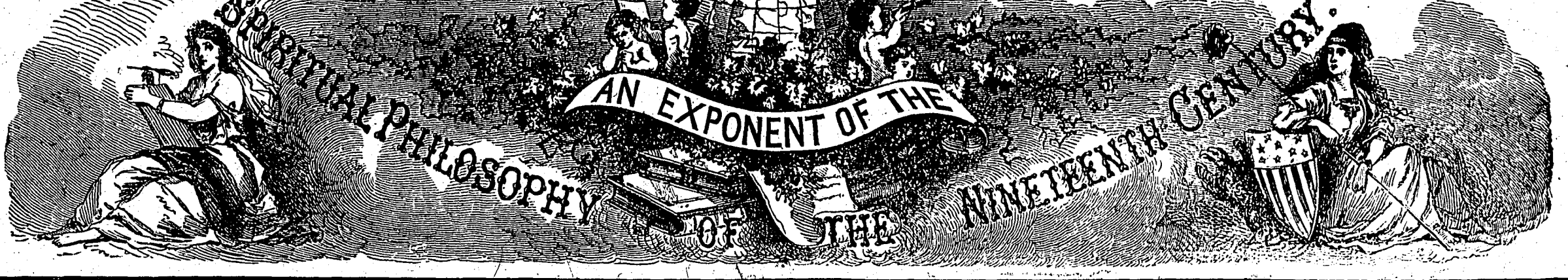


# BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 21, 1881.

\$5.00 Per Annum,  
Postage Free.

NO. 9.

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## Original Essay.

### ARE EVIL SPIRITS ALLOWED TO MANIFEST?

To the Editor of the Banner of Light:

Some months since I took occasion to discuss in your columns the question, which is of no little importance to a true Spiritual Philosophy, Are there any Evil-Disposed Spirits?—a question raised by the confident denial of a somewhat prominent Spiritualistic writer. Whether or not that question may now be considered "settled," another, naturally following it, has been mooted, by the negative assertion of a not less able exponent of Spiritual Philosophy. I refer to the position assumed by the recently published remarkable work, entitled "The Principles of Nature," by Mrs. M. M. King.

In referring to "obsessions" and manifestations of apparently evil-disposed and malignant spirits, this work declares with emphasis—  
"In no case is this class of phenomena induced by malignant spirits, who are seeking to vent their spite against mankind or individuals through this channel of communication." (Vol. III, p. 42.)

On the contrary, all seeming evidences of malice or evil disposition are, by this author, attributed to disordered conditions of the medium's brain, the psychological influences of incongruous circles, or efforts on the part of well-meaning but unwise spirits to get and hold control of partially developed mediums, etc.

It is noticeable that the denial of malicious manifestations is not placed on the same ground as that assumed by the author of "Spiritual Rationale"—namely, that there are no evil spirits to manifest, because all become good and well-disposed immediately on entering the spirit-life. On the contrary, this author affirms that "the spirit-world is a reflection of the material world, in the sense that every class of minds of the latter is represented in the former." But it is claimed that "the order of society in spirit-life"—that is, the improved system of government established in "the second sphere," which imposes a thorough and efficient restraint upon all evil inclinations—forbids and effectually prevents malevolent intrusions of any kind from that into this "mundane sphere." This point is elaborately argued in the volumes referred to, and in other writings by the same author.

It would be exceedingly agreeable to be able to accept this comfortable doctrine, if the facts of observation and experience would permit it. But it appears to me they will not.

The author concedes, indeed, that "the great majority of spirits communicating convey the impression that evil spirits display their malignancy through mediumistic subjects," and that "Phenomena adapt themselves to this theory, which is as old as the race, and has as strong a hold upon the intelligence of a vast majority of religious minds, and others having any faith in a future life, as any theory ever had on the human mind, based on phenomena of an uncertain character."

Surely, then, if our convictions are to be formed on the basis of observed phenomena, which seems to be the only safe and rational mode of forming them, and if these are corroborated by the explicit testimony of the great majority of communicating spirits, as is admitted to be the case, we may be excused for questioning the dictum of the very small number of authorities who deny their correctness. We are told that—

"The fact that this delusion has taken such deep root in the body of believers is to be accounted for, in part, on the principle that spirits are misrepresented, persistently through sensitivities, and media whose preconceived erroneous notions are not eradicated by spiritual development."

