lady with her inside the improvised cabinet, where she distinctly saw the medium reclining on a sofa, her illuminated face being as pale and rigid in appearance as that of a corpse, the eastern spirit standing before her all the time. Under such circumstances had the materialized form been siezed by a coarsely organized "spiritgrabber," there is no doubt that it and the sleeping medium would, by force of occult laws not understood by mortals, have instantaneously been merged in one, and thus the life of the medium been preserved, though not without serious injury to her health.

A SPIRIT FORM RESURRECTED FROM THE RE-- CENTLY DEAD.

An aged lady (a first cousin of the writer) had been living with two of her daughters for some years in Italy. Early last December she crossed the Atlantic, and arrived in New York, where she died in about a week after her arrival at the house of her son, a lawyer of that city. The whole family were rigidly Orthodox; notwithstanding which my cousin, for some years before going to Europe, was always fond of talking to me about the phenomena of Modern Spiritualism, and I had occasionally sent her copies of the Banner of Light, and other spiritual publications, while she was in Italy. She was a most estimable lady, and a dearly loved friend of my wife and four grown-up daughters, all of whom are now in the spirit-world. Previous to the appearance of the eastern spirit, just described. I was beckoned to the cabinet by a spirit form that had all the appearance of a corpse. Her features were sharp and pinched. her cheeks sunken, and seemingly almost meeting on the inside, whilst a dark bluish shade encircled both eyes. After a few questions, I said. "Why I is this Sophia?" to which the spirit assented with alacrity, and retired.

On the evening of the 10th, I attended an-

remaining to all appearances intact, but gradually piling itself on the floor at the foot of the curtain until the spirit-form from within it had entirely passed away. In this position the white dress of the spirit form remained for some little time, when it again gradually ascended until it reached its former height, when a full-formed female spirit was fully developed, who threw off her yeil and stepped out toward me-an exact fac simile of my daughter Anna.

SPIRIT-LIGHTS,

My wife came out of the cabinet and as usual embraced and kissed me with great tenderness. There was a bright star on her forehead, upon which I repeatedly pressed my thumb, and thus obscured it from view: but as often as I removed my thumb it was again visible.

POWER OF THE HUMAN WILL IN SPIRIT-LIFE.

1 have before snoken in the Banner of Light of the most graphic materialization of my spiritdaughter. Esther, who died last July at Santa Barbara, Cal. Esther when in life was one of the most resolute, decided and energetic persons I ever knew. Whatever she undertook to do. she would be almost sure to accomplish, let the difficulties in the way be ever so great. On this evening she was one of the last spirits to manifest, and came jubilantly to me, clothed not in her former white bodice and dark skirt, her favorite dress in her girlhood, but in pure white. As before, she came as natural (so to speak) as life! kissing, embracing, and fondling me as a loving earth-daughter would do after a long separation. Finally, Esther retired behind the curtain, and we sat quietly waiting for the spirit-guide to close the séance.

Instead of doing this, however, "Aunty," the controlling guide of the medium, spoke and said that there was a spirit present who declared she would not go away: not long after which out burst my daughter Esther with a triumphant air, and rushing again into my arms, smothered me (so to speak) with kisses. At a subsequent séance, with another medium, I was told that Esther had, on that occasion, a good-natured altercation with the spirit guide of Mrs. Fay, declaring that she had a right to stay, and would stay with her father. It would seem that she characteristically carried her point.

SPIRIT PRESCIENCE.

. Two of my daughters who lived to reach womanhood took after their mother in complexion and hair, which was-the first a clear brunette, and the other dark. At several séances of late my dark-haired daughters only had materialized. At this seance I queried with one of them to know why their light-complexioned and light-haired sisters did not manifest? I was answered that they would come next time. This was at about five o'clock on Tuesday afternoon. At half-past seven (some two hours after the close of the scance at Mrs. Fay's) I attended a séance at another house in presence of Mrs. Ross, who had a few hours before arrived from Providence. The first spirit that came out of the cabinet was my

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daughter Gertrude, followed soon after by her sister Fanny, who both came to me and kissed and embraced me. They were my two lighthaired daughters.

A WIFE'S MESSAGE OF LOVE TO HER ABSENT HUSBAND.

On Thursday evening, the 10th Feb., I attended a private weekly séance, in presence of Mrs. -, at a private residence in Tremont street, at which, as usual, the manifestations were all harmonious and beautiful. On that evening Mr. S., one of the usual prescribed small company, was absent from his seat, being confined at home by sickness. A female spirit form came outside the curtain and passed her eyes around the sitters, apparently without recognizing either as the individual she wished to see. Finally the spirit was recognized by a lady present as the wife of Mr. S., the absent member, to which recognition she assented with alacrity. Being asked if she would like to send a message to her absent husband she intimated. by signs, whispers and gestures, that she would like to send three kisses to him-one for himself and one for each of their children.

SPIRIT POWER UTILIZED.

On Friday evening, the 11th Feb., I attended a private seance held at the same house in Tremont street in presence of Mrs. Fay. A cabinet had been improvised by the lady of the house by fastening a curtain across a pair of folding doors. Soon after the spirits began to materialize, the controlling guide of the medium spoke more than once of a difficulty the forms experienced in passing to and fro, in consequence of the curtain being too long, and dragging on the floor. The lady of the house offered to remedy this difficulty by making a fold in the curtain with pins. This the spirit guide objected to on the ground that the manipulation of the curtain with mortal hands, in its present magnetized state, would disturb the conditiöns.

Shortly after this my spirit daughter Esther came from out the curtain with her usual jaunty; self-reliant air, and after embracing and kissing me with lips as warm and natural as life, proceeded to the lady of the house, and intimated to her that she would like to have some pins. These were handed her (I think) in a case, from which she took quite a number, and put them in her mouth just as she reëntered the cabinet, where, in the dark, she proceeded to draw up and pin the curtain in a regular straight fold some five feet from the floor -which it now just brushed-its entire width, using some dozen or more pins in the performance.

SPIRIT MATERIALIZED IN FULL LIGHT.

About midway of the scance a most graceful and transcendentally beautiful female form came forth from the extemporized cabinet clothed in very elegant white costume, whom no one present could recognize. From Indications, we supposed her to have been connected with the theatre, or opera, and quite a number of names of celebrated singers and performers were proposed to her, all of which she declined acknowledging, until a son of the lady of the house, who presided at the piano, and is quite an adept and amateur in the science of music and of knowledge of its best performers, hazarded the name of FELICITA VESTVALI (I think a celebrated Halian singer, but am not certain), to which she responded with alacrity.

After being thus recognized, the beautiful anparition again went behind the folds of the curtain, from whence she soon came out again and motioned to have the light turned up. This was done again and again at her pantomimically expressed wishes, until ordinary print could be easliy read. In this light the surprisingly beautiful and graceful spirit remained with us some minutes, promenading the room with the grace and dignity of a most accomplished woman; nor did she forbear showing especial favor and attention to the young man at the piano, who'divined her name, near whom she patronizingly lingered quite a time.

[Concluded in our next.]

Then the medium rested a few minutes, and the circle was arranged in the form of a horse-shoe. More lights came; then a broad finsh of light. In a moment there was seen, dimly, the head and shoulders of a human form floating about over the table. All at once there was a flash of light, disclosing a bearded face and shoulders, in oriental dress. For several min-tacts the form coursed around the table, and before each sitter paused to turn on a bright light, which was distinctly seen to be a sort of at Mr. Eglinton's scances, but I do not think it the sick," etc. These results have certainly been the sick," etc. These results have certainly been the the sick," etc. These results have certainly been the the sick, "etc. These results have certainly been the sick," etc. These results have certainly been the the sick," etc. These results have certainly been the table, and there seen in greater beauty or perfection. The second evening we had a repetition or some things that took place the night before some things that took place the night before some of a deceased friend. This he burned to asked me to withic on a pice of paper the name written would appear on one of them, and there came out in bold letters: "I au here-cart." I had written "Carl Lakey," the name of a brother who died a month ago. Well, on the second night the medium made a similar there came out in bold letters: "I au here-cart." I had written "Carl Lakey," the name of a brother who died a month ago. Well, on the second night the medium made a similar there came out in bold letters: "I au here-card." I had written would appear on one of them, and there came out in bold letters: "I au here-card." I had written would appear on one of them, and there came out in bold letters: "I au here-card." I had written would appear on one of them, and there came out in bold letters: "I au here-card." I had written would appear on one of them, and there came out in bold letters: "I au here-card." I had written would appear on one of them, and there came out i request of Mr. Prall, who wrote a name, also duplicating it on a card which he handed Judge Cross for identification. The medium had never seen Mr. Prall until the night before. There came from under the ashes of the paper, when rubbed on the arm, these words : "Take care of my children.—Annie." It then was made known that Mr. Prall had four little children in Washington, whose mother, passed into the life beyond, had still a mother's yearnings for her little ones. Many tests were given, among them a skotch in pencil of a beautiful female head, and dedicated to Mrs. Lakey.

Toward the close of the séance, in the full gaslight, Mr. Eglinton suddenly called for a card. While Prof. Rice still held the card in his hand, the medium told him to tear off a corner for identification, which he did. Then he seized the torn card, and opened a book, placing the card in so that we saw both sides were unwritten on, closed the book, and asked Prof. Rice to place his ear on it and listen. "Do you hear the pencil writing?" "Yes,"-said-Rice. On opening the book there was the card written full, signed by a dead friend of Mr. Rice. This all took place under absolutely test conditions. The third night the conditions were somewhat changed by enlarging the circle, and manifestations were less powerful, although several forms materialized in the light.

My time is up. The space is occupied. Give ne chance for a word more. It is the best of all. This is Sunday night: Mr. Eglinton has been to church, and his invisible attendants rapped assent occasionally to the utterances of the preacher-sometimes dissent. An hour ago we sat in the parlor talking over these wonderful manifestations of the immortal life. The white cambric curtains were drawn, but the blinds were not all closed. From without the gaslight drifted into the room. There were myself, wife, daughter, and this wonderful medium. He sat about eight feet from ns, just across a passage

of light which canfe in from the street. We had been talking of our dead. Suddenly we heard the quick breathing that indicates trance. In just a moment there was a white cloud around the medium, whose hands and face we could see. as he had no cabinet or curtain of any kind. Then advanced a female form, clad in white robes. She came forward to where the passage of light was ; she seemed self-illuminated. Then she vanished. We sat in silence at the very gateway of the eternal city. In a few moments there came another form. not so tall. marvel-

draped in glorious white. Here was materialization truly, beyond any possibility of doubt. I cannot write more. I can say, however, that believers must stand by this medium. He has wonderful powers; he is real, he is true.⁴

settle one who had an implicit helef and faith in the evangelical doctrines of the church. It is the icach-ings of far wiser splits than any known on earth, that that religious faith which brings comfort and joy to the believer, that imparts to him a moral strength by which he can withstand the many temprations that are always at hand, is fully sufficient for the time. But gradually there will come forth into the light many who will fail to be stimulated or fed by-creeds or forms of worship. They will desire some-thing more substantial; something that will stand the test of the most searching criticism of intelligent thought; something that cannot be waved away by the too common assertion among our elerical expounders of religion that "this or that is not for us to know;" that "it is a mystery that belongs alone to Jehoval." Then, and for these inquirers, I have to offer our beau-tiful faith; then, and for these, I would show, by the help of our dear spirit friends as well as those in this life, we may be able to practice what is preached by all—when doctrines can for the moment be lost sight of—that it is righteousness and righteousness alone that exalteth a man or a nation, and that wordy ex-hortations or long winded pulpit ortikons amount to nothing without moral character behind them. I cannot see, however, how it is possible for one who realizes that he lives in the full light of the spirit. world every hour, to be otherwise than better under such an inspiration. And then, when we learn from those who have exchanged mortality for immortality, of the un-compromising requirements of the haws of the higher life, how that we cannot advance to brighter spirers until we have builded so well here that the fire of the spirit will leave us unharmed—as the apostic ex-presses it : "Every man's work shall be made mani-fest, for the day shall declares th, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is"—I say when we learn all this, as all Spiritualists do, "what

Denver, Col. To the Editor of the Banner of Light:

Thinking your readers would be glad to get something from this far-away country and learn how our cause is prospering, I will say that we have an organization here of about one hundred and fifty members, called the First Spiritual Society of Denver. This society was organized about Oct. 31st, 1880, and is in a very active and thrifty condition, considering the short time it has been started. Mrs. Van Duzen has been speaking almost every Sunday to good audiences. She is an excellent inspirational lecturer. We have a goodly number of other speakers who from time to time give us the benthere came another form, not so tan, marver-ously beautiful, for we could see her face in the light. She came close to us, and then vanished. Then Daisy, one of the medium's guides, gave us a beautiful address, and said her good-by. I should have stated that the second form was the detail of the rest of the society are: Presi-dent, Hugo Preyer; Vice-President, Mrs. Un-derwood (formerly of Boston, Moss.); Treas-urer, Dr. Robt. Brown; and Secretary, L. Van There is at this time a great and growing ten-

positive proof that no man, woman or child is lost, or can be, to their conscious individuality. He maintained the ground (fortifying his position He maintained the ground (fortifying his position by various examples drawn from human experi-ence) that there would be a time when the in-tuitions of the mind would be so highly devel-oped through the spiritual element of our exist-ence, that all will become inspirational. Mr. Van Scotten was listened to with much interest for more than an hour, the audience feeling they were receiving something to im-wove and to spiritualize.

prove and to spiritualize.

Teening they were receiving something to im-prove and to spiritualize. After singing by Mrs. and Bessie Van Scotten the meeting adjourned until 7½ P. M. At the above hour the audience again assem-bled, and was called to order by the President. The oxercises commenced by singing by Dr. Brown, daughter Maggie, and their lady friend. Then followed a discourse of about forty minutes by Mrs. Van Duzen, on the subject, "The Good, the Beautiful and True," which was well received by the audience. All unaccessary furniture was then removed from the hall, and dancing commenced, which was generally participated in by old and young, until shortly after 12 p. M., when all adjourned to their places of abode feeling that the day had been a joyous one, and well spent. Thus ended the first Anniversary meeting of Spiritualism in Colorado.

In Colorado. I am glad to inform you that we started a Progressive Lyceum some few weeks since, and that we have good interest manifested by both children and adults. At present it is only temporarily organized, and consequently took no part in the exercises of the anniversary. The Lyceum will doon achieve a permanent or-ganization, and then will go into its work with energy. L. V. S.

Braintree, Mass.

Fo the Editor of the Bann r of Light:

The Braintree and Weymouth Spiritual Association celebrated the Thirty-third Anniversary of the advent of Modern Spiritualism at its hall on the evening of March 31st, with exercises appropriate to the occasion.

After a song by the choir, "Shall We Meet Beyond the River," the subjoined introductory remarks were made by Mrs. Carrie F. Loring, Secretary of the Association :

Secretary of the Association : Friends and Co-verkers-We have been called at, this hour to converkers-We have been called at, this hour to convene together in the spirit of harmony, peace, and love, to commemorate the Anniversary of the New Dispensation; or, in other words, the Thirty-third Anniversary of the advent of Modern Spiritual-ism; and let us while assembled here, whether believ-ers or investigators in this grand and beautiful philos-ophy, exercise all due respect toward those angelie hosts (inseen though they may be,) who mingle with us in spirit and truth. Modern Spiritualism, as it is termed, is simply the name applied to the unfold-ing and outpouring of a spiritual intelligence, which has opened the avenues, and established an intercom-munion with that world of wisdom and of light which heretofore was deemed unseen, and we might say un-

It is termed, is simply the name applied to the unfold-ing and outpouring of a spiritual intelligence, which has opened the avenues, and established an intercom-munion with that world of wisdom and of light which is ereofore was deemed unseen, and we might say un-heard of, except by and through ancient history. From Bible history we read of the unfoldment of spiritual things, as was recorded in the vision of Jacob, Jesus walking upon the wnier, the return of the angel to John in the Island of Patmos, and numerous other in-stances which were recorded from time to time. You will remember that Jesus in his teachings said to his hearers, "I have yet many things to say unto you but ye cannot bear them now." Think you he did not understand that the time would come when human-ity would be unfolded and ready to receive those teach-ings? As humanity progressed there was a general necessity for more enlightenment as regards spiritual things, hence the advent of Modern Spiritualism. An absolute knowledge of a continued existence after the turmolls and strifes of this life, is to mankind of marked importance, and the elements of our nature are such. If rightly conjectured, that we demand a proof of a future existence. This dawning light un-folds to us a life of eternal progression; a soul-life, where, by and through those laws governing the spirit-world, we become progressive individuals, notwith-standing our identify. Although we see the advance-ment of these teaghings in public, their silent influence is so much grater that we cannot concelve of their ex-tent. Among all classes those gates which were only after (through which with shaded eyes ye behold the light of that blessed morning band) are now/swinging broad and wide, and truths of wisdom and fraternal love are seen being borne to us through their illumi-nated opening, by those who once were with us in mortal form. This broad and humanitarian religion, for such we chain it to be, has been given to the world for a noble purpose. Appealing as if does,

point out to mankind their individuality, that they may think and reason for themselves, to establish sympathy and love in human hearts, and also that consciousness that we are continually surrounded by angel friends that we are continually surrounded by angel friends

and love in human hearts, and also that consciousness that we are continually surrounded by angel friends who will and do, under proper conditions, communi-cate with us. Then let us do all we can to open the avenues of knowledge and sow this gospel of glad tid-ings unto all people; but above all, let the spirit of har-mony prevail in our ranks, forbearing with one anoth-or in our quinitons and councetions. Dear friends, while we meet to celebrate this grand and glorious Anniversary, let us not bo forgetful of the memories that come to us of our risen workers who, when with us in earth-life, were always ready and active in the good work. They come like beacon-lights to each and every one of us, to ald us in our upward and unward progress, and when we too have accom-plished and finished our work here, their voices will reach us from the other shore and bid us "Come up higher." "When the cares of day are prosents

When the cares of day are pressing On the aching, weary heart, And there comes no gicam of comfort To rolleve the huming smart; When the soul grows faint within us, O'er the path our feet must go, And we see not for the darkness Veiling everything below; Veiling overything helow ; Then a gentle, subtlo whisper, Stealing through the purple gloom, Sends a ray of golden glory Through our Joney, quict room ; Tender volces in the twilight, Coming from no has we see, Speak in loving, loyful accents Of the life that 's yet to be. Whispering volces, full of sweetness Caught from heavenly worlds above, Mutmur to our souls in prison, Tidings of our Father's love, Which enfolds each human spirit, Howseever worn and weak ; Howseever worn and weak : And they bld us find his mansions, And his holy kingdom seek. And his holy Kingdom seek. When the heart is nearly broken At the thought of loved ones lost— They who reached death's rolling river And in snowy shallops crossed ; Tiny faces full of sweetness, Youthful forms replate with grace, And those aged, weary pligrims Missed from their accustomed place : On the trades may locations Missed from their accustomed place : Oh, the tender recollections Of those loved ones gone before Fill the soul with restless longing To behold their forms once more : Then the tender, loving volces Of the angels whilsper clear: All your dear ones have not left you; But are close beside you here. In the thour of pain and anguish, To the guides that heavenward lead, Then the whispering tones of angels Float anto our mortal ear, And the souls of dear departed

And the souls of dear departed "Point us to the heavenly sphe

"Point us to the heavenly sphere." "The following programme was then presented: Song, "Give no the wings of Faith"; Recita-tion, "Rest," by Flvira Delano; Song, "Little Eva," by Carrie L. Loring; Recitation, "The Sewing Machine," by John L. Delano: Song, "Where is my Little Kittle?" by Ethel Delano (a little girl not quite three years old); Recita-tion, "Angel Friends," by Carrie L. Loring; Song, Fannie Delano: Recitation by Miss Jen-nie Robinson; Song, "Waiting and Watching," by the choir; Recitation by Sarah A. Delano; after which occurred a musical science by Mis. by the choir; Recitation by Shran A. Delano; after which occurred a musical scance by Mrs. H. W. Cushman of Melrose, and this was the exercise around which centred the interest of the evening, it being very satisfactory to be-lievers and skeptics alike. One very pleasing feature of the session was the statement made by one in the audience of the satisfaction re-ceived at a scance held in a doctor's office in Boston fifteen years previous. G. E. PRATT.

Milan, O. To the Editor of the Banner of Light :

Thinking a few words concerning our Anniversary might not be amiss, I send the following as a report of the same :

We celebrated the 31st of March at the Town Hall. Miss E. Anne Hinman delivered the wel-come address, and A. B. French the anniversary discourse.

discourse. In the evening David King of Mantua deliv-ered a lecture on Matarialization, which subject he handled in a masterly manner, showing him-self a deep thinker and thoroughly conversant

seria deep thinker and thoroughly conversant with his subject. The address of Miss Hinman was beautiful in language, practical in thought and logical in conclusions. The anniversary address by Mr. French was full of sound, practical instruction for Spiritualists and skeptics. I feel wholly unable to give even a synopsis; suffice it to say it was even of his ground spacelues.

101 Spiritualists and skeppins. 1.104 many unable to give even a synopsis; suffice it to say it was one of his grand speeches. The hall was beautiful and commodious; and by the artistic skill of Frank T. Ripley, assisted by the Bassett family, appeared like an Eden. At the centre of the stage was a pyramid eight feet high—the base covered with moss, and the apex with evergreen and flowers, and crowned with a beautiful bouquet of flowers. At each side of the stage was placed a stand filled with flowers; around the pyramid stood calla lilies and other rare plants in full bloom; while over the stage was stretched a white banner, nearly twenty-five feet long, with evergreen border, and letters bearing the following inscription: "Light, Truth, Knowledge, Immortality." From the lower edge of this banner festoons of evergreen and flowers hung in profusion.

MAY 7, 1881.

MR. EGLINTON IN NEW YORK. Successful Manifestations of Spirit Power.

To the Editor of the Banner of Light :

A week ago Mr. Eglinton came to my house as an honored guest. He was a stranger to us personally, but we knew about his wondrous gifts ; and through a friend in London, who has spent much time with us during the past two years, we had learned that he was a man of excellent qualities of head and heart.

And now, though pressed for time, I wish to recall, so far as possible, the events of the week, and give them to the readers of the Banner of Light, that they may share in some degree our good fortune. For it is the best of all good fortune to be able to have new proofs of the immortal life; to have repeated and emphasized the great fact that our dead are not dead, but alive forevermore. And yet I know it will be impossible for me to give in detail anything like a full account of all that has taken place. There are some things that must be seen in order to be properly understood.

Let me begin, then, by saying that the manifestations care with the coming of our guest. We were scarcely seated in the parlor before the attending guides notified us that they looked approvingly on the arrangements made. Our first dinner was a pleasant affair, and with the dessert came the telegraphic raps from different parts of the room; and let me add, these, from that time, have been a noteworthy feature of the dinner hour.

On Tuesday evening we held our first regular circle, and it was made up of pretty good material. There were Judge Cross, Frank Carpenter, the artist, Henry Kiddle, Henry J. Newton, Prof. Isaac L. Rice, Mr. Prall and wife, besides my own family of three. We sat around our dining-room table, in the twilight, conversing in a social way for a short time, then the gas was turned down. The medium's hands were held by two members of the circle.¹ Almost immediately there was a marvelous display of lights, unlike anything I have over seen. They appeared to flit about in circles, as though they were really wings of fire. Shortly after the music-boxes were wound up by invisible hands. and commenced playing, alternately. There were two of these instruments on the table, one' of them 'my own, which weighs, I should suppose, about twenty pounds. Light was coming in through the shutters from the gas lighted street, and the music-boxes were floating about, distinctly visible from one side of the circle. At my request, several times made, the music stopped in the middle of a bar in one box, and began in the other. Suddenly there was a commotion, and the medium was raised toward the ceiling, the parties on either side holding each hand, and each was compelled to get up on the table, so powerful was the invisible force drawing the medium, whose feet were distinctly felt in mid air, as they touched shoulders and heads of sitters.

CHARLES D. LAKEY. New York, April 24th, 1881.

Anniversary Exercises in Portsmonth, N. H.; Denver, Col.; Braintree, Mass. and Milan, O.

Portsmouth, N. H.

A valued friend and correspondent of ours, who from a feeling of modesty declines to have his name used, as he is so prominently connected with the Spiritual Movement in Portsmouth, sends us the following, calling special attention to the fact that it appeared as an editorial in the columns of the Daily Chronicle of that city, for April 5th, which act he considers to be a very encouraging "sign of the times":

ANNIVERSARY ENERCISES.

The thirty-third anniversary of Spiritualism was appropriately celebrated by the society of Spiritualists in this city on Sunday last. Thirty-three years ago, in the year 1848, at Hydesville, N. Y., were first heard the thy raps that marked the advent of a new faith—a faith, in many of its essential features, not new, however, as the Quakers had long held many of its cardinal prin iples. But the communication of the departed prints with mortals was and is the point of difspirits with mortals was and is the point of dif-ference between the adherents of the new belief and the Quakers, and, in fact, with nearly all the churches, although the latter utterly repu-diate affiliation with the Spiritualists. Not-withstanding considerable odium has been and still is attached to those who openly announce a belief in the intelligent communion and the possible return of the so-called "dead," their ranks have been steadily recruited during the past three decades, so that the present number of believers in Spiritualism in this country alone of believers in Spiritualism in this country alone is.set_down at twelve millions; while in Eng-land, Germany, France, Russia, Australia, and, in fact, in almost every country in the world, its education with the found in extension believe adherents may be found in astonishingly large

And this steady accession to its ranks has oc-And this steady accession to its ranks has oc-curred in spite of a dead weight always attached to it of so-called reformers, that have been con-founded by its censors with the single-minded believers; in spite of misrepresentations by both its friends and enemics; in spite of every-day "exposes" that cannot be numbered, and in spite of a lack of organized effort that has been a marked characteristic of this religious sect. Of late, however, there seems to have developed in many places an attempt to con-centrate its forces by forming societies. An organization once existed in this city, and meet ings were regularly held; but for the lack of pecuniary support and for other causes, none has been in active operation here for the past few years. Last November a few zealous believers founded a new society, and have held meetings regularly every Sunday afternoon throughout the winter, it is reported with ex-

cellent success. On Sunday, April 3d, services were held in the morning, afternoon and evening, in the hall of the Good Templars, (over Morse & Ilsley's.) The the Good Templars, (over plorse & libey 5., and audiences were large, many being unable to gain admission in the evening. We give a hrief abstract of one of the discourses :

Thirty-three years ago the dawn of a new era in the

There is at this time a great and growing tendency amongst all ranks of thinkers to investi-gate the phenomena and philosophy of Spiritu-alism. There is also a large "coming out" of the churches, looking and longing for something better than the doctrines taught and enunci-

beter than the doctrines taught and enunci-ated from the various pulpits of the city. Our Society holds its meetings at 350 Curtis street, in a large storeroom, with seating accom-modations for at least three hundred persons, and a good rostrum for speakers. The hall is usually well filled every Sunday, at both after-

usually well filled every Sunday, at both after-noon and evening meetings, with attentive, in-telligent and cultured people. Although our Society is young, we thought best to celebrate the Thirty-Third Anniversary of Modern Spiritualism in a proper and becom-ing manner. The following exercises were the order of the day: At 9 A. M., March 31st, the meeting was open-ed by singing, which was very beautifully ren-dered by Dr. R. Brown and daughter Maggie, accompanied by a lady friend of theirs. The doctor then made a few appropriate ro-marks upon the subject of prayer, and then of-fored an invocation to Father God and Mother Nature and the good angels.

Nature and the good angels. Then followed an address by our President

Hugo Prever, upon the subject of Ancient and Modern Spiritualism. Mr. Prever showed from history that Spiritualism, or at least spiritual communication, had been coëxistent with man; that all manifestations of a spiritual nature spoken of in the Bible were reproduced to-day. He cited the leading historians of every day. He cited the leading historians of every civilized nation, showing that spirit communi-cation had been recognized by almost every people. The entire lecture was delivered in a

people. The entire lecture was delivered in a very able and logical manner, and was listened to with profound interest by all. Mrs. Van Duzen then closed the morning ser-vices by an inspirational discourse on the sub-ject of "The Benefits of Modern Spiritualism." Her lecture throughout abounded in bright, beautiful metaphors, and was delivered in an easy and impressive manner. The hour of 12 m, being close at hand the meeting adjourned to 2 p. M.

The hour of 12 M, being close at hand the meeting adjourned to 2 P. M. At 2 P. M. the hall was again well filled with bright, smiling, and happy faces. Services were commenced by singing by Miss Bessie Van Scotten, and a recitation by Mrs. VanyScotter of a beautiful poem called "Reform," to the de-light and satisfaction of the entire audience. Her recitations are of were given with force and Her recitations are always given with force and style to suit the severest critic. Then followed the lecture of Mr. R. P. Wilson

on "Man and his Relations to the Spirit-World." Mr. Wilson spoke for some forty-five minutes, touching the various immediate points of rela-tionship between man and his future home and destination. He very clearly showed that man was not only closely but absolutely connected by a strong magnetic relationship to the spirit-sphercs-which cannot be ignored without great loss to humanity. Mr. Wilson was in early life a Methodist minister, but long since laid aside his former views, and walked out into the broad sunlight of the glorious truths of Spiritualism.

After singing by Miss Bessie Van Scotten,

After singing by Miss Bessle Van Scotten, Mrs. Van Scotten again gave one of her happy recitations, to the great satisfaction of all. Then Mr. Van Scotten addressed the meeting upon the subject, "What has Spiritualism Done for the World?" He said that spirit communi-cation proved to millions of human beings the fact that we continue to exist; that immortal-ity, or a perpetual life, was no longer a vague myth, but an absolute reality; that we do not die, but only change; that we do not go to the lie, but only change; that we do not go to the 'bourne whence no traveler returns," but have

*1

found derive nothing that satisfied the inquiring mind relative to the whereabouts of the spirit after its sepa-ration from the body; but to day many sorrowing hearts have received absolute knowledge that they are in daily communication with the spirit world and its

It a dily communication with the spirit world and its occupants. At this time how cheering the assurance of the Spiritual Dispensation which affords us converse with our departed, which unites us so closely with our as-cended. We feel to say that through its ministra-tions many a parent's heart has been lifted above the shadow into the light of a brighter morning, many a child's course in life guided by an angel parent's hand, and that all mankind are continually being blest by its tender ministrations. We would that each and every one might realize its nearness; but despair not, ye who have not that knowledge; ere ye are aware the stone will be rolled away from the door of the sepul-chre, and your loved ascended friends will meet you on the threshold. Do not remark (because you have not had sufficient evidence of the presence of your spirit/riends,) that you don't believe there is such a thing, but investigate for yourselves truly and earn-estly, not hurriedly, and be reasonably guided by your own convictions, and when you have knocked at the door of this natural religion and a wealth of knowledge has been opened unto you, when you have asked for truth and have received that which appeals to the very emotions of your soul, do not swerve from those con-victions, however great the influence of others may bear upon you. Bo yourself, and be not afraid to stand by your colors tu whatever condition in life you may be.

bear upon you. Be yourself, and be not afraid to stand by your colors in whatever condition in life you may be. I.e: reason be your guiding element, and with love and reason united, you will not look disinterestedly at a brother or sister who may say to you. I know I have received a communication from my failter, who has passed to spirit life, but rather those magnetic chords which bound you to your idol will be touched by a note of inquiry, and when you least expect it will beat re-sponsive to your soul. Spiritualism, my friends, is too vast a subject for any of us to have even mastered its alphabet. We are upon platform of intellectual at tainments, and by the culture of our innate powers can acquire a knowledge far superior to any we may have dreamed of in the past, for that spiritual essence, that divine power of love and wisdom which radiates from one great whole, is constantly being diffused around, about and within our every thought and ac-tion. Realizing, as we do, the close proximity of its teachings, we should endevor as far as possible to make those teachings practical in the life that now is, thereby gaining that heaven in our carthly conditions and comfort to the buman family. We are, as it were, only grasping the first round of this great adder of progress, but by seeking wisely, truthfully and lovingly, we may be able to ascend tound after round, and understand more fully our close alliance to those dear and loving friends who have only changed their garments for those best fitting their spiritual natures, and who, with all tenderness and love, are sliently and for those best fitting their spiritual and their garments for those best fitting the heavel on estenting and strength at this hour.

Oh, ye ascended ones, that form in one grand semi-circle above us now, we realize your presence, and would that ye might roll the mists away from the eyes of these mortals, that they too might see through the rifted clouds the spiritual side of life. Yet,

"There 'll be a time when all shall see The glories of the innortal land, When all shall there united be, Iu one harmonious band, ''

When all shall there united be. In one harmonious band.¹⁹ Dear friends, we would not have you, in your re-searches for the knowledge of the spiritual side of life, forget that the condition of your physical structure is of the utmost importance. By an understanding of the laws governing your physical natures, the whys and wherefores of your being, your relation to the spiritual will be unfolded more perfectly and more understand-ingly. When we reflect what wonderful pieces of mechanism our bodies are, and that the natural body corresponds, to the spiritual body, no opportunity should be lost for galning knowledge upon this subject. We look upon material forms, and in many instances call them crude, but when our spiritual eyes are opened as they may be in this life, we see beneath the exterior a spiritual body, a bright gem, which sometime will shine out in all its beauty and brightness, showing to us that it is not the outer covering that makes the man, but rather that inferior nature which is a part of delty, and of which humanity understands so little. Through Spiritualism, and its attendant forces, we are taught to scarch within ere we censure or pass judg-ment upon humanity. Therefore a part of the mission of Spiritualism is to

From the lower edge of this banner festoons of evergreen and flowers hung in profusion. The stage was occupied first by the celebrated Grattan Smith Family, of Painesville, O., who furnished the music; next sat Bro. A. B. French and Miss Hinman; then came our venerable and worthy President; then David King and wife, Mr. and Mrs. Cobb (Airs. Cobb is a mate-terializing medium, and gave several scances during her stay); next Frank T. Ripley (the test-medium, who gave several fine tests); then W. Harry Powell (the wonderful slate-writing me-dium). All of the above named persons placed the Spiritualists of Milan under deep and last-ing obligation, by their presence and help on ing obligation, by their presence and help on the occasion of our first anniversary celebra-tion; and though the terrible storm in progress during the day detained many from coming in, and consequently prevented our speakers and mediums from making their acquaintance, yet all who did attend expressed themselves well

pleased with their reception and entertainment. During the sessions the subject of camp-meet-ings was talked over, and additional members added to the committee to make arrangements for the same ; and a resolution passed favoring the holding of a meeting in the State sometime during the coming summer. SAMUEL FISH, President.

O. BASSETT, Secretary,

Written for the Banner of Light.

BLESSINGS IN DISQUISE.

BY MRS. M. A. FRENCH.

The martyr's cross, the thorny crown, The chilling sneer, the plous frown, The steep ascent, the rugged path, The slandering tongue, the scorning wrath, The toil, the woe, the weariness, While striving this sad world to bless Shall glean o'er all the earth afar, Like evening's purest, brightest star And every earnest, grand endeavor Shine forth in glory beams forever. Washington, D. C., April, 1881.

Translated:

Translated: From Lynn, Mass., April 8th, Mr. Henry C. Smith, Mr. Smith was well known to a large circle of business men, having been engaged in the shoe business for a number of years. He was also well known as a firm believer in the "Spiritual Philosophy," and contributed liberally for its primulgation and support. Though of few words, he was a man of deep thought, and in all reforms was ever found doing good service for the right. He, with others, reäwakened an interest in the spirit-ual meetings movement recently inaugurated in Lynn, and worked failbiduily for its success. Funeral services were conducted by I. P. Greenleaf, of Chelsea; and though the attendants were many of them skeptical as to our Philosophy, members of Knights of Honor, of which he was an hetive member, turning out in a body, all agreed the services were beautiful and comforting in the extremo, and a good impression was made in favor of its teachings. He leaves a wife and three children. G. W. F.

RESOLUTIONS PASSED BY THE FIRST SOCIETY OF PRO-GRESSIVE SPIRITUALISTS OF LYNN UPON THE DEATH OF HENRY C. SMITH, ESQ.

OF HENRY C. SMITH, ESQ. Whereas, In the fulfiliment of the law of our all-wise Father, Bro. Henry C. Smith has been removed from our midst to the higher life: Resolved. That we, as a Soclety, deeply regret the loss we sustain in the departure of a co-worker in the field of pro-gress; that we tender to the bereaved family our sympathy in their afflection, and pray that their faith in the golden sunny future may sustain them. Resolved. That a copy of the above be sent to the wife and family of the deceased; also to the city papers and Ban-ner of Light for insertion. The same to be placed upon the records of this Boclety.

ner of Light for insertion. The same to be pirecords of this Society. ISAAC FRAZIER, BILAS S. GIBBS, GASTON W. FOWLER, Lynn, Mass., April 23th, 1881. Committee. MAY 7, 1881.

Banner Correspondence.

New York.

FREDONIA.-Lyman C. Howe writes that the fifth annual gathering of the "Lilly Dale Camp-Meeting" will be held at Lilly Dale, Cas-sadaga Lake, Chautauqua Co., N. Y., commenc-ing Friday, June 3d, 1881, and closing on Sun-day, June 20th. The speakers engaged are Mrs. Lydia Pearsall, Judge McCormick, C. Fan-nie Allyn, Dr. J. M. Peebles, Miss Jennie Rhind and Lyman C. Howe: others are expected who are not positively engaged. Henry B. Allen, the noted physical and test medium, is engaged, and other reliable mediums are expected. Jas. G. Clark, the poet and vocalist, whose fame is world-wide, is to furnish music. A cordial invitation is extended to all reliable mediums to attend and share the work and patronage ac-cording to their gifts and the demand their me-diumship my inspire. All true mediums will be kindly and honorably treated. Passengers on the Lake Shore and the Erie Railroads take the Dunkirk and Alleghany Valley Railroads at Dunkirk, and those coming via the A. and G. W. Railroad will change at the Junction, four miles south from Jamestown, and gen porth on the D and A. W Roilroad to Camp-Meeting" will be held at Lilly Dale, Cas-

via the A. and G. W. Railroad will change at the Junction, four miles south from Jamestown, and go north on the D. and A. V. Railroad, to Lilly Dale. Trains stop within forty rods of the grounds. Reduced rates on this road for all campers. Admission to the grounds ten cents. Board, ninety cents per day. Rooms and lodg-ing can be had at reasonable rates. Excursion trips on the Lake by steamer furnish exhilarat-ing recreation. The public are cordially in-vited."

Massachusetts.

Massachusetts. LYNN.-G. W. Fowler writes: "Our meet-ings Sunday, April 24th, were, as usual, well-attended. The subject for our morning con-ference was, 'What are the Best Methods to be Employed to Prevent the Manifestations of what we call Crime?' and was participated in by Messrs. Gurney, Alley, Chase, Finney, For-bush, Robinson and others, proving so interest-ing that we found the two hours far too short for the full expression which the theme elicited. Dr. H. P. Fairfield, of Worcester, gave us two excellent lectures. Subject in P. M., 'Inspira-tion and Revelation,' in which he elaborated the thought that Inspiration was the source of life, and Revelation was the source of second the theory in which he elaborated the thought that Inspiration was the source of iff, and Revelation was the source of second the source of in the evening his guides discoursed upon 'The Soul's Communion, or Spiritual Inter-course,' in which hey showed the naturalness of intercommunion between the two worlds, drawing profusely from ancient as well as mod-ern history in illustration of the fact." **District of Columbia.**

District of Columbia.

WASHINGTON. - J. Edwards writes: "I take great pleasure in bearing testimony to Jesse Shepard, the musical and physical medi-Jesse Snepard, the musical and physical medi-um, who is in our city at the present writing, giving concerts and seances. His talent as a musical medium is wonderful, and all that is claimed by his friends, and those who are best acquainted with him. It introduces him at once into the very best of society here. The interest increases daily, and much is being done by him to cause the uninitiated to pause and ask the question, Can it be possible that what three of our senses take comizance of is the three of our senses take cognizance of is the effect of spirit power and control? The result is the skeptic is led to investigate further. A good work is being done here through Mr. Shep-ard's instrumentality."

New Jersey.

SOUTH AMBOY.-William Jobes writes that during the past seven months he has been fa-vored with two visits from Dr. J. W. Van Namee, they being evidently designed to aid in the development of the mediumship of his children. development of the meditumship of his children, six of whom are in various stages of advance-ment. He adds: "Two of my sons have, dur-ing the winter, each spent two weeks with the Doctor, at his residence, much to their benefit. Several of my family and myself have been very much benefited by Dr. N.'s very skillful treat-ment of disease."

South Carolina.

ANDERSON.-S. G. Miller in acknowledging the receipt of the Banner of Light, expresses a wish that mediums would visit that locality: Any form of spiritual literature, books, papers, and pamphlets will be very acceptable, and their distribution there do much toward increas-ing the interest already awakened.

encomium bestowed upon Mrs. Watson by the last speaker, Mr. Forster remarked that she might be proud to receive such oulogy; for praise from William Emmette Coleman is fame indeed; for, said he. "I religiously believe he 'would not flatter Neptune for his trident, nor Jove for his power to thunder.' His searching criticiam sparse pather friend nor for hew held Jove for his power to thunder.' His searching criticism spares neither friend nor foe; he wields a two-edged sword, cutting both ways; and though not agreeing with all he says, I recog-nize the honesty and sincerity of the man, and that he is needed in our ranks as an instrument of reform and progress. Although he flourishes a caustic pen, and is decided in his convictions, yet Mr. Coleman possesses one idiosyncrasy which is rarely met with : he is always willing to be corrected, and can always take advice, and that very faw of us can do." Mrs. R. A: Robinson then read a beautiful in-spirational poem in honor of the occasion; after

spirational poem in honor of the occasion; after which Mrs. Watson's little Lulu favored the which Mrs. Watson's little Lulu favored the company with an excellent recitation. Mrs. E. F. McKinley referred touchingly to the some-what unfortunate experiences of Mrs. Watson on the occasion of a previous visit to San Fran-cisco five years before, contrasting them with her brilliant success now. Mrs. Wiggin also made a feeling address, honest, candid, sympa-thetic, as is her wont. Short addresses were made likewise by Messrs. Mills and Ryder, Rev. Mr. Parker, Mrs. Hendee, and Mrs. Mary F. Snow.

In response Mr. and Mrs. Champion each returned thanks in a few expressive words; suc-ceeding which Mrs. Watson, in a voice suffused with emotion, made response to the many flat-tering tokens of esteem lavished upon her. She with emotion, made response to the many flat-tering tokens of esteem lavished upon her. She testified to her own unworthiness as a public teacher; of herself she felt she could do noth-ing; each time she descended the rostrum she almost resolved never to mount it again. She needed encouragement and cheer; and what consolation to hersoul were the signs of approv-al given her here each evening as she ascended the rostrum. Especially had she been cheered and strengthened by the words of Mr. Coleman, for, knowing how severely critical he usually is, she had been a trifle afraid of running the gauntlet of his criticism; but to be able to ex-tort such words of approval and panegyrio from Mr. Coleman, the critic, as she had been the re-cipient of to-night, had indeed gladdened her heart. She felt grateful to the higher powers sustaining her, that, all unworthy as she was, she had been deemed worthy of such praise and blessing as had been hers this evening. After rendering tribute to her husband for his self-sacrificing support and encouragement at all times, she concluded with a long impromptu inspirational poem of much beauty and power. The hostess, Mrs. Scales, at the termination of the exercises, expressed herself as signally honored in having such a large collection of no-tables in her house at one time. In addition to

of the exercises, expressed herself as signally honored in having such a large collection of no-tables in her house at one time. In addition to Mrs. Watson, the Champions, Mr. and Mrs. Fors-ter, Mrs. P. W. Stephens, W. E. Coleman, Mrs. McKinley, Dr. McLennan, etc., there were a number of lawyers, doctors, judges, and other solid men of the city, including also a number of the handsomest men and women in San Francisco. The parlors were magnificently dec-orated with floral ornaments, Dr. McLennan's contributions in that line heing specially notice. orated with floral ornaments, Dr. AcLennan's contributions in that line being specially notice-able. In the matter of hearty cordiality and warm sympathy, in the wealth of floral deco-rations, and in the grandeur and success of the anniversary exercises this year, I am confident no city in the Union surpasses our own. *Presidio of San Francisco, Cal.*

Spiritualists and Liberalists.

Fifteenth Annual Convention of the Michigan State Association of Spiritualists and Liberalists.

(Reported for the Banner of, Light.)

A meeting of the Michigan State Association of Spir-itualists and Liberalists was held at the office of Dr. J. V. Spencer, Battle Creek, Calhoun Co., Mich., on Saturday, March 19th, at 10 o'clock A. M. There were present the President, L. S. Burdick, Kalamazoo; Sec-retary, Miss J. R. Lane, Detroit; Directors, Hon. J. H. White, Port Huron, Dr. J. V. Spencer, Battle Creek. The meeting was called to order by the President and, on motion, adjourned, to meet on the 23d day of March, at Flint, Gen. County, Mich., for the purpose of holding the Fifteenth Annual Convention of said Association, it heing the First Annual Meeting under the new charter.

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scientiousness of many physicians and healers of different schools, we find cause of opposition to all "doctors" bills." In the fact that they wholy fail to provide the people any de-tense against empiricism, ignorance and mappretice in the medical profession, such dörense being as much needed as that which these bills profess to furnish against these cvils in what is called quackery outside that profession—the best protection being the soker sense of intelligent people free to choose their own physicians and remedies, such choice being one that no statute can rightfully take away. Unanimously adopted. The Committee on Declaration of Principles, Consti-tution and By-Laws, J. H. Burnham, Chairman, report-ed the following : DECLAMATION OF PRINCIPLES AND GOVERNMENT OF THE STATE ASSOCIATION OF BRIRITIALISTS AND LIB-ERALISTS OF MICHIGAN, SET FORTI IN THE ANNUAL CONVENTION OF SAID ASSOCIATION HELD AT FLINT MARCH 25TH INCLUSIVE. I. We recognize and endorse a moral standard funda-

OF LIGHT.

BANNER

A. We recent is the problem of the anomal standard fundamental in the nature of human relations, deriving not its significance from rewards or punishments, but a standard while can use the consent of rational beings upon its over it through, word and deed, not for pairs, but saidly because it is just. This standard admits of no discount placed upon virtue (through four of hell or proniss of heaven.
 H. As a means for the attliument of this standard of motal cancines, that we seek carries with the standard attribute the standard of the standard admits of the standard of the s

offee, be entitled to all of the rights belonging to the Association.
1st, The duties of the President shall be to preside at the annual Convention and all other meetings called by him and his associates during the year. In his absence one of the Directors will take his place and perform the duties assigned to the President. The President decides all questions of law coming up in the Convention. An appeal can be taken from his decision when any five or more members ask for the same. A majority voting against his ruling negatives the same.
20. The daties of the Sceretary shall be to keep a correct record of the proceedings of the annual meetings of the Association. The Convention shall have the right to clet a Sociation. The Sceretary needs relief from continued burdien which attendance upon all of the meetings during the year naile from the annual, when in the judgment of the Association. The Sceretary needs relief from continued burdien which attendance upon all of the meetings during the year inflicts.

inflicts. 30, Thodafies of the Treasurer shall be to take charge of the

speaker chosen for the occasion, and he occupied the remaining portion of the forenoon. Stunday Afternoon Session.—Convention called to order by the President. The Report of Committee on Resolutions was first in order. The following resolu-tion having been offered by W. R. Hill, of Detroit: Resolved, That the last part of the name by which this Association is now known be stricken out, and the decree of divorce of the Spiritualists and Liberalists of Michigan be made final.

be made final. Reported as follows: The Committee to whom the Resolution from W. R. Hill, of Detroit, was referred report that it be read to the Convention, and then laid on the table for action at the next annual meeting of the Association, and they do this because the legal name of the Association cannot be changed until two years; hence the Commit-tee further reported the following resolutions: Resolved. That we make all due effort to have have then

all efforts and societies of reform that are non-sectarian in their character, and have for their object the teaching of morals and the culture of human beings without regard to belief or unbeilef. Resolved, That we in the future, as in the past, teach, and make all possible effort to sustain temperance, virtus, monoganic marriage, honesty, and personal and public parity, holding character and moral worth as the claim to private and public confidence and fellowship, Resolved, That we consider the exemption of over \$50,-00,000 worth of church property from taxition as invidious and unjust, as adding to the barthen of taxation borne by the people, as fostering sociarian pride and ecclestastical extra vagance, and an aristocracy injurious to all real spirit-ual life, and as a union of Church and State opposed to the gonius of American institutions. Resolved, That roligious exercises, such as fibito-crafting and prayers, in our public schools, should be abolished as unjust to large classes of citizens, and ascreating needless strift and ifferent and the tail such exercises should be remanded to the home, the church and the bandished as unjust to large classes of solety, demand the re-cognition of the equal rights or consectence of others. Resolved, That justice and the wolfare and pence, the highest culture and best progress of society, demand the re-cognition of the equal rights of all classes of citizens, and that the joint influence and cooperation of man and woman is of espectan and action, and opening to her the plat-form, the publit, the ballot-box, and the holding of phaces of public trust, belleving that thus the home and heatary. Resolved, That we highly appreciate the value of genuino mediumship, and will do all possibilo to encourage and pro-tect if wohold it will to all possibilo to encourage and pro-tect if wohold it words that we highly appreciate the value of genuino mediumship, and will do all possibilo to encourage and pro-tect if wohold it words the none orige of and mor-sibilities indere

All of which were unanimously adopted companies of tried friends personal spinitual culture, as select companies of tried friends personal benefits, and the finest spiritual manifestations. All of which were unanimously adopted. Committee on Resolutions : Chairman, A. A. Whitney, Battle Creek ; Mrs. C. M. Putnam, Nashville; Mrs. F. E. Spinney, Detroit ; Dr. A. W. Edson, Lausing. The Alegort of Committee on Camp Grounds was next in order, and reported in follows : The Committee on Camp-Grounds beg leave to report. They have visited several localities, first at Lansing, then Pino Lake, then Gogue Lake. At each of these lakes we found favorable grounds, with clear, deep water, giving pint, with grounds, with clear, deep water, giving pint, with plenty of good spring water casily made available. Its elevation would secure solficient drainage, and the grounds would be all that is desirable for cleaning-end to ground swith all the conforts of pure spring water casily made available. Its elevation would secure solficient drainage, and the grounds would be all that is desirable for cleaning marker and the grounds would be all that is desirable for cleaning and the grounds would be all that is desirable for cleaning and the grounds would be all that is desirable for cleaning water bas, we found plenty of bands located on the bay, with all the conforts of pure spring water, boating, bathing and failing to any desired while. The black and receive heat they write a several camp-grounds secure able to progress beyond it. Chained to all dogmas, refusing they like while write a bas we found plenty of the base while more thain you have been them, they assume to have all knowledge, and when their angel friends return to the dward accept them for fear of loss and they were who spring water a lossing to phones. The analysis and the proves before them, they assume to have all knowledge, and when their angel friends return to the dward as a field ways treated the source of the fields would have weleven they cannee the basistanc

gam, Nashville; Mrs. Amy Harding, Milford ; Thomas

Wolcott, Flint. Committee on Finance-Chairman, Dr. J. V. Spen-cer, Battle Creek ; Mrs. J. E. Corhett, Detroit ; W. J. Cronk, Flint ; E. C. Manchester, Mulr ; E. L. Warner, Paw Paw. Committee on Memolas-Relating.

Committee on Stances and Medlinns-Retained, Committee on Delegates-Retained, Committee on Music-Discharged,

Committee on Aniste — Discinargen. Resolved, That the President of the Association, through the Secretary, notify all societies of the financial condition of the Association, and advise the adoption of such means as the societies may choose to all the Association, and send the same through the delegates they elect to represent them.

Adopted. The Convention was well attended. There were large

Adopted. The Convention was well attended. There were large audiences from first to last. The membership roll was not as large as last year, there being only about sixty-six memberships added. The entire receipts of the meeting were about \$130-sufficient to pay all expenses and leave the Society free from debt. The large audi-ences manifested the deepest interest, gave most re-spectful attention; the best of order and the utmost harmony prevailed throughout the entire meeting. There are at the present time twelve auxiliary socie-tics organized in different parts of the State. It is to be hoped that before the next annual meeting the number will be doubled. Let all friends of the cause in every town in the State where there are five or more persons, unite themselves together and organize a so-clety, report to the Secretary of the State Association, and at our next annual meeting, elect and send their representatives. Every society is entitled to one dele-gate, and one for every fifteen members. There should be at least twenty five societies represented at our next annual meeting, Augustus Day, State Libra-rian under the Association, was present, with a large and varied assortment of spiritual and liberal books, and received liberal patronage, showing that the peo-ple read as well as think for themselyes. The weather was fine, not a cloud arose to cast a threatening shadow but like the sunlight of truth which shall light our paths in the coming days, shone the san from a clear, unclouded sky, and seemed to inspire all with renewed zeal for the work before them. Altogether our Convention was a grand success. Yours for truth and freedom, Miss J. R. LANE, Secretary.

Rare and Valuable Books.

The subscriber, needing the money, desires to dispose of his library of spiritual and philosophical works, many of them rare and valuable, out of print, and not easily obtain-able, at the following moderate and reasonable prices. They furnish a rare opportunity to procure the earlier literature of Modern Spiritualism, which for philosophic range and acumen, and high inspiration, has never been surpassed

furnish a rare opportunity to procure the carifer ilterature of Modern Spiritualism, which for philosophie range and acumen, and high inspiration, has never been surpassed in the world's literature. They will be sent free of postage for the prices annexed, or the whole would be disposed of at alsocauti, thereby saving postage:
Tealing of the Nations, by Chas, Linton, with Introduction and Appendix by Gov. N. P. Tailmaiding and Hon. J. W. Edmonds, 81.75. Modern Spiritualism and Christian, by Cas, S. Jos, Taylor, J. K. Managara, J. K. Katakara, and Spiritualism and Christian, by Guo, N. P. Tailmaiding and Hon. J. W. Edmonds, 81.75. Modern Spiritualism and Christian, by Guo, and Enils, or the History of Lowe, 51.56. However, 199, 91. However, 199, 92. How Manne fibrarisky, two vols., 81.76. Leave, 51.76. Modern Spiritualism, and Christian, Spirit, by D. D. Rome, 199, 90. Ruthor the Universe, and Spiritual Teacher, through W. P. A. Bandolph, Wisdom of the Angels, 7. L. Harris, Spirit, by S. B. Brittman, 40 occents, Spirit, by D. D. Rume, 199, 90. Ruthor the Universe, and Spiritual Teacher, through W. P. A. Bandolph, Wisdom of the Angels, T. L. Harris, W. D., 81.40. Nattry, a Spirit, by A. Putnan, 60 cents, Discussion of Spiritualism, by S. B. Brittma and D. B. W. Richmoned, an valuable work, 81.75. Light from the Spirit World, and Philosophie and Scientike Humanian, W. A. Albace, 81.95. Book of Human Nature, 51.00, and Papertand, Constitutional Equatity, by Teonie C. Chatin, 51.00. Resp. Chas. Softman, 75 cents, 10 oc and Scientike Humanian, W. A. Albace, 81.95. Book of Human Nature, 51.00, and Papertand, State Weight, Scients, Johnson Ester, Matter State, Scients, Johnson K. State, Scients, Johnson K. State, Scients, Stote, Scients, Johnson K. State, Scients, Scients, Johnson K. State, Scients, Johnson K. State, Scients, Scients, Johnson K. State, Scients, Scients, Scients, Scients, Johnson K. State, Scients, Johnson K. A. Albace, 82.00. Philosophie fueles, J. Willish, Scients, Johnson K. State, Scients,

Passed to Spirit-Life:

From Waverly, Ill., April 3d, 1881, from his hotel residence, Mr. Levi Church, in his 73d year.

tee further reported the following resolutions: Resolved, That we make all due effort to have laws upon the statute of our Sinte prohibiting the publishing and sale of all books, papers and affileles in gapers which are obscene, level and immoral, whicher the same be found in sacred, secular or profane literature. *Resolved*, That we heartily endorse and sympathize with all efforts and societies of reform that are non-sectarian in their character, and have for their object the teaching of morals and the culture of human beings without regard to belief or unbellef. *Resolved*, That we in the future, as in the past, teach, and make all mostible effort to such the temperapose viriable

Reception to Mrs. E. L. Watson in San Francisco, Cal.

BY WM. EMMETTE COLEMAN.

To the Editor of the Banner of Light:

Mrs. E. L. Watson has been lecturing every Sunday for the First Spiritual Union in San Francisco, Cal., for two or three months, and has established herself as a universal favoriteas great a favorite, probably, as we ever had here. She has uniformly drawn very large audiences, which rather increase than diminish. The mention of her name is ever the signal of applause at a spiritual gathering, and her appearance on the rostrum each Sunday evening is always applauded. She is certainly a very attractive speaker, one eminently calculated to charm the masses, at the same time giving dignity and tone to the spiritual platform. Her lectures and her general bearing evince her to be a *true woman*, than which higher praise can-not be extended her. Her graceful and easy carriage, her choice, expressive diction, her mastery over the emotional nature of her audi-tors her efforting appendic to the bigher strupp tors, her effective appeals to the higher sympa-thies of man, her combination of the emotional with the practical and the logical—all these, and other graces of head and heart, serve to render our sister a potent instrument for good in the world, one calculated to wield a mighty

influence among men and women in further-ance of liberal and spiritual truth. Residing in San José, and being in San Fran-cisco only on Sunday of each week, our people have not had a favorable opportunity to enter into very intimate social relations with Mrs. Watson. To obviate this somewhat, as well as into very intimate social relations with airs. Watson. To obviate this somewhat, as well as to testify their appreciation of her as a woman as well as a public teacher, a reception was ten-dered her on Monday evening, April 4th, in the commodious parlors of Mrs. Scales, 1031 Market street. Mr. H. B. Champion and his good lady, better known as "Helen Mar," having accom-panied Mrs. Watson from San José to the Anni-varsary acarcises ware likewise included in the versary exercises, were likewise included in the proffered reception. *En passant*, both Mrs. Wat-son and the Champions have purchased property in San José and gone into fruit-raising, with a view, probably, of making California their fu-ture home.

ture home. Nearly one hundred and fifty Spiritualists availed themselves of the opportunity to greet our friends on the evening in question, this be-ing the largest of all the many social gathenings the Spiritualists here have had this winter—its great size being partly due, no doubt, to its hav-ing been publicly announced several times dur-ing the anniversary exercises—and the extent of the social enjoyment was commensurate with the size of the assembly. In common parance, we had ing the anniversary exercises—and the extent of the social enjoyment was commensurate with the size of the assembly. In common parlance, we had a "rousing good time." Thomas Gales Forster made a most admirable presiding officer during the portion of the evening devoted to literary ex-ercises. In his opening remarks he referred to the great good done to Spiritualism in Philadelphia by Mr. Champion, and rendered due tribute to Mrs. Watson as a worker and as a woman, con-cluding with an excellent original poem in honor of that lady. Mrs. Laverna Mathews then read a most exquisite inspirational poem dedicated to Mrs. Watson. This was followed by an address from Wm. Emmette Coleman giving greeting to Mrs. Watson as an able and faithful laborer in truth's vineyard, and also greeting Mr. and Mrs. Champion—the former for his devotion to true, common sense Spirit-ualism, while the depth of intellectuality of "Helen Mar" (which had attracted his attem-tion a few years ago) was given due meed of praise.

praise. Commenting on the commendation and high

"Let us Scatter Seeds of Kindness," Bro. J. P. Whit-ing, Milford, was the first speaker for the evening. After an invocation he said he knew of no better sub-ject for a discourse than the words of the opening song, "Let us Scatter Seeds of Kindness." Bro. Whiling is an earnest worker, and willing to clasp hands with, stand upon the same rostrum and work with all advo-cates of truth, liberty and free-thought. Mrs. Sarah Graves, Grand Rapids, followed; subject, "Does Death End All?"

End All?" Thursday Morning Session.—Called to order at 0:30 by the President. The programme for the morning was the reading of the Secretary's and Treasurer's re-ports and the reports of Committees present. The Treasurer not being present, the Secretary and Treas-urer's reports were combined in one. The Secretary re-ported a membership of one hundred and forty-six mem-hers, the Association clear of debt and a small balance in the treasury. On motion the report was adopted. The Committee on "Declaration of Principles, Constitu-tion and By-Laws," J. H. Burnham, Chairman, were not all present. The President appointed W. H. Barn-hart, Filet, and Mrs. G. Merrill, Lansing, to ill vacan-cles, and the Chairman. requested further time to re-port; also that the Committee meet him the following morning at 9 o'clock. The remainder of the forencon

hart, Fint, and Mrs. G. Merrin, Lansing, to hil vacan-cles, and the Chairman.requested further time to re-port; also that the committee meet him the following morning at 9 o'clock. The remainder of the forencon was occupied with short speeches by Mrs. Graves, Mr. Albright, Mr. Marvin, Mrs. C. Fannie Allyn, Mr. Dun-ning and others, until the noon hour. *Thursday Afternoon Session*.-Opened with a song by C. H. Dunning. M. K. Wilson, of Auburn, Ind., was the first speaker. After reading a poem entitled "The Frinter's Dream," he gave a very interesting discourse upon "The Signs of the Times," "The Out-look for Christianity." He said: "It was evident to thinking minds that the judgment day had come for creeds'and Christianity." He gate a very interesting discourse upon "The Signs of the Times," "The Out-look for Christianity." He said: "It was evident to thinking minds that the judgment day had come for creeds'and Christianity." He quoted Beecher as say-ing: "Nino-tenths of the educated young men of to-day hro infidels and skeptics." Mrs. S. Walters, of Auburn, N. Y., followed Mr. Wilson; subject, "The March of Free Thought." *Thursday Evening Session*.—The Convention was called to order at 7:30, B. F. Stamm. of Detroit, in the chair. Francis D. Lacy, Nirvana, Mich., was the first speaker for the evening. He took for his subject, "The Harky Conditions of Man." His discourse was both interesting and instructive. J. H. Burnham, of Sadi-naw City, was to follow him, but, it being late, Mr. Burnham declined speak by a rising vote, nearly every person in the audience rising. He spoke for thirty minutes on "The Law of Growth" to an atten-tive and appreciative audience. *Friday Morning Session*.—Friday being the day de-voted to the mediums and their interests, Bro. J. P. Whiting, of Milford, was chosen Chairman, and pre-sided during the day. The time was occupied by the mediums and trance. And inspirational speakers in re-lating their exprenence-how they becume mediums and Spiritualists. Some teats were given to

lating their experience—how they became mediums and Spiritualists. Some tests were given to persons in the audience, and Mrs. C. Fannie Allyn closed each

and Spiritualists. Some tests were given to persons in the audience, and Mrs. C. Fannie Allyn closed each session with an inspirational poem upon subjects given by the audience. *Friday Evening Session*.—Opened with a song by C. H. Dunning. Deloss Allen, el Chicago, was the first speaker for the evening. He took for his subject these three questions, "What is Life?" 'What is Man?" 'What is this called Spiritualism?'' He was followed by Mrs. L. A. Pearsall, of Disco, Mich. She gave a lecture-on....Practical Work?'' She said :The Bro-ther has speken to us beautifully of the works of the spirit-world—of the 'good coming to us from the spirit-world.' That is all very well, but it is far better to feel that there is a work for us to do here in this world. Spiritualism teaches that we must work out our own salvation. Don't depend upon the spirit-world or a Jesus to do your work for you, but go to work and do it yourself.'' She spoke for over an hour, but all were too much interested to beed the lapse of time. A poem by O. Fannie Allyn closed the evening exercises. *Saturday Morning Session*.—Session called to order by the President. Glies B. Stebbins offered the fol-lowing resolutions : *Resolved*. That this Association, representing more than fifty thousand citizens of Michigan, makes carnest and unanimous protest sgainst the enaciment by the State Leg-islature of any so-called ''doclors' law,'' ostensiby to ''regulate the practice of mediene,'' but really to give a monopoly of healing or destroying the people to diplomated and licensed physicians too weak to biand on their own merits, and asking an unjust haw to bolster up their medical tyrany. *Resolved*. That we hold such have to be unjust in depriv-

metrics, and assing an under now to concern a strain of tyranny. Resolved. That we hold such laws to be unjust in depriv-ing, the people of inalienable rights to choose their own methods of healing disease; tyrannical, as putting power in the hands of an exclusively privilered class; and unconsti-tutional, as infringing on personal rights, hold sacred by the genius and spirit of our free government. Resolved. That while we recognize the ability and con-

30, The infles of the Treasurer shall be to take charge of the means of the funds belonging to the blands of the same, and all disburs-ments of the funds belonging to the State Association shall be only when ordered by the Directors and signed by the President. The Treasurer's report shall annually be sub-mitted to the Auditing Committee of the Association. The Directors in connection with the other officers of the Asso-clation shall constitute the Cabinet of the President. Speakers and missionaries being members of the State Asso-clation are entitled to a diploma setting forth their right to marry those asking for the same, and all other duties relat-ing to the functions of their office. Signed by the President and Secretary of the State Asso-ciation: J. H. Burnham, W. H. Barnhardt, Mrs. Gertrude Merrill, Com.

The first section called forth considerable discus-sion. An amendment was offered by B. F. Stamm, but was lost, and the section adopted. Each section was read, discussed, and voted upon separately, and each adopted each adopted.

ston. An amendment was onlered by R. F. Stamm, but was lost, and the section adopted. Each section was read, discussed, and voted upon separately, and each adopted.
 Saturday Afternoon Session.—Called to order at 2 o'clock r. st., the President in the chair. That being the hour for the election of officers, the President appointed Hon. J. II. White of Port Huron and S. P. Breek of Lansing to act as iellers. The election resulted as follows: L. S. Burdick, Kalamazoo, President, by a vote of thirty-nine in a total of forty-three; Miss J. R. Lane, Detroit, Sceretary, by a vote of thirty-seretary, by a vote of thirty-seretary, by a vote of thirty-seretary, by a vote of thirty-sere in a total of forty-three; Miss J. R. Sheffer, South Haven, Treasurer, by a vote of thirty-seven in a total of forty-three. A vote of thanks was tendered to Augustus Day as Librarian, and recommending to the Board his reippointment.
 The Committee on Camp Ground requested further time to report, which was granted. The President asked for an expression of the Convention in regard to holding a Camp-Meeting sematime during the month of August, the place of holding said meeting yet to be decided by the Board J. J. H. White, Port Huron, moved that parties living in different parts of the State are requested to send in proposals to the Board to hold a Camp-Meeting suther appointed. Com-sulting, the sender to a despection swas then appointed. Com-sultang, Dr. A. W. Edson, Lansing, Dr. A. W. Edson, Lansing, Dr. A. W. Edson, Lansing, Dr. A. W. Edson stated that, abut sk, delica basociation.
 Saturday of May. Motion was carried. A Committee was filled by the appointment of S. P. Breek, Lansing, Dr. A. W. Edson, State Hat, abut sk, doilar were valued to defray the expense of printing a remonstrance against the Meedical Bill now before the balance left after paying the expen

Sunday Morning Session.—Called to order by the President. Conference for one hour, after which B. F. Stamm, of Detroit, read the following letter, ad-dressed to the President, Officers and Members of the Michigan State Association of Spiritualists and Liberalists:

alists: "I am under the necessity most respectfully and uncon-ditionally to tender my resignation as the Secretary of your organization. I feel that I cannot longer perform the du-ties of the office with justice to myself or the society. Thanking you for the honor conferred in my election, and the uniform kinniness shown me by the officers and friends of the society. I am, as ever, heartily interested in the cause for which we have heretofore labored and will still continue to work. Most respectfully yours, JOSEFHINE R. LANE."

On motion the resignation of the Secretary was ac-cepted. The morning was to be devoted to the cele-bration of the ibirty-third anniversary of the advent of Modern Spiritualism. Giles B. Stebbins was the

Dr. A. B. Spliney moved to accept the report and retain the Committee. Mr. White offered an amend-ment to accept the report and discharge the Commit-tee. The amendment prevailed and the report was accepted and Committee discharged. Dr. A. B. Spin-ney gave the afternoon address. Ho said it would be more of a talk to the friends than a lecture. He also tendered his resignation of the office of Director, which was accepted. Ho said: Some have talked of a division, or rather of a change in the name of our Association. "What's in a name?" It makes no dif-ferênce by what name we are known, only so that our Association. What's in a name? It makes no dif-ference by what name wo are known, only so that our platform is broad enough that every Spiritualist, Lib-eralist, Materialist, Free Thinker and Anti-Orthodox can stand thereon and work together." After a song the Convention adjourned.

can stand thereon and work together," After a song the Convention adjourned. Standay Evening, 7 o'clock, - Convention called to order at 7 P. M., the President, L. S. Burdlek, In the chair, Mrs. Mary C. Gale was the first speaker. She spoke of "The Lessons Taught by Spiritualism." Her words were few, but spoken with zeal and carnest-ness. She is one of the live workers in the cause. At the close of her address Dr. Spinney again brought up the camp-ground interest, and moved a reconsidera-tion of the vote taken in the afternoon. After some little discussion the motion was withdrawn. The Com-mittee wished further to report: "That recently the Committee have been tendered by Mr. Foster forty acres fronting on Goguac Lake, at two hundred dollars per acre. Also, that at Phie Lake land can be secured from twenty to one hundred acres, at from fifty to sixty dollars per acre, depending on the number of acres taken. It does still seem to your Committee, if the Spiritualists of this State would unlie and contribute one dollar each, sufficient funds could be raised to pay for grounds, and a locality would be determined on and purchase for a camp ground. We are informed Friend Potter is willing to undertake the raising of the money to purchase as locality without further cost to the So-olety. It is left to the Society to take such action in the premises as they deem best." Thefollowing resolution was offered : *Resolved*, That the State Association of Spiritualists and Liberalists anthorize the Excentive Board to appoint three persons as "Trustees on Care-Ground Interest," they to perfect and carry out all previous plans of business con-tracts which are unperfected, unfinished or unsettied by previous Committee. J. H. Burnham, of Saglnaw City, then addressed the

previous Committee. Adopted. J. H. Burnham, of Saginaw City, then addressed the audience, taking for his subject, "Nature teaches that there is no divorcement of the Ego and Non-Ego." His discourse was the closing one of the Convention, and it seemed that, like the "wine at the wedding feast." he had "saved the best until the last." Bro. Burnham is a Liberalist; does not claim to be a Spir-itualist; but his hearers needed to be reminded of the fact after listening to that discourse with the deepest interest, as they did from first to last. The following resolution was offered: *Regoived*, That we extend a vote of thanks to the citizens

Resolved. That we extend a vote of thanks to the citizens of Flint for their hospitality and generous efforts to aid the Association and entertain the friends of the cause.

Association and entertain the friends of the cause. Unanimously adopted. Mrs. C. Franule Allyn gave a poem on a subject given by the President: "The Michigan State Association of Spiritualists and Liberalists," and the Convention closed with a benediction by Dr. A. B. Spinney. At a meeting of the Executive Board of officers of the Michigan State Association of Spiritualists and Liberalists held at the Hotel Bryant, Filnt, Mich., on Monday, March 28th, 1881, It was Resolved. That A. E. Nugent, of Lausing, be appointed

Resolved. That A. E. Nugent, of Lansing, be appointed Secretary of said Association, to fill the vacancy caused by the resignation of J. R. Lane.

Adopted. Resolved, That Mrs. Gertrude Merrill. of Lansing, be appointed Director to fill the vacancy caused by the resigna-tion of Dr. A. B. Spinney.

Adopted.

Resolved, That A. A. Whitney, Battle Creek, J. H. Burnham, Saginaw City, Dr. A. B. Spinney, Detroit, be appointed Trustees on Camp-ground interests.

Adopted.

Acopted. The Standing Committee appointed one year ago were retained, revised, or discharged, as follows: Committee on Declaration of Principles, Constitu-tion and By-Laws-Discharged. Committee on Literature-Chairman, E. A. Chap-man, Lowell; M. Babcock, St. Johns; Augustus Day, Detroit; Miss J. R. Lane, Detroit; Mrs. A. E. Sheets, Lansing.

Committee on Resolutions-Chairman, J. M. Potter, Lansing; W. M. Wooster, Decatur; Mrs. C. M. Put-

dence, Mr. Levy (Eurech, in his 73d year.
 The Waverty Journal says, among other things: "As a clitzen he will be very much inised, especially by the torsimes portion, and in fact by all who came in contact with him. As a man of integrity he was second to none in this continuity or any other, and or very conscientions about all the transactions. A man of finer feelings one seldom met, anxious to do good to all and to harm none, and it was often his remark. 'I want to do all the good 1 can while 1 live.' Ilis family to him was one, his love and interest to each allke as they passed their successive years before him into manhood, womanhood and the cares of life.' In regard to bis religious belief, many have read his articles that were published from time to time in our local paper; but we here-with give a statement, given 10 his soft the Urrent. - 1 abhor the idea of there being any place or locality in future. He of the dea of there being any place or locality in future. He of the soft o

From Adrian, Mich., April 19th, 1881, Lonned Martin, an old pioneer among our Spiritualists and Free Thinkers, aged nearly 80 years.

old pioneer among our Spiritualists and Free Thinkers, aged nearly 80 years. The evening shadows fell upon him in usual health; the morning sum arose upon his departing spirit. If equility went to skeep and awakened on the other side. It's often-expressed wish to pass to higher conditions in that manner was gratified. Mr. Martin was born in Berkshine Co., Mass, May 15th, 1801; married his second wife at White Creek. Washington Co., N. Y., In 1823, and settled in Adrian in 1843. Both he and his wife were born and reared Quakers. He was quilet, unoitrusive, an examplary and law-abiding citizen, highly respected by alt; has believed in Spiritualism since its carliest infancy; and with his kind, motherly com-panion for many years opened their dors, hearts and purses; making a home for alt the mediums and lecturers who need-ed its quilet comfort and paceful, unoitrusive hospitality. Many of our most noted pioneer lecturers still hold pleasant memories of the little brown house at the river-side, which has so often been a haven of rest, a real home shelter to the wayfarer. Now he has passed beyond the river receive his well-carned recompense. In a talk with the writer of this a few days before he passed away, he remarked that he was done, and he longed to lay off the worn and exhausted gar-ment of clay that he might frenew his life's forces in a form better adapted to his spirit-frowth and progressive condi-tion. A Futtype.

From Norwich Town, Conn., Feb. 27th, 1881, Mrs. Julia

From Norwich Town, Conn., Feb. 27th, 1881, Mrs. Julla A. Campbell, formerly of Cleveland, O., aged 64 years. Mrs. Campbell was a clairvoyant physician and magnetic heater; also a reilable medium of the angels for transmitting leavenly messages to the loved ones of earth-life. She has written for the "Volce of Angels," and has left a book in which she had indited many beautiful gems of thought. She passed the last few months of mortal life with her sis-ter, Mrs. Erastus Williams, of Norwich Town. The writer called on her several times during her stekness. She was a great sufferer from a painful chronic disease, and anxiously awaited a summons from her angel guides, who were con-stantly with her, to east of the mortal burden and join the loved ones gone before. Yet she patiently bore her sufferings until they were ready to take her home. Norwich, Conn., April 23d, 1891.

From his home, in Lebanon, N. H., March 30th, Albert Lane, aged 79 years and 8 months.

Lane, aged 79 years and 8 months. The deceased had been a sufferer for a number of years from a complection of disease. But his from constitution and strong will kept him up until within a few days of his death. He was a man of marked intelligence, and many stering qualities, and was much respected in the town where he had spent almost his whole life. Twenty-five years ago he began to investigate the Spiritual Fibliosophy, because convinced of its truthfulness, and ever after remained a stanch supporter and fearless advocage of its divine teach-ings, positively assuring me just before his departure that, his faith remained unshaken. His companion, with whom he head ived fity-five years of married life, passed on near-ly three years ago, since which time his greatest desire seemed to be to rojoin her in the spirit-home his loving cul-dren over there had so often beautifully portayed to him. *Lobann, N. H.* From Cohoes, N. Y., March 29th. Thomas C. Carter.

From Cohoes, N. Y., March 29th, Thomas C. Carter,

Aron Conces, N. 1., Jaren 2011, Thomas C. Carter, aged 71. years July last. Mr. Carter has been an earnest and outspoken Spiritualist for the past twenty-five years; a gonial and kind-hearted man, whose aim it was to do good when in his power. Ills cheerful countenance and friendly greeting are missed by all who knew him, W. H. V.

From Portland, Ore., March 20th, Mr. R. S. Pond, in the 68th year of his age.

Mr. Pond was born in Massachusetts in 1812, and has been an active Spiritualist more than twenty years. WALTER HYDE.

LIGHT BANNER OF

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SPECIAL NOTICES. T In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Dar columns are open for the expression of impersonal free rought, but we cannot undertake to endorse the varied studes of opinion to which correspondents give utterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases in hypersuble as guaranty of good faitb. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contab matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal. Notleesor spiritualist Meetings, in order to insure promit ornsal. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.



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

Squalid Poverty at Home.

"The Greeks are at our doors." "Charity begins at home." There is no need of our sending aid to the heathen, who can live, half clad, on dates, bananas, yams, and rice food, while we have so many cases of actual and aggravated. suffering right under our eyes. Here in rich and luxurious Boston, which is so ambitious of shedding its intellectual light over the rest of the country and of dispensing its charities on a munificent scale to distant sufferers-right here in our midst are to be found cases of destitution and suffering, and among worthy and sensitive people, too, which are enough to make one's heart bleed to listen to the recital of. The sharp contrasts in a large city between wealth and want are calculated to move the hardest nature profoundly. Want is bad enough when it is the penalty paid for self-inflicted wrongs, such as result inevitably from evil courses and a low grade of morals and intelligence; but when it, comes to individuals who have always fought the battle of life bravely, overwhelming them with the new and strange contitions into which it forces them, and revealing to them possibilities which are so shocking as to utterly discourage and dishearten them, it becomes the painfulest object of contemplation to a being of even ordinary human sensibilities.

We made the remark in a recent issue of the Banner of Light that squalid poverty is on the increase in this great, rich city of Boston at the present time; and that scarcely a day passes on which we are not called to render assistance to destitute ones. And we alluded to a single case of lamentable destitution, one out of many, to which we promised to refer at another time. The case referred to is the following, which made instantaneous relief imperative if it would be of any effect : It is that of a family of three persons-husband and wife, Americans, in the prime of life, and their three-year-old boy. The industrious husband had previously maintained his little family in circumstances of comfort by working at his trade. The hard times of two years ago threw him out of employment, and before he could obtain work again had exhausted all his small savings. A year ago he obtained work again, but not long afterwards he received a bodily injury of a very severe nature, which for'a long time so disabled him as to make manual labor a practical impossibility. In consequence of this second misfortune, the little family was compelled to remove from where it was to a diminutive attic; and in order to procure the common necessaries of life they parted with every article of furniture and clothing which they could possibly do without. At length they were obliged to leave their small quarters in the attic for others at a lower rent. We found them, while engaged in investigating the case, in a close and contracted room ton feet by twelve, in a basement, or cellar. The room was cold and damp. There was a stove, but no fire burned in it. The room contained no furnitue that really deserved the name. In short, we met a scene of downright, unmitigated poverty, such as few of the wellto-do classes would be willing to believe exists in this city of ours. Here it was, right at our doors. There could be no need of going abroad to find objects on which to lavish our charity, when we had cases like this under our very eyes at home. The little boy in this wretched family is already a sufferer from the effects of living in so damp a place. The wife and mother is thin and somewhat emaciated, but continues to be hopeful of better days again, when her husband's restored health will allow him to go back actively to his trade. She was at work making overalls at five cents a pair ! In another part of this damp and unhealthy basement is a room of still smaller dimensions, in which we found a widow lady and her sona lad of six or seven years-both fit subjects for the hospital in consequence of their debilitated condition. The widowed mother is struggling with ill health and poverty, and trying to earn enough by her needle to keep her boy and herself from starvation. We saw that these really deserving people needed to be provided with the means to secure, in the first place, a tenement fit to live in, and next to procure food enough to sustain life until the husband referred to is restored to health and able to provide for them, and we rendered them the needed temporary assistance. We are well aware that there is machinery in existence for publicly disbursing charity to people thus situated ; but it never can do what per- politics in their relation to religion.

sonal interposition does, and it is never so welcome. We wrong ourselves in putting off upon committees those direct and simple duties, which, by performing, secures the secret and permanent blessing to ourselves.

Fifty-one Spirit Forms at a Seance.

We have received a report from Mr. P. II. Jackson of a materializing seance held at the residence of Mrs. A. B. Souther, 211 Ellis street, San Francisco, Cal., on the evening of March 26th, the mediums being Mrs. Souther and Mr. Read. The seance commenced at 8:20 and continued until 10:10, during which time flfty-one spirits appeared in various degrees of materialization; some showing their faces only at the aperture of the curtain, while others came in full form into the room.

Of those who were recognized was the mother of Mr. Jackson; Mr. William J. Ralston, the California banker, identified by several in the circle; Charlie Rhodes, well-known in San Francisco, accompanied by a lady who played, upon a musical instrument; and Mrs. Armitage, who appeared at the aperture holding an infant. Mrs. Warner, a lady of the circle, was called to and recognized and conversed with the spirit. As she did so the infant raised its head. At a previous séance Mrs. Warner had taken the spirit infant in her arms, it/fixving been handed to her by its spirit-mother. Next appeared, coming into the room plainly in view of all, three spirits, Miss Rosalie, a large man and a little girl. "Rosy," as the first is usually called, passed to where her medium sat in the circle and embraced her.' 'The name Ellen Seymour was called from the cabinet, and Mrs. Dr. Wakeling recognized the name as that of a long-forgotten schoolmate. Mrs. W. then went to the cabinet and conversed with the spirit. Miss Lucy Miller, called "Grandma Miller," (one of Mrs. Souther's controls) next came, accompanied by a young lady. The former said she was seventy-six years old when she passed from this life twenty-two years ago, at Concord, N. II. Her appearance on this occasion was rendered as nearly as possible like that of her last days on earth. Our correspondent states that he has at previous scances seen her come out and seat herself with those in the circle, remarking that she wished to see for herself, the materializations at the aperture the same as others did.

The next spirit that appeared-the fortiethwas recognized by Mr. Jackson to be John Tyerman of Australia, he being able to do so from having attended lectures given by Mr. T/ in San Francisco. The spirit engaged, in conversation with Mr. J. On a previous evening this spirit came, was recognized by and shook hands with a gentleman who knew him in Australia. The chief control of Mrs. Souther, Dr. Charles Morris formerly of New York, accompanied by a lady, came, after whom a tall man, recognized by Col. A. W. Taylor to be his son; then Inez Logan and another lady passed to several of the circle and shook hands with each.

The large number of spirits that came during the less than two hours, served to make it an occasion peculiarly worthy of note. The forms that appeared were of various sizes; they differed in features, voices, and dress, and manifested different characteristics; some conversed, others shook hands and embraced their friends in the circle; and they came singly, and in twos and threes.

The gentleman to whom we are indebted for the report states that during the entire evening there was a light at his side sufficient for him to write memoranda of all that transpired. The account made from those memoranda is subscribed and sworn to by him before E. II. Thorp, Notary Public of San Francisco.

The extended reports of Anniversary proceedings appearing in our columns at this time, necessitate a condensation of Mr. Jackson's article; but we have given its most important points, and have no doubt the statements will

The California Medical Boomerang.

To the aborigines of Australia is due the credit of inventing a missile called a Boomerang, with which in war, sport and the chase they perform most marvelous feats, but which to one unskilled in its use, as nearly all except themselves are, is found to be anything but a pleasant thing to handle; for, though the naives of those colonies hurl it safely and with unerring precision at a distant object, the harder one unaccustomed to its use throws it, the more certain it is not to strike the point aimed at, but to return and inflict upon the person who throws it a fearful blow.

It seems from recent accounts that the regularly diplomated physicians of California have found out that the law they have caused to be enacted to favor themselves is nothing more nor less than a Medical Boomerang, and that in their efforts to enforce it to the detriment of others it is speedily to return to themselves, possibly to inflict upon them a blow from the effects of which many of them may find it difficult to recover.

cult to recover. The law professedly for the purpose of regu-lating the practice of medicine in California, known as the Doctors' Act, was passed on the 3d of April, 1876. At the session of the Legisla-ture of 1877-78, an Act was passed supplemen-tary to and amendatory of the Act of 1876. This Act of 1878 was not approved by the Governor; but appended to the Act is the certificate of the Secretary of State that the bill "remained with the Governor ten days (Sundays excepted), and the Governor ten days (Sundays excepted), and Legislature being in session, it became "on the 1st day of April—All Fools' Day law" on the 1st day of April—All Fools' Day— 1878, which now appears to have been a very ap-propriate day for its enactment. Section 6 of this Supplementary Act was, in the estimation of the medical fraternity, one of the most im-portant features of the statute. It was intend-ed by it that those whom they deemed pretend-ers to the possession of medical skill should, in addition to the other discharge of the ers to the possession of medical skill should, in addition to the other disabling provisions of the Act, be placed under a very heavy license, suffi-cient to preclude the probability of their being able to pay it. Of course the regular profession did not intend to include themselves in the li-cense section, and had no idea that such was the effect of its language. It is as follows: 4

the effect of its language. It is as follows: "BECTION 6. Section 12 of the said Act is hereby amended to read as follows: Section 12.—Any itiner-ant vender who shall sell, or offer for sale, any drug, nostrum, olniment of any kind intended for the treat-ment of disease or injury, or any other person who shall by writing, printing, or by any other methods, publicly profess to cure or treat any disease or injury or deformity, by any medicine, drug or drugs, nos-trum, manipulation or other expedient, shall pay a li-cense of \$100 per month. Such license shall be col-lected as other licenses are." A short time since the License Collector of San

A short time since the License Collector of San Francisco was warned, through the Secretar, of the Board of Examiners of the Medical So ciety of California, to enforce the license sec tion against certain persons named. The Col lector, referring the matter to eminent course was advised, after a careful diagnosis of the section, that it included every person engaged in the practice of medicine, as shown in the words, "or any person who shall, by writing or winting on by the avertage and the product and the practice of the shall, by writing or winting on by the shall, by writing or

words, "or any person who shall, by writing or printing, or by any other method, publicly pro-fess to cure or treat diseases," etc. Under this view of the Act, says the Alla of April 20th, the Medical Examiners themselves, and all the other regular doctors, must pay \$100 per month license, the same as the ilinerant vender of nostrums and alleged specifics or ready reliefs for distempers of any kind. The License Collector must enforce the law impartially, and intends to perform that duty. In carrying out the law it will be necessary to collect back licenses for three years. The magni-tude of the amount involved will appear, on a little calculation, to be rather more formidable than is apparent upon a hasty view. It is estithan is apparent upon a hasty view. It is esti-mated that there are in that city at least 600 medical practitioners. The license fee per year for each is \$1:200; for three years, \$3:600; and this sum, multiplied by 600, gives the nice little revenue of \$2,160,000, due and collectable for medical licenses, under the action demanded by the Medical Board. Under an enforcement of the license section, there can be no escape, the back license not being within the Statute of

Limitations. How do the Medical Regulars in California like the outcome of their successful efforts at getting legal protection l

"A Passing Incident."

Under the above heading the Boston Investigator of a late date pays a merited tribute to a lady well known among the Spiritualists of Mas-

A Leaffrom History-Testimony from Allen Putnam, Esq., as to the Value of the Banner of Light Message Department.

To the Editor of the Banner of Light :

You think, and I agree with you, that by publishing many pertinent and weighty testimonials favoring the genuineness and value of the varied communications from diverse grades of spirits which you have long been putting forth, you have established your point firmly enough to satisfy any reasonable mind. But those communications, by their own inherent properties, silently, gradually converted me from an opponent to a friend, and I feel disposed to outline the history of my conversion ; stating first, however, my position when you started your paper in 1857.

You may know, while few of your readers do, that in 1854 a small band of Spiritualists formed the "New England Spiritualist Assocation," and sent forth Herman Snow as missionary to preach our glad tidings to the people round about. In the spring of 1855 some of the more active members of that Association started the New England Spiritualist, employing A. E. Newton as editor. The Association chose me to be its President, and my associates made me chief manager of the financial affairs pertaining to the paper. My connection with both those movements was very close, from the autumn of '54 till the termination of their existence; with the paper till the close of the year

So far as I was concerned, I may say that the spirit-world was not supposed to project those schemes, or to specially befriend them. Ours were mundane projects for advancing a cause which we loved and valued. Let this point be noted. We conducted our matters upon common business principles, and sought to fit our paper to meet the tastes and wants of the cultured and respectable.

Theoretically I knew a wiser course; but impatience ruled me, as it did many other Spiritualists then, and continues to down to this day. I then said to the Association: "It is obvious that the efficient actors-the moving powersare hidden from most of us. We should be no more than humble co-workers with the unscen. Our province is to follow, rather than to lead; to execute, rather than to plan." Thus you see that at that time I was wiser in word than in action. Subsequent events proved that the spirit-world was already preparing to start a paper for Spiritualists, and we ought to have waited the consummation of their scheme; waited till they had planned, and had selected mundane helpers for carrying out their purposes

Turn to the third page of "Flashes of Light," and you will learn from Theodore Parker that near the beginning of 1853 "a band of far-seeing, energetic spirits resolved that they would be heard on earth through the press, . . .

would start a journal of their own." They occupied about four years in selecting and training their agents, their instruments and co-laborers on the mundane side, and in the spring of 1857 put out their Banner to float upon the breeze. But they had not told us of their purpose.

You may well suppose that one deeply interested, financially and otherwise, in the New England Spiritualist, was in no condition to welcome a new competitor into the field of its special labor. And the earlier numbers of the Banner of Light were not such in tone and character as to win the approbation of one in my position. Truth and fact will let me say, that many articles in the earlier numbers were offensive to my taste, and void of fitness, as I judged, to meet the tastes and wants of Spiritualists and the public. I mentally predicted for the rival paper a speedy demise. But at that time I had no conviction, or even surmise, that spirits had any closer connection with that imprudent (shall I say harsh?)—that imprudent sheet than with ours, whose respectability and adaptation to the tastes and needs of the cultured, refined and religious we were solicitous to obtain and preserve. The Banner of Light was not a welcome competitor; but we had no special privileges in the New England field—we were peaceful men, we made no contest, and at the end of the year 1857, retired. The project of the spirits was wiser than ours, or at least had more abundant elements of vitality. I was not an early lover of the Banner of Light; although I read it with much regularity its course was, in many points, out of harmony with my judgment as to what would best serve to advance the cause of Spiritualism and the good of humanity. Its Message Department contained many things which seemed to me offensive to refined taste, and others which could not fail to agonize the surviving relatives and friends of many of the communicators. Year after year elapsed—I think nearly ten in allbefore I felt an inclination to enter the Banner office and seek acquaintance with its editor and managers. And what won me there at last? I think the contents of the Message Department, including all its varied communications from all grades of spirits, by virtue of their inherent lessons and intrinsic merits, silently and gradually, did as much as any other force to win my favorable regard for the paper and all concerned in putting it forth. That department came in time to be the page which I first turned to and read as each week a new number came to hand, and I now feel that the communications by individual spirits, varied and unequal as they are, and partly because of their diversity, have been among the most suggestive and instructive portions of spiritualistic literature which I have perused. The Message Department of the Banner of Light is managed more immediately by spirits than any other part of that paper, and in it is manifested their editorial judgment. I am prepared to concede to them power to judge of the fitness of a communication to accomplish a be-neficent end in one sphere or the other, vastly superior to my own. Can there be reasonable doubt that wise dwellers in the world above are more competent than we to learn by observation what experimentally proves to be helpful and what obstructive to the attainment of desired results? For more than twenty-four years they have kept up a supply of matter, some of it childish, some rude, some wise, some rough, and some smooth. Would they have so long put forth this mixture had not they seen that somewhere each part would be helpful to their cause? I think not. Spirits projected, and in part they manage the Banner of Light. This fact I wish to emphasize. My earlier projects soon failed-theirs survive. Experience has taught me to be slow to disparage their works and methods, and prepared me to give most hearty amen to the following statement recently put forth through W. J. Colville :

MAY 7, 1881.

the hands of its invisible promoters; they havthe hands of its invisible promoters; they hav-ing set the machine in motion, are alone capa-ble of running it successfully along its way; that while they solicit your kindly coöperation as junior partners in the spiritual firm, they, as the senior partners, must always be consulted, and must always take the lead."

Yes, experience and observation have brought me to a firm conviction that in the matters of large organizations, and of periodical publications, it is not wise for Spiritualists to start, until, beyond all question, wise spirits lead. Whithersoever such lead it becomes us to follow, trusting their wisdom. The communications in your Message Department come to us. Mr. Editor, under their supervision, and that fact calls for toleration by all true Spiritualists, even if their own tastes and judgment cannot give them hearty approval. ALLEN PUTNAM.

"Light" on the Fletcher Case.

The new Spiritualist paper, Light, published in London, has in its issue for April 16th an editorial regarding Spiritualism and the Fletcher case, from which we append the following extracts. After saying that it was willing to concede honesty of motive on the part of judge and jury from their standpoint, the editor goes on to remark :

on to remark : "Still, as Spiritualists, we must look at the case from our own standpoint, and must direct attention to the fact that to Spiritualism, as matters now stand, a fair, ful, and impartial hearing, is impossible. The sallent points for the defense were shortly these —that no messages, as alleged by the prosecution, were given or pretended to be given from Mrs. Hart-Davies's spirit-mother urging her to part with her property to the Fletchers; that the evidence to the con-trary was the evidence. of Mrs. Hart-Davies oily, the prisoner's mouth being closed, as would also have been the mouths of Mr. Fletcher and Mr. Morton had they surrendered, seeing that they would have been put the mouths of Mr. Fletcher and Mr. Morton had they surrendered, seeing that they would have been put into the dock by Mrs. Fletcher's side; and that even had such messages been given the fact in itself was no proof of fraud, as such communications were possible. In proof of thelatter contention Mrs. Fletcher's coun-sel intimated that he could adduce the testimony of men of the highest social and literary nitainments, clergy-men, magistrales, and eminent scientific gentlemen, including members of the Royal Society. To this the judge replied that such witnesses could only testify to their belief, (1) but the jury, as intelligent men, would have to look at the matter in the light of 'ordinary ex-perience !

their belief, (1) but the jury, as intelligent men, would have to look at the matter in the light of 'ordinary ex-perience !' The Judge, no doubt, in saying this was speaking in accordance with the recognized rules of evidence—and we find no fault with his decision. What we contend is this: that, if Mr. Justice Hawkins was right, as the haws of evidence are now understood, the laws of evi-dence must be altered. The eminent authorities whom the prisoner's counsel said that he was/prepared to call, would, we presume, have been able to give good and substantial grounds for what Mr. Justice Hawkins designated as their belief, but what they would have testified to as absolute knowledge. This being so, it is high time that such evidence should case to be ex-cluded on the ground that the facts, which would have been proved, do not come within the range of 'ordinary experience.' Time was when cures by the imposition of kingly hands were deemed facts within 'ordinary experience.' Time was when evidence in support of charges of witcheraft was readily accepted, and poor, wretched, harmless beings were burned on such testi-mony. But now facts, which can be attested by men of the highest literary, solial and scientific rank, after careful research, must be carefully excluded from a court of justice, because they are not yet common enough to be familiar to every jurge and every jurge in the land! While this is so, justice to Spiritualism is practically denied. We offer these remarks with no reference to the guilt or huocence, of Mrs. Fletcher. On this point there may be differences of onbian enough the approximates and and scientific rank after

is practically denied. We offer these remarks with no reference to the guit or hunceence of Mrs. Fletcher. On this point there may be differences of opinion even amongst Spiritualists. But the case which has just been heard has made it apparent that it is a foregone conclusion in law that every profession of spirit-communion is a profession with fraidulent intention. It rests with Spiritualists themselves to sweep away this monstrous intention " injustice.'

Materializations in Colorado.

The Daily News of Denver, Colorado, gives a report, nearly two columns in length, of a séance for materialization given by Mrs. Miller, the medium through whose instrumentality Mr. Samuel Watson received many proofs of the truth of Spiritualism, and to whom frequent allusion is made in his book, "The Religion of Spiritualism." After describing the precautions taken to insure the genuineness of the manifestations, various appearances are reported, and then the following :

"The strangest apparition was yet to come There suddenly appeared at the door of the cabinet what appeared to be a beautiful young woman dressed in white, and apparently about twenty years of age, with dark eyes, oval face and fair complexion. Approaching the writer, the usual feeling of a delicate woman's hand. Placing her arm beneath his he led him up and down the room, her face within a few inches of his, so that every feature could be easily dis-tinguished. She waved her hand toward the the value of the curtain was liked and she led the way in. Here it was much darker, and the figure was scarcely visible boyond the white outline of the dress. Taking one hand and still holding the other she placed it on the medium's holding the other she placed it on the medium's face sitting in the chair; then the medium's hands were searched after and found to be still tied with the cords. In the meantime the figure had gone and a careful search showed nothing to be in the cabinet but Mrs. Miller, sitting ap-parently unconscious in the chair, in her plain black dress. The cabinet had not been left a black dress. The cabinet had not been left a then another, both emerging at the same time from different sides of the cabinet curtain."

be read with interest as additional to the rapidly accumulating evidence of the truth of this phase of spirit manifestations.

100 On the eve of his departure from New York for his home, recently, Bjornstjerne Bjornson, the Norwegian poet, novelist and orator. delivered a farewell address to his countrymen in the Teutonia Assembly Rooms on Third avenue. He was heartily received by a large audience of Scandinavians. His lecture dealt with the principles upon which religious instruction in our age should rest. The canker in the system, he said, was the worn out, untrue dogmas imposed upon a people, fettered in superstition instilled in childhood, and carefully nurtured in the man. For this he held responsible a priestcraft that has forever stood, said the poet, in the way of human progress and liberty, and stands to-day arrayed against science, art, the emancipation of woman, and every effort for truth made by nations in the struggle of a slow out sure awakening. The speaker himself had been in these fetters, and remembered now with shame the cowardice that prevented him from shaking them off. Now that he was free and could see the way clear ahead to the attainment of real divine truth, he shouted to those behind him to do as he had done-throw over the old fallacies, think for themselves, and be free. With the nations themselves lies the choice of freedom or bondage. A brighter day was coming, when these things would be seen more clearly.

15 It will be remembered that Dr. Thomas. of the Methodist church, having outgrown the limitations of his creed, gave expression, many months since, to views that led the Rock River (Illinois) Conference to appoint a committee of two to prepare charges of heresy against him. Five months have passed since their appointment. and it is now ascertained that finding their task a difficult one they will allow it to go by default, and thus leave the accused ignorant of the crime he is charged of committing, and without an opportunity of proving his innocence. In the meantime Dr. Thomas is preaching his "heretical doctrines" in Chicago, to large audiences every Sunday, Hooley's Theatre, in which they are delivered, being too small to accommodate all who wish to hear him.

E A London despatch announces the death of Mr. Edward Miall, one of the leaders of the Anti-State-Church party in England. In 1841 Mr. Miall established in London the Nonconformist, a religious newspaper, which he edited and published from that time until his death. In 1845 and 1847 he ran for Parliament without success, but secured an election for Rochdale in 1852. In 1857 he was defeated, and running for Tavistock in the same year suffered still another defeat. He was returned in 1867 for Bradford, and sat for that borough until 1874. Mr. Miall was an advocate of manhood suffrage and of reli gious equality, and was the author of several works in the line of his views on religion, and of

sachusetts. By so doing Bro. Seaver shows his goodness of heart, and we especially thank him, as it shows that Infidels are often more liberal than professed Christians in regard to Spiritualists and Spiritualism :

"In a great city there are many good deeds "In a great city there are many good deeds performed—little wayside charities, as it were, of humble life—which are never told in the pa-pers, but which are as meritorious as if they were thus publicly proclaimed, and which show quite as truthfully the goodness of human na-ture. The following is one of these pleasing and praiseworthy incidents of which we happened to hear recently, though the kind per-former of it will wonder to see her name in former of it will wonder to see her name in print, but she will please excuse the liberty we take, and remember that editors are privileged characters, and say pretty much what they like! One cold day last winter, in the midst of a driv-ing snow-storm, an aged lady sought out, after much trouble, a poor and destitute family in the south part of this city, supplied their wants, and also raised a contribution for them from among the neighbors. She did not come from any church, for she is a believer in Humanity and not in a sectarian creed, nor was she acquainted with the poor family that she relieved, but hear-ing they were in distress, she went of her own accord, like a genuine 'Sister of Mercy,' to their assistance and proved her faith by her works. This kind hearted, benevolent woman, is MRS. MARY STEAMNS, probably of three score and ten, a most devoted Spiritualist, and a promi-nent member of the Ladies' Aid Society, whose object is, like good Samaritans, to help the suf-fering poor regardless of their religion, color, sex or nationality. The *theory* of Spiritualism we have no faith in and cannot accept, but its practice as related in this incident is worthy of all praise.

Massachusetts "Pharmacy" Bill.

Up to time of going to press no additional information has reached us as to the fate of the so-called "Pharmacy" bill (really an M. D. plot in disguise). At last accounts, covered with amendments, and coldly received, it was referred back to the Committee by the law-makers on Beacon Hill, and perhaps will be heard of no more. The friends of freedom for medical practice in Massachusetts now in the Legislature (and we are glad to say there are such there) will do well, however, to watch the field, and see that the bill is not sprung upon the State at some unguarded moment during the last hours of the session.

BT Our friend Morrell, of the Home Journal, Gardiner, Me., has been severely afflicted by the sudden departure of a nephew, Harry, the only son of his brother William. His transition was caused by diphtheria. The mother was also attacked by the same disease, and was compelled to remain away from her suffering child as a means of safety. "Harry" was a pet of Mr. Morrell, and he feels his loss as keenly as though a child of his own had passed away; but his knowledge of the facts of Spiritualism, and of the possibility that at no distant time he may commune with him, will prove the silver lining to a cloud that otherwise might darken the remaining pathway of his earthly life.

53 Read what Lyman C. Howe has to say under "Banner Correspondence"-concerning the next Camp-Meeting at Lilly Dale.

"We claim that the spiritual movement is in | Western calls before next fall."

Small-Pox.

A May 1st telegram from London, Eng., informs us that at a meeting of the Metropolitan Asylum Board the previous day, it was announced that within twenty-eight days 1500 cases of small-pox had been refused admission in the hospitals, because they were full! During the same period 297 persons died in their own homes from small-pox ! The epidemic, it is also stated, is on the increase and violent, ten per cent. of the cases proving fatal. Inside of a fortnight 153 patients have died in the hospital of the disease. And this awful fatality has occurred in the face and eyes of the fact that the British law compels everybody to be vaccinated! Are not the above authentic statistics a terrible comment upon the credulity of the English lawmakers and the stupid physicians? Had not these people been vaccinated there-would have been fewer fatal results.

27 The Fountain of Light, published in Quincy, Ill., by Mrs. Dr. Herrick, contains in its April number an endorsement of this paper as follows:

"The good old Banner of Light that is waving over the world, fleating in distant lands, filled with goodness and glad tidings to humanity, bearing spirit messages of loving kindness to friends both far and near, saying, 'It is I, your darling child, or friend who desires to communidarling child, or friend who desires to communi-cate with you through this centre of spiritual power, has its standard raised upon a solid foundation, and will stand the attacks of the enemy from whatever quarter without a tremor. It waved its inscriptions in the spirit realm be-fore it floated on the breeze of earth, and the light itspreads over the darkness of men's minds will float on forward. vill float on forever."

CORRECTION .- Mr. S. B. Nichols wishes to correct an error in two names mentioned in his report of the Brooklyn Fraternity Meetings, published in our issue of April 23d. "W.S. Coitman" should have been W. S. Courtney, and 'Perley" should have been Purdy.

BTD. Edson Smith, writing under date of Community, N. Y., desires us to state that the medium, Mr. France, is suffering so severely from ill health that he will be unable to answer MAY 7, 1881.

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BANNER LIGHT. OF

So says the Chicago Daily Times, was recently participated in by the Spiritualists of that city -Mrs. Cora L. V. Richmond, who has charge of the First Society, being made the recipient of a surprise tendered her by the members of that organization on Thursday evening, April 21st, the date being that of this lady's birthday. The "Ladies' Union," a benevolent organization of ladies belonging to this society, presented Mrs, Richmond with a beautiful sapphire ring, while the gentlemen added a purse of \$50. The occasion was celebrated at Martin's parlors, corner of Wood and Walnut streets, a place dedicated by the benevolent gentleman whose name it bears for the use of the ladies' society. The other poems, stories, sketches, etc., are furnished, and room was beautifully decorated with flowers the departments are of sustained interest. We find and plants. Another interesting incident was the christening of an infant by Mrs. Richmond, which had been adopted by the Ladies' Union the week previous-the child of a widow, who would have been obliged to have parted with it but for this timely good fortune. The Times closes its account by remarking that "The crowded room, the enthusiasm of the company, and the heartfelt and complimentary words spoken to Mrs. Richmond, together formed an occasion long to be remembered by all who participated in the pleasant reunion."

A Pleasant Occasion,

Concert Complimentary to W. J. Colville.

On Sunday Evening, May 1st, Berkeley Hall, Boston, was crowded with an audience assembled to practically testify its appreciation of Mr. Colville's labors in Boston, and also to enjoy the rich musical and literary repast which was so temptingly arrayed upon the printed order of exercises. During the evening Madame Fries-Bishop, Mabel Bills, Mrs. Jennie Morris, and Mr. Colvillo rendered vocal selections to the evident satisfaction of all present; Mons. Edward N. L'Africaine, the celebrated French cornetist; gave frequent demonstrations of high proficiency in the line of his art; Master (with violin) and Miss Eichler (piano) rendered two, duets which were warmly received, and were really remarkable performances on the part of such young persons ; Amie Bigelow gave a plano solo, and Misses Loulie Bigelow and Emma Greenleaf participated in readings ; Madame Dietrich Strong acted as accompanist. Mr. Colville also improvised two poems from the following themes suggested by the audience: "The Other Shore" and Flowers of Spring." Our old friend, Timothy Bigelow, Esq., ably presided during the evening in behalf of the concert was so successfully brought to pass as to its details.

The Advertiser and the Fletchers.

It gives us pleasure—as it always does when we can chronicle anything which can be leman nature-to be able to record that the Boston Daily Advertiser has of late opened its columns to a more just and equitable statement of the Fletcher case than was given in previous issues of that journal. In another column will be found Mr. J. W. Fletcher's letler, as printed in its issue for May 2d; and, in addition to this, the Advertiser editor has made an extended and pertinent extract from our article (of April 30th) in defense of these persecuted media.

Neshaminy Falls.

By reference to an announcement on our fifth page it will be seen that the First Association of Spiritualists of Philadelphia will hold a Camp-Meeting (the third annual.) from the 15th of next July to the 15th of August at Neshaminy Falls Grove, on the Bound Brook route to New York. There is every evidence that the Camp-Meeting of '81 at this point will be-as it richly deserves-a pronounced success.

"A paragraph has been going the rounds of the newspapers to the effect that Susie Wills Fletcher had been convicted in England for defrauding Juliette Theodora Heurtley Hart-Davies. Now a case of fraud or checking is not so curious or rare as to be sent over the wires from England, ordinarily—not even had it been that of a clergyman or other dignitary. Then why is it that one unprotected and humble female is

New York, publishers-has as usual a table of contents wide reaching and varied in its character, and valuable as to the nature of its components. A pleasant frontispicce by E. A. Abbey-illustrating one of Herrick's poems-leads off, and an article on " Music and Musicians in New York." which follows, is rich with portraits of and information regarding the children of harmony, (in theory at least-since experience proves musicians to pronouncedly demonstrate the truth of the old saw concerning "two of a trade," etc.) Excellent (illustrated) papers on "Athens," "Camp Lou," "Thomas Carlyle," "George Ellot," etc., are given; Elizabeth Stuart Phelps has a fine poem on "The Indian Girl," illustrated by a reproduction in miniature, (by Kruell,) of Shirlaw's famous painting; on page 954 of the present number a remembrancer of one who has gone forth from the field of labor in the material form, when, speaking of "Harper's Cyclopædia of British and American Poetry," edited by

The Magazines.

HARPER'S MAGAZINE for May-Harper Brothers,

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Epes Sargent, the critic says: "The late Epes Sargent has left behind him a gra-cious and pleasant memory in the last work that re-suited from his industry as man of letters. For sev-eral years past he had been engaged in the preparation of Harper's Cyclopadia of British and American Poe try, and he had completed and just given the final touches to it, when the inevitable summons came. As its title indicates, the work is an antihology of British and American poetry. Extending from the time of Chaucer to the present day, it contains more or less numerous examples of the verse of nearly all, during the five and a half centuries that have clapsed since the dawn of English literature, who have earned the distinction of being called poets. . . How enor-mous this task really was may be conceived when we say that the volume comprises, in 058 double-column royal octavo pages, over two thousand examples, se-lected from the works of nearly niho hundred authors." WIDE AWAKE for May-D. Lothrop & Co., 30 and Epes Sargent, the critic says :

WIDE AWAKE for May-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-opens with a striking frontispicce by F. H. Lungren, illustrating Mrs. Caroline A. Mason's picturesque story of "A King's Bed"; "Henrietta's Heroism," by M. E. W. S. (Mrs. John Sherwood), is a May Day story, for which Miller and Hayden have made a beautiful full-page illustration; "Cousin Sallie's Wedding Silppers" is illustrated by a full-page drawing by J. Wells Champ-ney; under the heading of "To-Day," Rey. E. E. Hale treats of the Boer question ; "Borrowed 'Plumes," by Mrs. Ella Rodman Church, "An Evening with Colum-bus," by Frederick Abbott Stokes, the two-part story of "A Good Little Mother," and the serial stories of 'Rocky Fork," by Mrs. Catherwood, and "Polly Cologne," by Mrs. A. M. Dlaz, are worthy of attention. A generous installment is given of George McDonald's serial, "Warlock o' Glenwarlock." Several fine poems are furnished in this number by Rev. Theron Brown, the Berkeley Hall Congregation, under whose auspices Clark. \$50 in prizes are offered for articles on "Home Amusements."

THE MAGAZINE OF ART for April-Cassell, Petter, Galpin & Co., 739 and 741 Broadway, New York City, publishers-has a fine display of engravings, combined with much and good reading matter pertinent thereto. As a frontispiece a full page etching of " The Forbidgitimately carried to the credit side of hu- den Book," (from a painting by M. Karl Coms.) is presented ; and among other fine limnings the following may be regarded as clearly worthy of special mention: 'Two Spanish Peasant Boys," "St. Vincent de Paul taking the Place of a Convict," "Young Troubles," and "Queen Mary's First Levce." The May issue of this excellent publication will contain an important article on "The Streets as Art Galleries."

THE PHRENOLOGICAL JOURNAL for May gives its usual variety of instructive articles, opening with a portrait and brief biography of R.S. Storrs, D. D., followed by The Songs of Human Life: Heads and Faces (illustrated); The Children of Society; A Musical Prodigy (with portrait); Popular Fallacies; Practical Vegetarianism in France: Notes in Science and Agriculture; Editorial Items, etc. Fowler & Wells, [publishers, 753 Broadway, New York.

THE NURSERY for May is the 173d number of the bioneer magazine for the youngest of readers, and is fully equal in merit to its previous issues, than which nothing better can be said in its praise. It contains, The Bold Soldier-Boys; The Geese that came over the Lea; Carlo and the Ducks; Piggy's Spoon; Bouncer: The Naughty 'Cat; One Cat and Two Pigs, and other attractions all finely illustrated, together with a piece of music, "Daddy Frog." Nursery Publishing Co., 36 Bromfield street, Boston.

"OUR LITTLE ONES," for May, shows marks of steady improvement at every point. The engravings in this number are many and exquisite, and the letterpress has just the charm to attract and hold the attention of the buds and blossoms of humanity, for whom it is prepared. Of these we may mention A Little Thus queries the Gardiner (Me.) Home Jour-one's Welcome, Princess Fuzz, How Scamp had his picture Taken, How a Butterfly Came, Polly White, The Froggies' Picnic, Asleep under the Lilac Bush, Little Miss Fidget, Tot and the Turkey Gobbler; these and the remaining articles, twenty in all, are finely illustrated. Russell Publishing Co., 149 A Tremont street. Boston. THE ILLUSTRATED SCIENTIFIC NEWS, for April-Munn & Co., 37 Park Row, New York City, publishershas a choice array of subjects, backed by appropriate pictures ; among the list may be mentioned the Livadia (steam yacht of the late Czar of Russia); Prof. Sechl's olar photographic apparatus ; Bee Culture, etc. The publication is evidently a practical one, and deserves special attention on the part of the reading public.

at an early date. Mrs. Field will speak at New Era Hall May 8th, also for the West Duxbury friends May 15th. She would like to make other engagements wherever her services may be required. Address her 19 Essex street, Boston, Mass.

J. Frank Baxter spoke on Sunday last at East Den nis to the satisfaction of large and appreciative audi ences. During the week he has also lectured in Barnstable. On Sunday, May 8th, he will lecture before the Free Religious Association of Providence R. I., and on Monday evening, May 9th, in Pawtucket, R. I. On Sunday afternoon, May 15th, he will lecture in Boston, and in the evening *probably* in Chelsea. Parties de-siring evenings can address him at 181 Walnut street, Chelsea, Mass. Summer time is nearly taken, so if any Camp Associations are contemplating his services, and have not yet addressed him, it must be done at onco.

Frank T. Ripley will lecture and give tests in May and June in Ohio, Indiana and Illinois. Address at letters for him to Post-Office box 320, Milan, Erie Co., Ohio.

Capt. H. H. Brown has now settled his family at Saratoga Springs, N. Y., and is ready for work wherever called. He spoke at the Springs Sunday, May 1st, and will speak there those Sundays not otherwise engaged. He is invited into several towns in Vermont, and will probably pass the last half of May in that State. Parties wishing him for May or June are requested to apply by letter soon, as above.

G. H. Geer spoke in Stafford, Conn., May 1st, to good audiences. He will lecture in Glens Falls, N. Y., the balance of the month. His Eastern tour has been highly successful.

Lynn, Mass.

To the Editor of the Banner of Light :

The subject for consideration at our morning conference, Sunday, May 1st, was, "What is our Duty to Ourselves, to Others, and to the Cause of Spiritualism ?" which called out some constitutions from a large number of Cause of Spiritualism? " which called out some practical suggestions from a large number of members, including Conway, Chase, Frazier, Fowler, Furbush, Finney, Gurney, and Dr. J. H. Orne and Sister Dillingham, both under con-trol, and was proven to be a very profitable ses-sion, following which was a business meeting of our society, new names being added to our lis of members.

The announcement that Cephas B. Lynn would occupy our platform as lecturer called out large and intelligent audiences both morning and evening, and resulted in their enjoying rich intellectual feasts, such only as Bro. Lynn can prepare and serve. His morning subject was, "Chaos or Unity in Religion, Which?" and in the evening, "Modern Orthodoxy." Your prowded space will not allow me to do justice in an attempted report. Suffice it to say the audiences manifested their approval of the sentiments expressed by frequent applause, and at the close of the hour's exposition clamored for the close of the hour's exposition chamored for more. Mr. Lynn is too well known upon our lecture platform to need any commendation at our hands. Our speaker for next Sunday will be Mrs. Juliette Yeaw, of Northboro, Mass., and good singing will be provided. Fraternally yours, G. W. FOWLER. 14 Highland Ave., Lynn, Mass., May 2d, 1881.

The Dr. Phelps Controversy.

To the Editor of the Banner of Light :

Permit me to take a part in the controversy sprung up as to the status of the late Dr. and Rev. Eliakim Phelps in the matter of Modern Spiritualism. Some years ago Dr. Phelps was a resident of Providence. I know he was a Spiritualist through and through. I have attended circles with him, heard him on numerous occasions express his views, and in such decided terms that there was no mistaking his position. He was much interested in the subject, and heartily enjoyed the ministrations of spirits in our circles. He was decided and out-spoken, so much so that some of the Orthodox people in Providence exhibited the spirit and leaven of the Jews in Christ's time, and their congeners through subsequent ages. In the course he has taken, Prof. Austin Phelps has done gross injustice to his father, if not blackened his memory. Providence, R. I. WM. FOSTER, JR.

Mrs. Field in Portsmouth.

To the Editor of the Banner of Light: Mrs. Clara A. Field (of 19 Essex street, Boston,) was with us yesterday and gave us two excellent discourses in the afternoon and evening to good audiences. Mrs. Field has the fac of driving straight at the mark in her plat talks, and so interests her hearers that holds their attention whether they agree her or not. Her pleasant, honest face conv one at once of her sincerity, and that ele of human nature counts for more than all ers in the dissemination of any truths. In exchequer will warrant it, we shall have Field here again very soon. We shall close our meetings at the las May, resuming them again on the first of tember. Fraternally, CHAS. W. GARDNI Portsmouth, N. H., May 2d, 1881.

That Famous 860 Organ.

KINGSTON, MO. I have had the organ tested by some of the best talent in our country, and they all pro-nounce it an excellent organ, equal to those which have been sold here for four times as much as you ask. P. D. KENYON. much as you ask.

The above is a specimen of the enthusiastic commendations that come to us without solicita-tion. Get our Illustrated Catalogue before you buy. It gives information which protects the purchaser and makes deceit impossible. MAR-CHAL & SMITH, & West Eleventh street, New York City. York City.

It is impossible for a woman to suffer from weakness after taking Lydia E. Pinkham's Vege-table Compound.

Ice water is rendered harmless and more refreshing with Hop Bitters in each draught.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even

At Everett man, 300 unon successful 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 and Change of Location. The Brooklyn (N. Y.) Spiritual Fraternity Conference Meetings are held in Lodge Room 462 Fulton street, opposite Duffield street, every Friday evening, at 8 o'clock. Seats free, and everybody welcomed. Sunday meetings suspended until September. 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. COLU, Pres.

The Brooklyn Eastern District Spiritual Conference

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

Two Days' Meeting. **Two Days' Meeting.** 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 dedleate their new hall to the causo of Spiritualism and the spirit-world. Mrs. Fanny Davis Smith, Mrs. Emma M. Paul, and Mr. Joseph D. Elles, of Boston, Mass., and probably other speakers will be present. The occasion will be enlivened by choice selections from the Duxhury Glob Club. Board at hotel orde dollar per day. It's expected the rail-rcads will extend the usual courtesies of return checks. Per order of Gommilter.

Sturgis, Mich.

The Annual Meeting in the Free Church will be held June 17th, 18th and 18th. Able speakers will be present. A cor-diat welcome is extended to all. Per order Committee.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

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neet. W. H. LEECH, 631 Hudson street. S. M. HOWARD, 51 East 121n street. BRENTANO'S LITERARY EMPORIUM, 39 Union

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ROCHESTER, N. Y., ROOH DEPOT. WILLIAMSON & HIGHE E. Booksellers, 52 West Main street, Rochester, N. Y., keep for safe the Spirituni and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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CLEVELAND. O., BOOK DEPOT. LEEYS HAZAAR, 105 Cross street, Cleveland, O., Cir-culuting Library and Gobt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

Books and Papers published by Colby & Rich. AT. LOUIN, MO., BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, AL, keeps constantly for sale the BANKR OF LIGHT, and a supply of the Npiritual and Reformatory Works published by Colby & Rich. PHILADELPHIA BOOK DEPOTS. The Spiritual and Reformatory Works published by CoLMY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No, 665, North sith stryet. Subscriptions received for the Banner of Light at 33.60 per year. The Banner of Light can be found for sale at Arele my Hall, No, 310 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 714 Sanson street, Philadelphila; Pa., will take orders for any of the **Spiritual and Reforma-tory Works** published and for sale by CoLBY & RICH. G. D. HENCK, No, 446 York avenue, Philadelphila, Pa., is agent for the **Branner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** pub-lished and for sale by CoLBY & RICH.

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

ROCHESTER, N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Bookselers, Arcade Hall, Rochester, N. Y., keep for sale the Spiriluni and Re-form Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Tranhull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritumi and Reformatory Works pub-lished by Colby & Rich.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 73 large street, Detroit, Mich., is gent for the Bunner of Light, and will take orders for usy of the Spiritual and Reformatory Works pub-island and for sale by CoLAY & RICH. Also keeps a supply of books for sale or circulation.

BALTIMORE. MD., AGENCY. WASH. A. DANSKIN, 58 North Charles street, Balti-more, Md., keeps for sale the Baumer of Light.

ADVERTISEMENTS.

A POPULAR LOAN! The Globe Co. offers a

COUPON DIVIDEND STOCK, in amounts of \$100, with 100 coupons attached of \$2.50 each, payable at the Pacific National Bank of Boston, or at the office of the Globe Co., on the 1st of FEB., MAY, AU-GUST and NOVEMBER, making

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THE GLOBE COMPANY. 131 Devon-hire Street, Boston, Mass. April 23.- iw

The Reduction of Rales of Interest by the Savings Banks. and the probability of a considerable advance in the value of all kinds of dividend-paying stocks, insures a welcome for a loan pecultariy suited to the popular demand. for a lean peculiary source to us permany, of Boston, Coupon Dividend Stock, of the Globe Company, of Boston, Coupon Divident Lorn, " elseto whose announcement entitled "A Popular Lean," else where in this paper, attention is called. - Golden Rule, April 9, 1881.



SURDING MASSACHUSETTS STANDARD

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selected for this high and exceptional distinction?"

nal for April 27th, and it then proceeds to answer its own question by remarking : "Simply this and nothing more : She is a noted spiritualistic medium, and the religious and secular press pretty generally make haste to spread the news, without at all inquiring into the true merits of the case."

. The Institute of Heredity will hold a public convention in Wesleyan Hall, 36 Bromfield street, Boston, Mass., on Wednesday, May 25th, 1881, beginning at 10 o'clock A. M., and continue through the day and evening. Addresses will be made by able speakers that will, doubtless, awaken a renewed interest in a subject second to none in importance to the permanent improvement and welfare of the human race.

So Those desiring to form circles in which media may be developed and communication established with the spirit-world, will find instructions for doing so in "Rules and Advice," by J. H. Young;-appended to which are Hymns and Songs designed for circle and social singing. The price of the book is fifteen cents, and copies may be obtained of Colby & Rich.

83 Mrs. A. B. Severance, at White Water, Walworth Co., Wis., is meeting with great success in the exercise of her remarkable gift of psychometry. Those of our readers who may wish to test the truth of the science will do well to avail themselves of her services.

105 Read what the new English spiritual paper, "Light," has to say-on another page-regarding the Fletcher case in its legal aspect; also the paragraph from the Gardiner (Me.) Home Journal, treating of the same matter.

127 We call especial attention to the communication printed elsewhere giving an account of a unique séance with Mrs. Maud E. Lord. It is from the pen of Mrs. Cora L. V. Richmond, of Chicago.

137 All the Association cottages at Onset Bay Grove have been engaged for the season. The ante-rooms in the pavilion are thrown into the main hall to enlarge it, the restaurant is enlarged and the bridge strengthened.

We are informed that Dr. Carnes gives to patients a diagnosis of disease every Tuesday afternoon at his office, 15 Hancock street, Boston, free of charge.

The Investigator is getting to be a funny sheet. On its second page a correspondent wants to bet that a clairvoyant cannot tell where he will hide a certain number of dollars, and winds up his communication with this paragraph : "Will some demonist turn his science into good account in this proposed test of clair. voyance?" " Demonist." forsooth ! We were not aware Materialists believed in demons; but it seems that there is one who does so believe. On the third page of the same paper we find this paragraph: " The moon has twenty-eight mountains higher than Mont Blanc.' How does the Investigator know that the moon has twenty-eight mountains higher than Mont Blanc?

RECEIVED : ANDREWS' BAZAR-W. R. Andrews Tribune Building, New York City, editor and publisher-for April.

THE MANUFACTURER AND BUILDER, for April, H. N. Black, publisher, 37 Park Row, New York ; William H. Wahl. editor.

QUARTERLY REPORT of the Kansas Board of Agriculture, March 31st, 1881, contains much information respecting the productions and capabilities of that State. Received from J. K. Hudson, Secretary, To peka, Kansas.

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Movements of Lecturers and Mediums.

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

Mrs. H. Morse, late of Albany, now of this city, has lectured in-April at Manchester, N. H., and in Plymouth. Mass., to large and appreciative audiences -- will lecture in Greenwood on Sunday, May 8th, and on Wednesday and Sunday, 11th and 15th, in Plymouth ; on Sunday, the 22d, in Orange; on the 29th at the Ladies' Aid Society in this city, and in Greenfield during the month of June. She is a very interesting and eloquent speaker, and when once heard is wanted a second time, and often.

Sidney Howe has located at Onset Bay for the sea

Dr. N. P. Smith, inspirational speaker, will lecture nextSunday evening in Boston Hall, 176 Tremont street. Mrs. Allison, test medium, will relate her experiences.

Dr.L. K. Coonley spoke Sunday, May 1st, for the Society at West Duxbury, Mass. Morning subject (the evergreen motices over the desk),"God is Love-Welcome." Afternoon, by the audience : "Christ said, 'In my Father's house are many mansions.' Question : Is there a place or home for every one on earth in the future life?" Large audience in the aftergoon. Meetings are to be held every other Sunday. Sunday after-noon next, at 2 o'clock, a conference will be held, and spiritual readings will be given in parlors of the Doctor's summer residence, known as the "Payne Mansion," Marshfield, Mass. For engagements, address a above.

Miss Jennie B. Hagan, of South Royalton, Vt., hav ing completed a most successful lecturing tour through New England and the South, has returned to her home in Vermont. She would be pleased to make engage ments in her own State, either for week-day evenings or Sundays between now and camp-meeting time.

Mrs. Clara A. Field, of Boston, lectured for the Portsmouth Society of Spiritualists, Sunday, May 1st, afternoon and evening, giving psychometric readings Each session was largely attended, and the speaker received the closest attention throughout. The readings were pronounced correct, and at the close of the evening service there was much satisfaction expressed, and a strong desire to listen to the same speaker again Union.

Letters from the Rev. W. H. Cudworth, of Eas ton, announce his probable arrival home from "round the world" journeyings next month.

Bradlaugh has been again unseated by Brith otry.

"I am Sir Oracle. When I ope my mouth let" bark !"

Ireland is once more in a state of commotion.

The Secular Press Bureau.

Under the management of Prof. S. B. Br 165 East 49th street, New York:

Established in 1879 by the spirit-world fo purpose of furnishing replies to attacks upon Spiritualism in the columns of the ar press, and answering objections that therein appear to the reality of its pheno and the uhilcsophy of its teachings. Dona solicited.

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Total. And still the good work goes on. Fraternally, CHARLES S. KINSEY, Sec. Mediums' Home A

Charity Fund,

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and the second	NESHAMINY CAMP-MEETING.
• • • • • • • • • • • • • • • • • • •	THE FIRST ASSOCIATION OF SPIRIFUALISTS, of Philadelphia, will hold their Third Annual Camp- Meeting from the 15th of next July to the 15th of August, at
saturday, a week in advance of the date where-	A CANAMINY FAILS GROVE, ON THE BOUND BROOK FOULD TO
	New York, elighteen miles from Philadeliphia. Various additions and improvements are projected, with the view of adding to the pleasures of campers, who for the two seasons past have in an atmosphere of purity and ple- turesque scenery found great physical, mental and spiritual measures of the second second second second second second measures of the second second second second second second second second second second second second second second second second second second
SPECIAL NOTICES.	two seasons past have in an atmosphere of purity and pic- turesque scenery found great physical, mental and spiritual enjoyment. Boatsand Swings as usual will be subject to or-
Mrs. Sarah A. Danskin, Physician of the	der and service at all times, and desirable and necessary re- freshments will always be prographe at fair rates of charge.
ment in another column. Ap.2.	Boarding and longing provided upon satisfactory terms, CAPT, F. I. KEFFER has been recapionted Superintend- ent, who will furnish desired information by addressing him at 613 spring Garden street. Philadelphia, May 7, -3w JOSEPH WOOD, Chairman of Com.
Dr. F. L. H. Willis.	May 73w JOSEPH WOOD, Chairman of Com.
DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-	Mrs. M. C. Bagley,
day, till further notice, from 10 A. M. till 3 P. M.	TEST, BUSINESS AND MEDICAL MEDIUM, No. 188 Broadway, Chelsea Square, Chelsea.
J. V. Mansfield. TEST MEDIUM. answers	<u>May 74w*</u>
sealed letters, at 61 West 42d street, New York.	DR. C. H. HARDING, MEDICAL, Clairvoyant and Test Medium, associated
YOUR LETTERS. A.2.	MEDICAL, Clairvoyant and Test Medlum, associated with W. H. HOLBHOOK, Electric and Magnetic Phy- sician, 74 Tremont street, Boston, Hours, 10 A.M.; to 8 P.M. May 71w*
R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway,	DROF. BEARSE, Astrologer, 259 Meridian
New York City. If no answer, money returned.	DROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written horoscope thereof free of charge, Heilable on Business, Marriage, Disease, and all Fluancial and Social Affairs.
	May 71w*
DUSINESS CARDS.	SHOULD like to correspond confidentially with some person of means, or one who can command at least \$5,000. JOHN WETHERBEE, No. 18 Oht State
NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English locturer, will act	House, Boston. May 7.
Light at filteen shillings per year. Parties desiring to so subscribe can address Mr., Morse at his residence. 53 Nigdon	DR. FANNIE C. DEXTER, Test Medium. Ex- amines hair. Treats magnetically 470 Tremont street- Boston. W*-May 7.
I NOODS IN SHE FILL STRITTEN SHE TREIDLUMBOLY WOLKS	TO LET,
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And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale	
WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.	rerms reasonable. Apply to COLBY & RICH, 9 Mont- gomery Place, Boston, Mass. 1s-Feb. 5.
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	PHILADELPHIA, PA. WILLIAM WADF, 253 Market street. G. D. HENCK, 44 FORK Avenue. BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Freadway, Chelsen, Market Arbeits. M. A. & C.S. HOUGHTON, 75 and 77 J street, Sacra- mente, Cal. JEES'S BAZAAR, 105 Cross street, Cloveland, O. WASH, A. DANSKIN, 705 Sarneds street, Ballimore, M. N. CHOYNSIL, MGear street, San Francisco, Cal. SMITTI'S PERIODICAL DEFOT, 122 Dearborn street, Chicago, II. PERIY & HORTON, 152 Vino street, Clincinnati, Ohio E. H. MATTHEN'S, Contra I. News Shard, Northeast controls, N. CHOYNSIL, MGEAR STREET, San Francisco, Cal. M. N. CHOYNSIL, MGEAR STREET, San Francisco, Cal. M. T. RUSE, 60 TYURDHISTIC, Control News Shard, Northeast controls, N. CHOYNSIL, 100 Wisconsin street, Millwankee, WILLIAM ELLIS, 120 Wisconsin street, Millwankee, WILLIAM ELLIS, 130 Wisconsin street, Millwankee, WILLIAM ELLIS, 130 Wisconsin street, Millwankee, WILLIAM ELLIS, 130 Wisconsin street, Millwankee, WILL, OSCIEC, Charleston, S. C. W. F. RAYBOULID, 152 Main St., Salt Lake City, Utah, COther parties wino keep Intermediation of Alght regularly on sale at their places of business can, If they iso desire, have their manesand addressen parmanently insorted in the above Inter and sampsequent insections on the above Internation of Market Street, Arrivey cents for the free and anthesequent insections on the fifth page. Motices in the editorial columna, large type, Indifference can for overy insertion on the sev- ent in another column. Market in all cases in advance. Motices in the editorial columna, large type, Ieaded matter, fifty cents per line, Minlon, end theory insertion of the date wither- matheter, any cent in advance of the date wither- matheter, so to appear. Market in another column. Market in another column. Market in another column. Market in another column. Market in another column. Ma

LIGHT. BANNER \mathbf{OF}

Message Department.

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Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomerry Place, every TUESDAY and FutDAY AFTERNON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of abso-luto necessity. The public are cordiality fundical. The Messages published under the above heading indi-cate that spirits carry with their the characteristics of their earth-life to that beyond—whether for good or evil—conse-quently those who passfrom the earthy sphere in an unde-veloped state, eventually progress to a higher condition, we ask the reader to incerve no doctine put forth by spirits in these columns that does not comport with his or her row on. All express as much of truth as they porcelve— no more.

no more. Market I is our earnest desire that those who may recognize the messues of their spirit-friends will verify them by in-forming us of the fact for publication. Market As our angel visitants desire to behald natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a plens-ure to place upon the altar of Spirituality their floral offer-lugs.

hes, (Miss Shelhamer wishes it distinctly understood that she (wes no private sittings at any time; neither does she re-elve visitors on Tuesdays, Wednesdays or Fridays.) Θ^{--} Leiters appertaining to this department, in order to near twickley of the order of the state of the state of the state of the other State of the order of the state of the state of the state state of the state of the order of the state of the state of the state state of the state state of the st ensure prompt attention, successful dressed to Colby & Rich, or to LEWIS B. WILSON, Chairman,

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

Seance held Feb. 1st. 1881. Invocation.

Oh, thou ever-present and ever-living God, whose past no eye can sean, whose future no thought can fathom, we adore thee as the source of all love, all wisdom and all knowledge. Thou art the life of all things; we recognize thee as that spirit whose power quickens into activity and consclousness every other spirit; we approach thee with reverence this hour, acknowledging thee as one Father, as the author of our being, the sustainer of all life, the ordanier of all law, whose ways are infinite and past finding out by finite minds, yet whose haws are so grand and glori-ons that all who walk in obedience to them walk in the light, and perfect their own existence. We come to thee with hearis and souls extended to receive thy baptism of tenderness, that their own lives may blos-som out and expand, even as the lifts blosson ont in heauty and fragrance. We recognize the manifesta-tion of thy love in the thy blosson and in the snow-take; in the sumbeam and in the whiriwind; we feel thy presence continually all about us; and may we hove the basis of thom existence of the sum-Oh, thou ever-present and ever-living God, whose flake; in the sunheam and in the whiriwind; we feel thy presence continually all about us; and may we ever realize that thou art indeed the strength of all life, the vigor and the power of all things, causing each and every one to grow upward toward thee, who art their support. We ask that thou will send down thy angels this hour, that they may give forth unto needy, famisting souls, that bread of life which will sustain and nourish. And oh, may weary hearts be comforted; may struggling souls receive the light of truth and knowledge, and may all rejoice in feeling that thou art indeed their friend and benefactor.

Questions and Answers.

CONTROLLING SPIRIT. -- Mr. Chairman, we will now consider your questions.

QUES.-A call is occasionally made from the ranks of effete theology, upon those who are supposed to stand over or guard its interests,' for light in reference to the future; but, so far as the questioner can ascertain from reasonable search through the old church literature, with no sutisfactory response. It looks like an illustration used by Jesus of Nazareth, of "asking for bread and receiving a stone." Can we not ask with profit of our "sentinels on the walls," on the commencement of this ominous year, "Watchman, what of the night?"

Ans.-The question goes forth from hundreds of minds to day: "Watchman, what of the night?" A writer, who is a religionist, inquires: "Why are the people getting away from God?" We are questioned on every hand-"Why does not the light penetrate into the churches, and permeate the religionists with its warming rays of truth?" And we reply: The religionists, those who follow the teachings of the old theology, reject the spirit which giveth light and life, and live by-the letter, which is dead. The lonely watcher on the tower may, even now, perceive the dawning of the star which heralds the coming day of knowledge and of truth, and when we cry to him to know of the signs of the times, we receive the reply, "The day dawneth; peace on earth, good will to men." And yet the churches sit in darkness, and will not open their doors and their windows to receive the light; they draw around them their mantles of superstition and of blind lives and sweeten all your daily actions; then faith, and reject that knowledge which is pour- will you find no inharmony rising up like a cloud | ing. I trust this will reach them freighted with ing down from on high. And you who are out- of sorrow, like a bird of ill omen, toward the side of the pale of the church, you whose souls | spirit-world, and striking with its beak at the are receptive to the teachings of the spiritual hearts of those exalted ones who are continualworld, may receive the glowing beams of light and splendor, and your souls shall blossom out into that divine knowledge of the immortal world which bringeth hope, faith and undying . cheer. The churches can never receive light, can never receive the proper reply to their questioning, till they are ready to open their doors to the angel of truth who is without; till they are ready to throw aside their old superstitions and beliefs and to receive the spirit, which even to-day manifests through matter, and demonstrates the immortal existence of every soul. By-and-by this spirit of truth will permeate the darkness, will penetrate every church and system and dogma with its undying light; then, and not till then, will our religionists receive the answer to the question, "Why are the people getting away from God?" The true answer is. Because you feed them with a stone when they seek for bread. Q.-Is not the dark pall of ignorance and superstition, the incubus of oppression that has long rested on the breast of humanity, about to be swept into the abyss of oblivion? Or will the bright arch of promise that has, in these latter days, spanned the Orient, be dissolved. without the full fruition of the tokens of the hour? A.-The bright ray of promise gleams and glows over all people, and yet the promised time may be afar off. Nature, in even her wildest moods, never causes a revolution of all things. We cannot in an hour, or a week, or a month, overthrow all old existing systems, and cause the bright, spiritual truth to sweep in upon all mankind. The spiritualizing process goes on continually, gradually creeping into the midst of every system, of every organization, liberalizing its people and glorifying all things. We believe that this present year will be a year long to be remembered in all religious systems, for you will find more of liberalism, more of tolerance exhibiting itself in the hearts and minds of the people, but you will not perceive the old systems swept away; you will still find intolerance and bigotry and superstition, and the casting away of spiritual truths, while the glorious sun of light and knowledge will still shine on in warming and vivifying rays. Not in a year will the great revolution take place, but silently, slowly, yet surely, will the great heart of humanity open and expand to receive the divine truth and knowledge of eternal life, till mankind shall exist freed from bigotry; having received the truth from heaven, they will feed upon living waters. Q.-[By A. Tillotson.] It is a well-known fact that some spiritual mediums can discover names and questions in pellets, without physical evesight. Is there, in the medium, an inherent human faculty, like psychometry or clairvovance. that will account for the fact, or is the medium dependent upon a spirit-intelligence apart from himself?

action of spirit-power; others possess au independent clairvoyance born in them, and in active existence from infancy. It is true that a medium who is a clairvoyant can very readily peruse what is written upon a folded pellet, and

if all the intelligence given was contained within the folded pellet, you might readily ascribe the phenomena to clairvoyance; but very many times there is intelligence given which clairvovance will not account for-intelligence that does not, perhaps, exist in the mind of the sitter who has written the pellet, that is not within the pellet or within the knowledge of the inquirer. Certainly clairvoyance will not explain this phenomenon. There must be a spirit acting independently of the medium, who possesses the knowledge given, in order to have it transmitted through the medium's mind or hand. Therefore, when a medium reads what is written in a pellet and gives no other information, you may set it down to clairvoyance, or to an imperfect control of spirit; but when the medium reads the pellet and gives added information required by the sitter, and also gives information and knowledge concerning things of which the sitter is ignorant, you may ascribe the phenomenon to the action of an independent spirit upon the medium's brain.

Sebastian Streeter.

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity. I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; envieth not; charity vaunteth not itself, is not puffed up; thinketh no evil, hopeth all things, endureth all things."

Though we may reject many of the utterances contained in the old book as effete, as but the outcome of the superstitions of a groveling age, yet these sentences are as applicable to humanity to day as when they were given to the Corinthians. I feel impelled to come and control the medium to-day, to speak these words, for I am pained and troubled at heart by what I observe in your midst. From those who are still bound down by old superstitious beliefs, and are wrangling because of various denominational sects and creeds, we do not expect such a largeness of charity and good will, of kindly feeling, one toward another, as we look for from Spiritualists, who profess to receive the bread of life from on high, and to drink from the waters that die not; yet I have perceived, in the past few weeks, much of inharmony, discord, and confusion in the ranks of Spiritualism. I have found envy, I have found a spirit of slander going forth among our people, and I am saddened at heart. The admonitions of the ancient one, Paul, seemed to come up before me in lines of living light, and I say unto you all, seek to cultivate that charity which envieth not, vaunteth not itself, thinketh no evil, endureth all things; that charity which covereth a

multitude of sins, and which, if need be will take the offender by the hand, and surround him with an influence of good ; which will cheer him onward, and lift him up above the slough of despond or of evil-doing. It is not charity, as our ancient one implies, to distribute all one's goods to feed the poor, while we have an ill opinion of another. True charity thinketh no evil of any one, speaketh always good of all, and sends abroad an influence that benefiteth each. Now I would say to you, oh, Spiritualists, seek to cultivate in

your hearts this blossom, which shall bloom and enrich your lives; seek to reach out for the angel of harmony, that he may come down into your ly seeking to spread abroad concord, unity and eternal peace. If you would have your spiritfriends work with you and for you, if you would have them come down to your homes and enter into your every-day occupations, you must cultivate harmony, good feeling one toward another; you must extend the hand of friendship unto all with whom you are called upon to associate; you must seek for the benefit of the spiritual, even though it be at the expense of the material or the outward man. A blessing goes forth from the eternal world unto every soul of earth, not only unto you who have entered into the path of truth and have received of the fruit of knowledge, but also unto those who sit in the darkness of ignorance and mourn because they know not whither their loved ones have fled. Unto every soul, whether walking in the paths of righteousness or cramped down in the haunts of sin and wrong-doing, a blessing goes forth from the angels that shall in good time penetrate each life and ripen it with knowledge, truth and understanding, which shall indeed cause humanity to blossom out in loveliness, purity and sincerity. Oh, friends, receive the words from the spiritual world; receive the exhortation to go forth in harmony, exercising charity, kindly good-will one toward another; then shall you receive an influx of inspiration and strength from on high that shall benefit you through all your daily lives and on every occasion; you will also be able to extend that strength to the spirits who are striving to work for humanity which shall encourage them on and give them that peace which is of all things required for a good and lasting work. Sebastian Streeter.

come. She said she did come once, that the Chairman asked her to come again, and she has been trying ever since to do so, but they do n't like to let her in, because somebody else wants to come that never came before. Sec. L

Sarah A. F. Wilson.

1 passed away from a lingering disease, which seemed to sap my vitality and take away all my strength. 1 was ill for many years. Even the soft, genial climate of Santa Barbara-dear Santa Barbara, where I found so much enjoyment and pleasure, and met so many dear friends-did not conduce to my health, but I to another world (I did not believe in a spiritfriends to bring me back to my dear old home in New York, where I might pass my last hours. It is many years since that period of time, and I have found a new and enjoyable life in the spirit-world. Many friends have joined me there. I am indeed happy whenever I can welcome one dear one to my new, ever-beautiful ers joyful. A few have removed away to long old place whom I feel that I would like to reach, and assure them of my continued existence. There is much connected with my earthly life that I would like to talk over with my riends. I feel that it would be of benefit to us all; and perhaps, in that way, I could point out many little occurrences which I did not understand, but which I now know all tended to the manifestation of a spiritual life for disembodied intelligences. Many times I seemed to feel a presence around mei when I knew I was alone so far as mortals go; many times I would hear sounds that I could not understand nor account for, and occasionally I would see gleaming lights flash before my vision. I did not know but what I was going insane, but still there was no other evidence of that. Now I know that my spirit-mother and my dear sister were seeking to impress me with their presence, and to assure me that I should meet them again when I passed from the body. Had I realized this my passing out would have been more sweet and pleasant than it was; although I had no fear of death, although I felt all would be right whatever came to me, yet I know that I should have left a blessing behind me had I known of Spiritualism and its teachings. I feel that some friend will see my words' and be glad that I have returned; and I ask my friends to give me an opportunity of coming to them in private, where I may go over those things and those scenes, and point them out for their instruction. My friends knew of my experiences, but could not account for them any more than I could myself. Sarah A. F. Wilson.

Charles Parker.

I am happy to meet you, friends, to announce myself from this platform. It will be six years in the spring, if memory serves me right, since I passed from the body. Six years of conscious, active existence as a spirit have brought momany sweet experiences, have shown me many shadows, and also many sunbeams. I feel that I am a blessed being, and that all the shadows I have perceived are for my instruction and my benefit; they are passing away, one by one, even as the moments fly, and I find a clear, steady light shining upon me, which continually points out the path of duty. I feel myself specially favored in my spiritual experience, for I have met all those dear ones who were united to me by ties of closest tenderness; who were associated with me in the conjugal, filial and parental relationships; they all surround me; we dwell in harmony and unity together, and we understand somewhat of the laws of relationship as they exist in the spiritual. I have dear ones on the earth, and to them I send out my love and blesscheer, and peace, and tenderness; that good-

others, and she is initiating me in the myste- | of love and peace from those dear ones who are ries of this new life. I frequently visit with her | with me in the spirit-world. Mother and father the haunts of the weak and miserable, and it is a pleasure to perceive her sending forth strength and cheer and peace into the hearts of those who toil unceasingly, and have not many of the comforts of life. I feel that her ministrations are perceived, even though the source from whence they proceed is not. She is doing a good work, and I feel to associate with her. My friends will say: This is not much like Lillie, as she was. I know that I was fond of pleasure: that I spent a great deal of my time in the whirlpool of fashionable life, and society seemed to degradually pined away, Finding that I must go | mand much of me; but now that I have stepped out of this I perceive it is not the true life; that world such as you believe in), I begged my if I would live in accordance with Nature and with the spiritual laws, I must devote my energies and time to others.

John A. Moran.

Mr. Chairman, I feel to send a word or two to Chicago. I have become aware of the fact that friends of mine are investigating into this Spirhome. My friends who remain on earth have situalism, and I wish to send out a word of warnpassed through changes, some of them sad, oth-sing. I find that they are not going to work in the right direction; they are running about distances, and yet there are many in the dear here and there, to this medium and that, seeking to find the marvelous; and not only this, but they are anxiously inquiring of every medium they visit what are to be their prospects and interests in a financial, material point of view, this coming year. Now, if my friends want to encounter obstacles and run into dangerous quagmires, in their investigations of Spiritualism. they are pursuing the right method; but if they wish to ascertain the truth and acquire spiritual knowledge, and receive those friends who have passed beyond death and are likely to know something of the future life, and of their prospects on earth, I would advise them to cease inquiring of fortune tellers and clairvoyants, and seeking for a knowledge of business prospects, for they will become deceived, hoodwinked; they will send out from themselves a magnetism which will attract spirits from the lower planes. who are interested in the material things of the earth earthly. These spirits know no more of my friends' future prospects and interests than those friends do themselves, but they will endeavor to give something, and consequently I feel that perhaps my friends may be led astray, and eventually will denounce Spiritualism and all it contains. That is what brings me here. I am ready, at any time, to come to any medium selected, and, if possible, to control the organism and speak, or manifest in some way, and give instructions concerning spiritual things and the life beyond, and if possible, to advise my friends concerning their earthly lives; but I cannot employ all my time in hunting up their business prospects and interests: it is not to the advantage of any spirit, embodied or disembodied. My friends have trudged along in life, and have received a fair proportion of the good things of this world; they do not require any financial assistance; their business prospects are as flattering as they should look for, and consequently I do not feel disposed to seek to bring them any particular good luck, or any accession of fortune, but I do desire to send them some knowledge of the immortal life, to guide them on the nath which leads to eternity, to instruct them as to the best status for their soul's welfare. Their earthly life is but of short duration compared to this immortal life beyond the

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-they, too, send their love and blessing to all the dear ones left behind. They watch over them, they will be with them through trial and through storm as well as through the pleasant places-through all the/experiences of life-in order to guard and guide them onward. Mother wishes me to say that she is happy, and at rest with her loved ones in the spirit world. We are united, a happy band, a loving family, rejoicing in all the good that comes to humanity, and seeking to receive more light, more truth, more knowledge from on high, that we may dispense it abroad to others.

I wish to say to those who remain: Feel not that I have been blighted in my experience or growth: rather feel that the powers within have received opportunities for unfoldment; rather feel that the powers which were mine on earth have become enhanced and glorified in the spirit-world. All that was given to me while in the form has only blossomed out purer and sweeter in the world beyond. The powers which were mine I may still hold and bring back and present to others, to benefit and bless them.

I know that I shall be able to express myself satisfactorily by-and-by. I know that I shall be able to come, because my nature assimilates with those who possess spiritual gifts, and I feel that I can perform a work in that direction-not limited and cramped by the weak and weary mortal frame, but strong and happy, in a world where pain and sickness are unknown. I can indeed go forward, receiving day by day some new light and glory which will be for the blessing of my soul.

I wish that Rufus and Joseph might feel that I come to them at times to bring them strength. to bring them assistance and to bless them. In good time I shall indeed rejoice to meet them in my spirit-home, where they, too, will receive the love and blessing of all who have gone be-

I have been permitted to take under my care and into my keeping one beautiful little human blossom, which I am striving to unfold and instruct in the laws of spirituality, and I feel that I shall be blessed in my efforts. Already this sweet ministering angel frequently returns to earthly scenes to bring his measure of love, and to receive spiritual affection and sympathy in return. I mean the dear little one, Charlie Fowler.

Tell my friends, one and all, that we are all happy in the home beyond, and that we are preparing a sweet home for those who are to come after us. Charles M. Tay, of Charlestown. April 5.

Nannie Graves.

A gentleman in the spirit-world told me I might come and give my message if I wished, and I feel so pleased to do so; for I want to send my love to my mother, and to my papa, and to all my friends. I want to tell mother that we are all with her, and helping her all we can. Sometimes conditions seem to be unpleasant. and clouds are around ; we cannot come so close then as we can at other times when all thingsare clear and pleasant: but still we come, just the same, always, to bring her love, and to bring the beautiful flowers. Sometimes she can see them, at other times she can't, but they are always there to adorn her home and beauweak and performents in the solution of the spirit. I come, bringing the love of all the dear ones—no need to mention them—little sister and little brother, and my good uncles, and dear old grandpa, all send their love, all bless her for all she has done; and we shall come again, as in days of old, bringing her sweet tokens of affection from the spirit. I think she trust it will be noticed. I hope and trust it will be considered, and perhaps I shall be pleased to find my friends obeying my wishes and desires. John A. Moran. **MFS. Elizabeth Abbott.**I died ddenly. I might pronounce it heart diseasc—it is as good a term as any to use. I died suddenly, and found myself upon the other side of life. I met my companion and many friends, and I was led to rejoice in my new existence, and to feel as one who was welcomed home from a long journey, and who had met with that memaration which was indeed cheere. tify her spirit. I come, bringing the love of all

A .- Many mediums are clairvoyant: some of them have their clairvoyance developed by the asked one of them, a little girl, why she didn't spirit; she seems to delight in ministering to aging words to my friends, and to bear messages

Bella W. Hamilton.

A gentleman helped me to come. I had a sore throat, diphtheria, when I died. I was twelve years old, and I lived in Boston. I tried real hard to come back, but I didn't succeed very well. Mother wanted to come, too, and that we are happy and well, and that we love them all, and always will do so; that we look after and card for them. I came here two or three times, but I could n't speak, and the old gentleman said he thought I could now, if I tried when he left. I came to my sister, and I wanted to touch her, but I thought I would frighten her. I think I can make her feel me when I come, and so I thought I would wait till after I had been here, and then perhaps she would n't feel frightened if I should come. I want them all to know that I come back, and that I am happy now. I have a pretty home, and don't get sick any more. I guess it is all right that I died when I did. Now I shan't be My father's name is George F. Hamilton. I day to day.

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will may surround them as I waft out my spirit greeting, and assure them that I bring my influence of protection constantly and freely, and am seeking to guide them over the path of life, that their road may be smooth; that they may receive good and pleasant things in the daily walks of their earthly existence.

I have many friends in Massachusetts, Vermont, and other places, and unto all I send my greeting. I assure them they are never forgotten. Memory is eternally active; it presents to the vision each dear familiar face, and the sound of each voice that, in former times, fell upon my ear in tones of friendship, and holds them all in sacred remembrance. By-andby I expect to meet each one again, to extend the welcome hand, and guide them to a new place in the spiritual world. I rejoice that I learned of these things, of Spiritualism, before I passed out it was a light to my feet, it gave me strength, and knowledge, and encouragement. I found more within its truths and tenets to satisfy the cravings of my nature than in all else besides. I could fling aside all past beliefs and teachings, and when 1 emerged from 'the body I accepted it as a grand light which brightened my pathway, and gave me ready access to the homes of my spirit-friends. I am from Shirley Village, Mass. Charles Parker. I lived in the body three-score years and ten.

Lillian Smart.

My name is Lillian Smart. I have friends who are spending the season in Washington; two of them, young lady friends of mine, who were dear companions, are visiting in the home of a lady and gentleman who are interested in Spiritualism, and I have seen your paper upon their table. One of my friends, whose name is Maud, recently took up one of these papers and scanned the "Message Department." She became very much interested in it, and, although member of the Church, an unbeliever in Spiritualism, yet she felt that while she remained in Washington she would read that page, and send a message, and tell father and all at home perhaps would see the name of some one she had once known. This attracted me and gave me power to come; it seemed as though it was my duty to come and speak to her, for I am sure that, if she became convinced of my return, she would take the message to my friends and relatives, in spite of perhaps calling down upon her derision and scorn. I send my love to all my friends, and assure them that I am well and happy in the spirit-world. I perceive that this is almost a stereotyped phrase with all who return, but yet it is true, and expresses my condition of spirit so truly that I cannot refrain from using it. 1 am well, well in every particular, and happy throughout all my nature, and I feel to have my friends realize this—that I am sick, and I think I would if I had staid here. If not shut away from them all, that the coffin-lid I had got well I would have been weak; now I did not hide me from them, nor did it cut away am strong and happy. My name is Bella W. the love which I held for them; it is still fast Hamilton. My mother's name is Isabella, too. and strong and clear, and surrounds them from

have seen as many as six children here, and I | I have met Georgiana. She is a beautiful to send out my love, my sympathy, with encour-

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home from a long journey, and who had met with that preparation which was indeed cheering to the spirit; all seemed so sweet and satisfying to my soul; but it seemed that if I returned and manifested to my friends, I should feel still happier. I would assure them of my ability to return at times and acquaint myself with their surroundings and conditions, and that my affection flows out to them, for that would still be conducive to my happiness and to the enjoyment of those friends. My early life was spent in Wilton, and there are friends there who remember me. Should any of them see my message I would have him or her feel that I remember each one, and shall be glad at any time to enter into communion with my friends. I passed away in Lowell, and trust that my friends there will realize that I have returned to manifest and to send out my love and the love of those who are with me. My dear sister resides in Grotor She seemed to draw me back to her side after my departure. I sought to manifest, and I found that I could receive strength from her spirit, while I imparted peace to her in return; thus do we benefit each other almost unconsciously, yet truly and deeply, and thus have I received a blessing, and I trust that I shall now impart a blessing, by assuring each dear one that I live and love them, and shall some day welcome them all home to my spiritual, eternal, beautiful habita tion. Mrs. Elizabeth Abbott.

Charles M. Tay.

Life is beautiful-life is sweet to the spirit who desires to advance and grow upward from material things ! Life may glow with beauty and fragrance for those encased in the mortal flesh who strive to do their duty; but how much more beautiful and fragrant must it be to the spirit, who, having freed itself from the cares and trials and perplexities of mortal existence, has soared aloft to new realms of joy, where it may advance in knowledge and truth, where it may be surrounded by the loved and loving ones who passed on before, and receive from them strength, encouragement and inspiration 1 To be able to press forward, to unfold all one's powers and attributes, and to find one's wants all supplied, how beautiful and good 1 And yet how much more sweet than all this is the loving tie of affection which binds heart to heart and soul to soul; which causes the advanced spirit to sympathize with those who are yet in the earthly form, to weep with those who weep, and endeavor at all times to send back some good influence, some strength and magnetism that will benefit and bless them.

I feel that I cannot fully express myself. I feel cramped and limited in returning to physical life and taking upon myself a mortal organism; and yet I feel I must do the best I can, in order

sweet Summer-Land. I wish to tell my mother we will all be with her, with garlands of flowers, with music and with love, next week, on that day of days which we always remember, which always brings us close to her side. One spirit will be there, es-periodic built be under the which always are set. close to her side. One spirit will be there, es-pecially, bringing the white message of peace, affection and promise, pointing to the Better Land where we shall all meet by-and-by. Wo wish her to feel that each anniversary of her birth we come to gladden her heart, to assure her that one more year has passed, bringing her nearer to the spirit-world; one more page in the history of her life is closed, and she is pressing forward to the great future. Tell my dear, darling mamma that we know how she feels; and that I come to her to bring a birth-day gift from the spirit-world; tell her, when she writes to my pretty papa, to send him Win-nie's and Jeannie's and Nannie's love.

nie's and Jeannie's and Nannie's love. I have no more to say, only I bring to-day a crown of flowers; no thorns are there) We have seen the thorns heneath your earthly feet that may be felt. In the spirit-world this shall have passed away, and the flowers that will spring up in the path will be created by love and sympathy and undying peace. I am Nannie Graves. My name is really Annie B. Graves, but I am always called "Nannie." My moth-er's name is Anna B. Graves of Boston er's name is Anna B. Graves, of Boston.

April 15.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Feb. 4- Children's Day.-Clara Feige; Jimmio Ryder; Carrie E. Hatch; Phobe Clawson; Ada E. Fillebrown; Jes-slo May Spaniding; Carlo Gurney Snow; Ralphie Fay Jones; Lizzle Strong; Herbert Tower; Sadid Jenkins; Nelle Sunlight; Harry Woodward; Georgie Wilson; Corn L. Witter. Feb. 8.-John Pierpont; Mrs. Anlie R. T. Sinclair; Ella G. Sumner: Albert Mason; Mrs. Sallie Goodwini James brewer; Hiram Barton; Lillan M. Smith. Feb. 11.-Ella Moore; Mrs. Gouriam R. Gorge W. Jones; Mire, Susan W. Stanwood; William R. Lavender; Nathaniel Davidson; Mrs. Glorvina A. Currier. Feb. 14.-Amos Tuck; Mrs. Emma W. Jack; A. J. Loth-rop; Lyman Strong; Susle Fisher; Hattle A. Davis; R. A. Bullock; Bennlo Gray. Feb. 18.-William Akens; Mrs. Mary W. Bartlett; Jo-seph Hadley; Isabel Hullng; Estella Page; Ira Holt; Centa A. Thayor.

seph Hadley; Isabel Huling; Estella Page; Ira Holt; Cella A. Thayor, J. Sabel Huling; Estella Page; Ira Holt; Cella A. Thayor, Lemuel Thompson; Enuice S. Somers; Ileary Bereulth; Un M. Shedd; Sophia Havons, March 1.-Georgo P. Morris; Marta Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otls Buck-man; Chauncoy Paul, March 4.-Thomas Greene Mitchell; Allco Wilder; Wil Itanghads; Dove-Eye, March 8.-Sarah F. Saborn; John S. Thomas; John Redforn; Ella Snow; Doly Harman; Mical Tubbs, March 11.-Eliza W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas V. Fletter; Charity Akers; George N. Rice; Dr. Thomas V.

March II. - Eliza W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Fleitley;
 March 15. - James Bowen; Henry A. Jenckins; Lizzle F. McIntosh; Cant. Samuel Searle; Mary E. Thayer; Abl-gal Cushing: Herbert Bicknell.
 March 18. - Elisha Spaulding; Nellie E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mirs. Mary A. Adams; Poter Valkenberg.
 March 22. - Roy. Eliphialet P. Crafts; Marion White; William Jenings; George S. Beals; Enoch Plummer.
 March 25. - Col. C. O. Benton; Hattle Ames; Jerome Mortili: Wilder Bust; James Beard; Kate Soeley.
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 March 25. - Hamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis J. Hibbard; Shining Star. April 5. - Mars. Lucretia Safford; Ellen A. Walker; Austin Kent; W. S. Neai; Markey Dodd; Allce.
 April 4. - Samuel Shaw; Mark, Lillian T. Hollander; Martha A. Lewis; George W. Hall; Selah Lovojo; Maria Coffin: Ellen Ann Long.
 April 12. -M. L. Massey; J. W. Brown; Charles May; Mary A. Gillon; William Norton; Lizie Welch; Charles B. Brown.
 April 13. - Ransom M. Gould; Jessie Dunbar; William Kirght; John B. Pike; Nancy Goodwin; Mirs. Annie Wood. April 20. - Lucy Alcott: Mirs. Flora Keeney; William Kirght; John B. Pike; Nancy Goodwin; Mar. Annie Wood. April 20. - Lucy Alcott: Mirs. Flora Keeney; Mirs. Emma Carter.

C. Warren. *April* 20.—Rev. Geotge B. Jocelyn; Benjamin Moulton; Fauilne Morris; Stephen Thatcher; Elisha Hathaway; Hat-tie J. Bigelow.

MAY 7, 1881.

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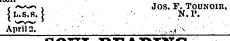
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BOSTON, SATURDAY, MAY 7, 1881.

Interesting and Unique Seance with Mrs. Maud E. Lord.

To the Editor of the Banner of Light:

Chicago is just now, and has been for some time, the centre of an earnest revival in Spiritualism. The meetings and lectures are well attended, and innumerable private séances in different parts of the city attest an awakening.

Among the test and physical manifestations, the only phase that can satisfy some classes of minds-indeed, a phase that nearly every mind requires-I know of no one better, and few as well adapted to act as the medium for communication and manifestation than Mrs. Maud E. Lord. Her work in Chicago this winter, in private circles, among judges and lawyers, giving personal names and tests without number, and in public also calling one stranger after another up to the front, from the audience, and showering tests upon them, has been simply wonderful. 1 do not know how many of her converts will stay, but out of the two or three hundred every month that profess conversion, I am sure more than half will remain to the cause of immortality.

The writer of this was privileged to be one of about fifteen ladies and gentlemen, at a private séance, not long since, by invitation. The séance was held at the house of a prominent Spiritualist : the circle was composed entirely of Spiritualists, and there were some half-dozen or more fully developed mediums among the number. The ordinary mind and casual observer would say the conditions on this occasion ought to be very perfect; but experience has shown where several media are in a circle together their various spheres or auras of influence sometimes neutralize one another. Besides, mediums are not always harmonious (I regret to say) one toward another. There are trance or inspirational mediums who deny what they are pleased to term the lower manifestations. There are test-mediums who scoff at the trance and other phases. But I believe all who were present on that occasion earnestly desired to be, and were, so far as they knew, in harmony with the occasion.

Spiritualists, as a rule, are more skeptical than other people, and the writer could see a tendency, on the part of all who were presentmediums and all-to observe carefully and perhaps even critically whatever might come. Yet all were really friends to the fair medium who had so kindly tendered her gifts for the evening.

The spirit having charge seemingly of the séance was a son of our host and hostess, a young man of great promise, who passed away some two or three years ago.

We were arranged in an exact circle, at equal distance from each other (nearly as possible), and the left hand of each clasped the right wrist of the neighbor, thus guarding against breaking the circle or any aid to the manifestations from any one of our number, yet leaving the fingers and palms of one hand free for the spirit or spirits (in the dark) to place any artiele in the hand. The medium sat near, the centre, her hands and feet touching one of the sitters. The room was darkened, and a guitar commenced to move over our heads, gently touching but not hurting. The medium clapped her hands together, at regular intervals, so we could hear and feel sure she was not passing the instrument. A small hand organ was played and passed from one hand to another, the spirithand playing on it and passing it. Noices - notably the voice of the son of our host-were heard in many parts of the circle at once, the medium all the time clapping her hands and talking in another part of the circle; small hands and large hands passed continually and touched us, accompanied by voices : " Mother !" My child, God bless you !" "George is here !" and at the same time Mrs. Lord would be describing accurately some spirit-friend or group 'of friends to those in another part of the circle. I watched and listened very attentively, and at one and the same instant of time I could hear Mrs. Lord's voice describing a spirit, her hands clapping together, the independent voice of a child speaking to its mother, two or three other spirit-voices addressing different members of the circle, and the guitar played upon-all this at the same instant of time. Spirit-lights then began. Some members of the circle saw more lights than others, and they were often at the feet or on the laps of some one. Several faces were materialized, but all could not see them readily. The lights accompanying them were distinctly visible to all, and a voice (that of the spirit) trying to materialize was always heard near the light. Interspersed with all personal tests and voices of spirit-friends, who gave in a whisper their words to the one they wished to have recognize them, was the distinct voice of the happy spiritson of the household, who seemed to rejoice in taking charge of so wonderful an entertainment. After personal tests had been given to all, and to some many tests, we were asked to sing, and a deep, manly voice joined in the singing over our heads, passing around the entire circle, but pausing longest and oftenest by the father and mother. Here a funny thing transpired. Prof. who was present, has an Indian control who takes, forcible possession of his vocal organs. but leaves his mind free to think. This Indian usually talks in an unknown tongue, at first much to the annoyance, afterward to the bewilderment of the Professor, who was and is a member of an Orthodox church, but had no idea that "the gift of tongues" could belong to modern times. This Indian control, apparently having a perfect understanding with the spirit conducting the circle, started his medium's (the Professor's) voice on an Indian song (if that it might be called). It rose and fell, and swayed and surged, but it did not sing; but, commencing a half-note after, and following exactly the sound of the Professor's Indian voice, was another, a spirit voice, imitating every tone-rising when it rose, falling when it fell, and in every respect sounding exactly like an echo of the first voice. We were amused. astonished and electrified, so loud, so real were both voices, so utterly impossible was it that any but the young spirit-son before alluded to could have planned and carried out so wonder ful a performance. Then came what I consider the crowning fact of the evening. The circle sang again, and this time the voice of the spirit son, distinct and clear, was heard, while another voice, a tenor, high in the air, was also heard. The latter was recognized by a lady medium who was present as her father's voice. These two spirit voices sang through the whole piece, and the lady above referred to felt the hand of her lady above referred to felt the hand of her ment of a woman whose character was such, father upon her head during the whole time, that if certain evidence in hand had been ac-

the voice and hands of the medium being distinctly heard elsewhere in the circle. "Oft in the Stilly Night" was then sung, and many of the circle heard a quartette of male voices overhead, while all distinctly heard the two voices before referred to.

I will not mention the corroborative evidence that many of the mediums present saw the spirit-side of this wonderful seance with clairvoyant vision, fully confirming what transpired. Such manifestations are their own confirmation, and long may the lovely medium be spared who was the instrument on that occasion to prove that "There is no Death," and may the blessings of both worlds go with her everywhere. CORA L. V. RICHMOND. , Chiçayo, Ill.

Foreign Correspondence.

London Letter.

Fo the Editor of the Banner of Light : One week has nearly lapsed since the sentence of Mrs. Fletcher at the Old Bailey. She is in the Tothill Fields Prison, Westminster. In three months she will be allowed to see one visitor, and to receive a letter, perhaps letters, and to write. I have made a collection of the leading articles of the London press, from the Times to the Echo, from the Saturday Review to Figuro. They are all alike, simply the sentence of Mr. Justice Hawkins re-hashed. Of our three Spiritualist weeklies only one has spoken one word of sympathy for the victim of this persecution. The Medium made no allusion to the trial. The Spiritualist publishes the sentence at full length, with an eulogistic account of the genealogy of Mrs. Hart-Davies, Light takes a fair and sympathetic view of the case, and five of its contributors were among those who testi-field on the trial to their faith in the houst ied, on the trial, to their faith in the honesty of Mrs. Fletcher. Two of them were bail for er appearance in court. One of these, a gentleman who has been a London magistrate for tleman who has been a London magistrate for fifty years, has had, he told me, thirty or forty scances with Mrs. Fletcher, and the most con-vincing and absolute proofs of her power as a medium. But no evidence could have saved Mrs. F. The witnesses called to character were Subludists and that fact involidated their Spiritualists, and that fact invalidated their restimony. They were of no more use than *Christians* would have been in the days of Nero when the Roman populace were howling "*Christianos ad leones*!"

tionos ad leones l" I do not deny that Mr. and Mrs. Fletcher were very indiscret. They should have had the worldly prudence to fight shy of such a woman as Mrs. Hart Davies. She was a dangerous woman. She had been divorced from her first husband for cause. She separated from her second. She had quarreled with all her friends. There was not one of them to support her in this prosecution. The only person to vouch for her in any way was "Doctor Mack," who con-fessed in the witness box that he had violated his oath in America and run his hail. Yet, as his oath in America and run his bail. Yet, as Mr. Justice Hawkins said to the jury, the whole fabric of the prosecution rested upon the evi-dence of this one witness, who, if Col. Morton is to be believed—and he came here at the risk

is to be believed—and he came here at the risk of his own liberty to contradict her—swore falsely from beginning to end. I was foolish enough to think, and to write to you, that evidence of the truth of Spiritualism and the reality of spirit manifestations could be given in court. Mr. Justice Hawkins ruled that the tostiment of a thousand witnessed that the testimony of a thousand, winesses would not have the least weight. The only words spoken by Mrs. Fletcher in the dock were "Not guilty, my lord." I have never seen a prisoner more dignified, or one who made, betfer impression upon those around her. It was he same at Boy street and the Old Bailey. She made friends of all who came near her, and I have no doubt it is the same at Tothill Fields. From the same instinctive knowledge of char-neter, Mrs. Hart-Davies was treated with marked disrespect.

marked disrespect. Mrs. Fletcher heard the verdict with no sign of emotion, and stood and listened to the long sentence with perfect dignity. Her last word to me was, "Do nothing for my liberty, but do all you can for the liberty of Spiritualism in England." Her last letter to a lady who knows and loves her was one of as perfect resignation to the will of God as ever came from saint or martyr. martyr. The Tothill Fields Prison is exclusively for fe-

male prisoners, under charge of a lady superin-tendent. Like most English prisons at this time, it is clean, well ventilated, and healthful. There will be no more hardship than a brave woman can bear, and Mrs. Fletcher is sure to make friends and be useful to all around her. It is a Christian duty to visit prisoners; but, under the regulations, I do not see how it is to be fulfilled in England. We who are still out-side must work and wait. As every medium who takes so much as sixpence for a séance is liable to the same punishment, it is rather discouraging, but heroism comes when it is need-ed, and persecution is "like the refiner's fire and the fuller's soap." In face of the enemy and the fuller's soap." In face of the enemy the best soldiers come to the front. At the moment there is nothing to do but to wait. It is useless to hoist a sail while the hurricane is blowing. When it has blown itself out, a gentle breaze may come from the opposite direction. The time will come for the whole case to be tried in a larger court, where we shall have a differ-ent verdict. A Spiritualist, who sat beside me in court, had a nephew on the jury. He said he had labored with him the greater part of the previous night, but he had "labored in yain, and spent his strength for naught." It was to be. In the same court, women have been sentenced to the gibbet and the stake for very light offences and for none at all. I have seen perfectly inno-cent men in England convicted of murder and sentenced to death. In this case there is only a car's imprisonment, and a storm of leading articles, which take the place of the dead cats and rotten eggs of the pillory, which was not long age the frequent fate of unpopular reformers. So the world moves. I have not told you of our celebration of the Anniversary. There were four at the different London Halls: music at the Association Rooms; music and dancing at Goswell Hall; speaking and music at Ladbrooke Hall, and the Medium Institute. Mrs. Fletcher wished to have also a celebration at the Steinway Hall, long the most fashionable centre of the movement. She ex-peated to be werent and excel and used how ected to be present and speak, and we all hoped o hear her. The one speech she made there, the only one to my knowledge, a year ago, was, I have no doubt, the best ever heard within its walls, and created a great enthusiasm. At the last moment she decided—probably by advice of counsel—to not even attend the meeting. I of counsel—to not even attend the meeting. A had promised to take the chair, and in her ab-sence was obliged to make what is called "the speech of the evening." Addresses were made by Mr. J. J. Morse, and Rev. S. Phillips Day. We had also very delightful music and a sympathetic audience. T. L. NICHOLS. Lowdon Katter Monday 1881 sympathetic audience. T London, Easter Monday, 1881.

cepted and brought out, she would be shunned

"But why was there no counter evidence offered?" Because one witness was included in by all decent people. "But why was there no counter evidence offered?" Because one witness was included in the indictment, and therefore his mouth was closed. Mr. Francis T. Morton, a gentleman of position and respectability in Boston, being in England at the time the papers were made, was knowing to the whole facts, and was prepared to contradiet the outrageous statements made by Madame Davies. But his name was included in the indictment for the purpose of closing his mouth and preventing the truth from being known. Is this to count for nothing, or are we to be condemned upon this one-sided evidence? I am accused of having left Mrs. Fletcher alone in England, to face this matter. The fact is, I have never returned to England since I left last year. Mrs. Fletcher sailed for Glasgow in No-vember, and I intended to follow, if possible, a month or two later. After her arrest it was though best that I should not go back, until the drift of the case was seen, owing to the law con-cerning public medians. I have been always ready to meet the fruth, either here or else-where, but I am not prepared to stand in the dock and meet the falschoods of a malicious woman with my strongest witness silenced by indictments. In the midst of all this you have omitted to

indictments. In the midst of all this you have omitted to In the midst of all this you have omitted to note one important fact, namely, that one week after the trial Sir James Ingham, of the Bow-street police court, issued a warrant for the ar-rest of Madame Davies for perjury in this same evidence. Thus the government turn against their own witness. I fail to see that anything is proven against us; there is the evidence of one woman, unsubstantiated, against whom, in the evidence, the government charge perjury. I beg to say that this matter will not be allowed to drop, and possibly when the truth is known there will be less to condemn than you now im-agine. Hoping for the sake of the truth you will insert this letter in your paper, I remain, sir, Very truly yours, sir,

sir, Very truly yours, J. WILLIAM FLETCHER. 9 Montgomery Place, Boston, Mass. } April 28th, 1881.

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

Prof. Henry Kiddle from illness being unable to fill his appointment with us at the conference meeting tolay, W. C. Bowen was invited to give the opening address and said: "I did not receive the note from your I'resident requesting me to fake Bro. Kiddle's place and address you to-day, until last evening, and have had hardly any lime for preparation: neither do I ex-pect to fill the place of the eminent scholar who speaks is another bottom the statement scholar who speaks ind address you to-day, until last evening, and have had hardly any lime for preparation: neither do I ex-pect to fill the place of the eminent scholar who speaks in such clear, unmistakable words his belief in the facts and principles of our faith. I honor this man for his devotion to the truth, and am grateful to him for his manhood in following the truth wherever it may lead, and I also rejoice that he takes such a deep in-terest in our work here by his frequent presence and coöperation. What I have to say will be upon 'Human Progress' from a scientific standpoint. We see in our day the scientist ready to examine the facts and phenomena of Spiritualism, and when on such exami-nation they find a conscious individuality back of our manifestations, they say it must be what it is claimed to be, and that these facts do prove another state of existence, and that that state is one of progress. Look to science, that evangel of progress, in dark record of blood; go back to the Museum of Alexandria, and find there records of rude attempts to construct the steam-engine. So of astronomy, so of geology. Sci-ence has made free-thinkers of men, and we ought to bow in reverence to her, for she has made it possi-ble for us to meet here to-day to express our honest thoughts, without the fear of the rack. the inquisition, and the scaffold. History records the results of pa-tient, scientific research, and we shall find no cause to regretthat our phenomena are to stand the erucial test of men who are not limited or hampered by theological dogma or prejudice. When I hear Spiritualist speak discriminatingly, I see much to hope for. Spiritualist is intensely vital, or it would have been killed by the fungus that has been attached to it by unwise creduil-ty on the one hand, and a blind faith on the other. By what has been termed Revelation men have been sacrified and killed, and you see the serpent of cecle-siastielsm and the eye of presteraft, but in science a clear translucent record, without a blor of stain. So, friends,

Dencon D. M. Cole said: "fluman progress has been always a subject of great interest to me, but back of the human brain, and the human heart, was the inspi-ration that gave incentive to the thought, and to the unfoldment of a scientific truth. We discuss questions that we do not understand nor but dimity comprehend; so it was in ages long past, by the banks of the Nile, by the Gauges, and at Rome and Athens. Nations rise and fall, and I see in this retrogression and the decay of nations and peoples cause for thankfulness. Science has been exalted by the previous speaker, but there is a domain which as yet science but dimity comprehends, and that is the domain of spirit. If you say a man has been levitated, science easys it is imposcomprehends, and that is the domain of spirit. If you say a man has been levitated, science says it is impos-sible. As there is progress in the natural world, so must we see progress in the world of spirit; and as no two of us agree, that to me is the best side of Spiritual-ism. Now as to revelation. A revelation to you is a revelation to non, and to you alone. Is human life any longer or sweeter to-day than in all the ages past? I say may; I say the same spirit is dominant to-day that would enslave men. Selfishness is the same. When your sympathles have onigrown this selfishness, and you learn to live for others, you will progress, and the man who loves others more than

an inc. decs plast r is aly hay; I sity the same Selfsimess is the same. When your sympathles have outgrown this selfshiness, and you tearn to live for others, you will progress, and the man who loves others more than self will move to help others, will take hold of the liv-ing issues of to-day; when we recognize we have some-thing to do, and do it, we as Spiritualists will not be the secon of the world, but a power." A gentleman who declined to give his name said : "I speak from the standpoint of a Christian believer, and say, God rules all human progress; and that back of all there must be an intelligent head. Some of you call this science, some nature. I call it God. If you are a Spiritualist be one in the highest sense of the term, never ashanned to acknowledge it, and you will he respected for your sincerity of purpose, no mat-ter how much men may differ from your conclusions." Dr. Newbro, of New York City, said : "We have had here this afternoon three distinct phases of thought, and there are germs of truth in all of them. The first speaker argued that science was never at fault; but history demonstrates to the contrary. When Newton by his experiments with the sun's rays and a prism discovered what he deemed to be the seven primal col-ors, he left out one which did not appear—pink. So it is with the conclusions of many scientific men: their theories have to be modified by later experiments. There is a realm which science and theology as yet know comparatively nothing of, and we who are Spirit-ualists but faintly comprehend it. When we do, and understand these spiritual laws and forces, we shall come to a better understanding of principles at work." Sunday evening Mr. J. Frank Baxter gave his closing lecture to a very large and intelligent audience, and by special requests attracting people from the churches and from the ranks of the skeptle and the materialist, reaching a large and intelligent calence, we shall come to a better understanding of principles at work." Sunday evening Mr. J. Frank Baxter It was a very late hour when the company few com-It was a very inte hour when the company ice com-pelled to say "good-by," and to separate. Mr. Bax-ter is to be with us again in October. Our conferences during the summer will be held on Friday ovenings, and until further notice, at 462 Fulton street, opposite Dufileid street. S: B. NICHOLS. April 22d, 1881. The Brooklyn (N. Y.) Fraternity, at its Conference on Friday evening, April-29th, was addressed by Mrs. Hope Whipple upon the "Higber Aspects of Spiritual-ism." A report of her remarks, received too late for insertion this week, will appear in our next.—ED.]

Spiritualist Meetings in Boston.

New Era Hall. - The Shawmut Spiritual Lyceum meet in this hall, 176 Tremont street, every Sunday at 10% A. M. J. B. Hatch, Conductor.

Prine Memorial Hall.-Children's Progressive Ly-ceum No. 1 holds its essions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-lic cordially invited. F. L. Union, Conductor.

nc cordinary invited, F. L. Union, Conductor, Berkeley Hall.—Free Spiritual Meetings are held in thishall, 4 Berkeley street, every Sunday at 105 A. M. and 3 P. M. Vespor Service first Sunday in every month, at 75 P. M. The public cordially invited. President and Lec-turer, W. J. Colvillo.

turer, W. J. Colville. **Highland Hall.**—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 73/ γ. M. Regular lecturer, W. J. Colville. **Engle Hall.**—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% γ. M. Excellent quartette singing provided.

provided. Ladies' Aid Parior.-The Spiritualists' Ladles' Aid Society will hold their meetings at their Parlor, 718 Wash-lugton street, every Friday afternoon and evening. Busi-mess meeting at 40° clock. Mrs. A. A. C. Perkins, Presi-dent; Mrs. A. M. H. Tyler, Secretary. New Ern Hah.-A Series of spiritual meetings will be conducted in this hall by Mrs. Clara A. Fledd and Miss Jen-nie Rhind each Sunday afternoon, at 2's 0° clock. Good speakers and mediums will ilways be in attendance. One or both of the above-named ladles will be present and conduct the sorvices. the services

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

Chelsen. --Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 7½ P. M. In Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Sta-tion. Next Sunday atternoon, conforence; in the evening, W. J. Colville will occupy the platform. *The Ladtes' Harmonial Aid.Society* meets every Thurs-day afternoon and evening in the same hall. Mrs. C. G. Gleason, Secretary.

NEW ERA HALL .- The beautiful May day morning of yesterday was the means of attracting a large audience at our Lyceum. Delegations were present from Salem and other cities and towns in the vicinity, add-

ence at our Lyceum. Delegations were present from Salem and other cities and towns in the vicinity, add-ing interest to the occasion. The regular exercises were preceded by selections by the orchestra, at the conclusion of which the Lyceum joined in singing, fol-lowing with the Silver Chain recitation. The Banner march with full ranks was next in order, and then the following pupils joined in the literary and musical portion of the services: Ralph Millean, Carrie Huff, Claudia Russell, Allee Johnson, Charles Pray, Annie Foisom, Eva Conkey, Mary Green, Kittle May Bos-quer, Remarks by the Conductor, Physical Exercises and Target March closed the session. In reading the Banner of Liqué the past week we were extremely gratified in noticing that in San Francisco they have such a thriving Lyceum-one bundred and fifty pupils in the school and fifty-four in the general exercises. This speaks well for California. During the past week we were othercises them, as well as all others who are engaged in this noble enterprise. For the benefit and conversions of our friends residing at a distance I wish to inform them that the services to be held at Hoston Musie Hall, no Sunday, June 5th, will occur in the afternoon, thereby affording all an opportunity of being present. In this connection we would extend an invitation to all children to join with us. Many able speakers, whose names will be given in the future, together with alented elocutionists, will be present, and join with the Lyceum in the proper observance of Floral Sunday. Itemember our regular exercises are held every Sunday morning at 1045 at New Era Hall. The admission is *free*, and all are wel-come. J. M. HATCH, Jre. *Sceretary Shaumat Spiritual Lyceum*. *Boston, May* 24, 1881.

PAINE HALL .- May 1st was a Flower Day in Paine Hall, and the fragrance of the Trailing Arbutus and Geranium filled the hall. It was good to be there, and

Geranium filled the hall. It was good to be there, and the members of the large audience seemed to think so, judging by their frequent applause. The day was fair, and the one hundred children who joined in the march wore happy faces. The excicises were more lengthy than usual, the calisthenics being omitted in consequence. We have opened the doors to all without any fee, and we trust the change will prove a beneficial one, the subscriptions of our many friends enabling us to pay our expenses; hence there remains no reason for any to stay away. Join Wetherbee, Esq. was present, and made char-acteristic remarks, thanking the children for the en-tertainment offered.

acteristic remarks, thanking the children for the en-tertainment offered. Recitations were given by Abble Buswell, Lizzle Wilson, Gertie Murch, Minnie Mannis, Clarence Cush-man, Sadle Peters and Esther Oettinger. A dialogue written by Mr. D. N. Ford, rendered on anniversary Sunday, was, by request, repeated to day. Songs by Jennie Smith, Allee Souther, Leola Fisk, Etta Par-and Louis Buettner; a plano solo by Gertie Murch was encored, in response to which she gave another selection; a duett by Mrs. Jones and Mrs. Souther, and another by Jennie Smith and Susie Willard. During the Target March each member of the Lyce-um, in passing in front of the conductor's stand, was presented with a basket of May Flowers, and bore the same away with a happy face. The Ladles' Aid Society was largely represented, and it is truly gratifying to us to see so many of the earniest workers in the ranks of Spiritualism Interest-ed in our success. There is a stendy gain in numbers, both in members and visitors, and the old prediction that Paine Hall will be to small to hold those who may wish to attend our sessions is, we hope, soon to be verified. F. L. ONOND, Cor. Sec. Chiltdren's Progressive Lyceum No. 1,1

Children's Progressive Lycoum No. 1, 1 Boston, Sunday, May 1st, 1881.

F. L. OMOND, Cor. Sec. Sarah Bernhardt has returned to Paris, after play-

ing one hundred and fifty nights to American audiences.

W. J. Colville's Meetings.

W. J. Colville's Meetings. On Sunday last, May 1st, W. J. Colville gave two in-spired discourses in Berkeley Hall. In the morning there was a large attendance; the subject of the lec-ture was "The Volces of Spring and the Ministry of the Beautiful." The speaker took the ground that the world is constantly growing better, and the trath of Optimism inas really made it possible for the error of Pessimism to be advocated and endorsed. One of the most encouraging signs of our times is that people are now crusading against errors they formerly palli-aided. Polygany was once law, and regarded as con-sistent with unsulfied virtue; it is now condemned un-spatingly. Men's characters are obliged to come up to a much higher standard than those who were re-garded as God's favorites of old, or they would be thought very inferior to the average man, who claims not that the Divine Spirit takes any particular interest in him as an individual which he does not take in every other soul. Our newspapers, and other means of cir-culating intelligence, give us to understand that the In him as an individual which he does not take in every other soul. Our newspapers, and other means of cir-culating intelligence, give us to understand that the world is very wicked; and so it is; but it is by no means as had as it used to be, and when it was worse, what is now thought cvil would be passed over in support silence.

what is now thought cvil would be passed over in silence. Human nature, good at heart, takes it for granted that every one ought to do good, and therefore cries out against iniquity and refuses to recite every good netion, as good deeds are too numerous to be told. The speaker said' it was the firm conviction of his band of guides that the world is better morally and more beautiful physically than ever before. The volce of spring is tolling us in clarion tones that Nature is ever producing form after form, each one more lovely than its predecessor. Light reveals darkness. Spring-cleaning raises dust, and were it not for light and sweeping we should never see dirt, and thus never get rid of it. To be aware that it exists and to desire to be rid of it is a great step toward cleaniness; and thus to be aware of moral evil and to try means to eradicate it is to sound its death-knell and pave the way for the golden age. The lecturer dwelt largely upon the new birth of the spirit after death, and showed many analogies between the physical and tho spiritual resurrection. The vernal equinox is a time of spiritual as well as physical rejuvenation, and at this season of the year we should expect and prepare for a spiritual baptism which we can only gain by obcdience to law and devout aspiration. With regard to the beautiful it was urged that one of our plain duties consists in making everything around us as beautiful as possible, and by initiating Nature we shall learn to rescue art and all attractions from the clutches of sensuality, making beauty allure to virtue. At 3 P. M. a power(ni lecture was delivered on "Lib-eralism," a very candid sketch of which appears in the *Horald* of Monday. On Sunday next Mr. Colville will speak under inspi-ration at 10:30 A. M., on "Thoughts Suggested by the Transition of Benjamin Disraeli, late Tremier of Great Britain." He will lecture in Chelsea at 7:30 P. M., also on Tueeday, May 10th, on "Temperance." He has recently spoken in New Boston and Plymouth, Mass, and Winsted, Conn., w Human nature, good at heart, takes it for granted

Mr. J. William Fletcher

Mr. J. William Fletcher Made his reinpearance before the Philadelphia Asso-ciatios of Spiritualists on Sunday, May 1st, where he is to lecture for the month of May. A correspondent writes : "The audience was very large, and there were many prominent in the movement present, among whom were Dr. Flishback, A. E. Newton, Dr. J. M. Spear, Mr. Philips, the world-renowned slate-writer, Plerre L. O. A. Keeler, &c., all of whom secmed deeply impressed with the nature of the exercises. The President said that it was with the greatest pleasure he welcomed back to their midst a friend and brother. Mr. Flicther then rose, and delivered a very teiling address upon the' Body and Spirit.' The speaker was continually applauded, and after the lecture very warmly congratulated for the success of his efforts. A large number of questions were answered in a most in-teresting manner. It was feared that the opposite effect, judging from with we have just the opposite effect, judging from with we have just the opposite effect, judging from with we have just the opposite effect, in the evening the hall was crowded to overflowing, and a large number were not able to gain admittance even. "The subject, [continues our informant] 'The Grown of Thorns,' was singularly appropriate, and the address was received with every mark of favor. After the lecture and questions, Mr. Fletcher gave tests of such a remarkable nature that the greatest interest was aroused among the people. The most remarkable of these tests was given to a hady from New York—who attended the meeting for the first time—and ran in this wise: "I see the shadows parted, and a lovely child stands before me; her name is burned to death. With him comes Cyrus, [*et ais.*] and they tell me to say that Robert is not dead, that he will retur." The lady arose, and with thers streaming down her face, acknowledged the tests; said her son was burned to death. With him comes Cyrus, [*et ais.*] and they tell me to say that Robert is not dead, that he

Mr. Fletcher lectured before the Ladies' Aid Society • Mr. Fletcher lectured before the Lattics' Ald Society of Boston, Thursday evening, and will repeat the lec-ture early in June. He is open to engagements after September 5th, all the time up to that date being tak-en. All letters for him should be addressed care of Bannor of Light.

Rev. Mr. Chainey says that angels are celestial poultry-i. c., if the Horald reports him correctly. He must be a queer rooster to think so.

[From the Dally Advertiser of May 2d.]

The Davies-Fletcher Case in the English Courts - Mr. Fletcher's State ment.

To the Editors of the Boston Daily Advertiser:

It is only to-day that I have read your editorials concerning the "Fletcher-Davies" affair in London. As a Spiritualist and a medium I long London. As a Spiritualist and a medium 1 long ago learned to expect no consideration or favor, but as a man and an American citizen I feel I have a right to be heard. As this case stands you have accepted the unsupported evidence of Mrs. Davies as absolutely true, and base your condemnation upon it, never appearing to doubt for an instant the veracity of the state-ments made up to evident the restive of the doubt for an instant the veracity of the state-ments made nor to question the motive of the individual. Is it not possible that these state-ments may be, to a very great degree, influ-enced by malice and hate? At the trial not a particle of evidence was offered to prove the truth of her testimony, nor does a line in the correspondence allude to the disposition of the property and yet year are proposed to conproperty; and yet you are prepared to con-demn, unbeard, the accused, upon the state-

Card from Annie Lord Chamberlain.

To the Editor of the Banner of Light:

I am frequently receiving letters from friends. asking if I intend holding musical circles again. Permit me to say that, health permitting, I will take rooms in Boston or vicinity early in the fall, and will then be pleased to meet all who

ANNIE LORD CHAMRERLAIN.

Obituary.

Passed on to spirit-life, from Utica, N. Y., April 8th, 1881, George Ralph, Sen., at the ripe age of 79 years.

The editor of the Olive Branch (of Utica) says of the deceased : "Spiritualism was to him a religion ; he never sought its phenomena in a spirit of levity; everything had to him a meaning and purpose; would that we could say as much for every one who professes to walk in the light of this Philosophy."

NEW ERA HALL. - On Sunday afternoon, 'May 1st, a large and harmonious audience listened to a short and

large and harmonious audience listened to a short and instructive lecture by Miss Jennie Rhind upon the im-portance of the present time, and the right use of the same. The speaker impressed upon her hearers that only by the right use of to day can we prevent unhap-py reflection on the past, and enjoy more fully the pleasures of the future. Mrs. Litch, test medium, (of 26 South Russell street,) then gave a number of spirit tests which were all re-cognized very readily. They were very remarkable, as the full name and date of birth and death were given. These meetings, which have been so successful, will close next Sunday, May 8th; to be resumed in early autumn, when Mrs. Field, Miss Rhind and others will be in attendance. be in attendance.

CHELSEA.— Quito a revival of interest in spiritual inquiry has been induced in this place by the contin-ued meetings in Temple of Honor Hall, on Sunday af-ternoon and evening of each week. Last Sunday an interesting conference occurred at this hall, the mat-ter for consideration being a question as to "The Ori-gin of the Human Soul or Spirit," presented by James S. Dodge, and defined—as to its treatment—as the something in man which is "saved" in church par-lance. In the ovening Mrs. Bagley gave many satis-factory tests.

lance. In the evening Mrs. Bagley gave many satis-factory tests. Next Sunday there will be a conference at this hall; and in the evening Mr. W. J. Colville will occupy the platform. On Sunday afternoon. May 15th, an "experience meeting" will convene in this hall-those attending being invited to relate the evidence whereby they be-came convinced of the truth of spirit communion.

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings. On Sunday, May 1st, Geo. A. Fuller lectured in Grand Army Hall, Greenfield, Mass., at 2 and 7:30 r. M., tax-ing for his subject in the afternoon, "What has Spirit-ualism Accomplished?" "Spiritualism," he said, "has entered the churches, revealing the spiritual within, Theology has only partially revealed the spiritual. But Spiritualism has led directly up into the Mount of Transfiguration, where the spirit is revealed in all the glory of the immortal life. The phenomena at-tendant upon modern mediumship have become the foundation of a spiritual science that offers to the world the proof positive of man's inimortality. While the Church is unable to refute the arguments of ma-terialistic philosophy, the simplest phenomena of Spiritualism completely, annihilate the cunning soph-istries of earthly savants.-In all fits battles with scientists it has ever borne off the paim. It has captured the brains and intelligence of the world. It has not built churches and colleges, because its intention is to capture those already built. The philosophy of Spiritualism has already done an incalculable amount of good. Under the light of its tracehings we have learned to appreciate more fully the braites of Nature. While it checks the sensual at no the realm of the spiritual. The evening the speaks in the same built enter the light of spirations, enabling them to soar above things materi-al into the realm of the spiritual. The evening the speaks in the same built exame built materi-al into the realm of the spiritual. The next involves the fire test, if conditions are favora-bie. During the next two weeks he may be addressed at Greenfield, Mass., care of Dr. Joseph Beals.

Keep the kidneys healthy and unobstructed with Hop Bitters and you need not fear sickness. **BANNER OF LIGHT:** THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY. ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass COLBY & RICH, Publishers and Proprietors. THE BANNER is a first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing

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