"To spirits there is no other way but to consent, for the time being, to a delusion which it is out of their power to confute successfully."

"Who has not asked the question, Why is it that spirits controlling media now and in all the past, have allowed them to teach errors with their truth? Why not eradicate the errors, to give more room for truth to take its natural effect? Indeed, why not? Simply and solely because the human mind is constituted as it is, and cannot conceive of new truth by the simple dicta of teachers, be they of what character they may; and for a spirit or any other to attempt to do much at a time, is to counteract his own effort for leading the mind on to higher conceptions." (Vol. III, pp. 45-47.)

This argument, as the reader will perceive, runs partly in the same track as that of the writer of "Spiritual Rationale." Yet the present author does not go to the repulsive extreme of that writer in asserting that "good spirits will lie" in concession to human ignorance and

prejudice. But the argument seems lame and unsatisfactory, for the reason that great numbers of intelligent and seemingly conscientious spirits not merely negatively "consent" to this "delusion," if such it be, but positively affirm its truth; and this, too, in some instances, at least, when the contrary teaching would be quite as welcome, if not more so, to the medium and those addressed. Further, it is surely no uncommon thing for spirits to assail other cherished beliefs or "delusions," and successfully overcome them, even against the strongest prejudices of mediums and auditors. Had not this been the case, very little progress could have been made thus far in demolishing the superstitions and erroneous dogmas which held the popular mind at the opening of this spiritual era. Is it not, then, a justifiable conclusion that the real reason why it is "out of the power" of spirits to confute this alleged "delusion" is, that it is not a delusion, but a fact demonstrated by adequate proofs?

"Demoniacal phenomena are sometimes induced," says our author, "for effect on subjects, by good spirits, who deem this the best mode of effecting certain results in the developing process. It is often the case that the former believe they are tormented by malignants when their controllers are testing their own powers over them in all the various directions they can, for the purpose of exercising all the emotions to which the human being is susceptible, which is an important means of bringing the faculties under control."

Very probably this is true, and little understood by either mediums or those surrounding them. But it is also probable that really wise and good spirits do, at the proper time, explain all such cases to their mediums; and hence all phenomena of this class may be left out of the account in the present discussion. And while it is doubtless true that extravagant and mistaken notions as to the prevalence of malignant obsessions, and the constant exposure of mediums to danger from this source, have been taught by some Spiritualists, and that much which has been attributed to evil spirits by the credulous and inexperienced has really proceeded from nervous disorders, deleterious psychological influences, and unwise but well-meant spirit-interferences; and while, furthermore, it is possible (I hope it is true, though many facts seem against it) that the evil-disposed in spirit-life are so far under the control of higher and wiser powers that their invasions are always permissive, and for some wise end, and hence that no ultimate harm can be wrought by them (at least to those who sincerely love truth and good)—yet all this does not negative the fact that they sometimes unmistakably display malignity and the love of mischief, to the extent, perhaps, of their limited power,—and that they sometimes accomplish serious temporary harm.\* If this harm be overruled for good by higher powers—as no doubt it always is to "those who love God," or good—this does not change in the least the intrinsically malicious character of such manifestations.

I will not here repeat the facts and testimonies cited in my criticism upon "Spiritual Rationale," showing that such manifestations of evil do actually occur (see *Banner of Light* of July 26th and Dec. 20th, 1879), but will add a single incident illustrative of how vindictive spirits may be overruled by powers superior to themselves. A medium was once, in the writer's presence, controlled by a spirit who claimed to have been recently ejected from his body by violence—the victim of a secret and foul murder. He expressed the most intense feelings of revenge toward his murderer, and wished to expose him by name, in order that he might be "brought to justice" before an earthly tribunal. But every time he attempted to utter the name, he (or the medium's tongue) was restrained by some power that the spirit could not understand—doubtless a wiser spirit whose presence he was unable to perceive. After repeated attempts, baffled and enraged, he uttered fearful imprecations on his enemy, and declaring he would find another medium through whom he could give the name, suddenly withdrew. So far as I know this spirit never succeeded in making the disclosure. Such disclosures are rarely made, though nothing would seem easier, or, to many people, more desirable, if spirits thus wronged can communicate freely. But probably a higher wisdom sees that this would not be for the best.

Our author, however, while denying that malicious spirits are ever permitted to manifest, admits what is practically of little moment—namely, that unwise and incompetent spirits often create disturbances in circles held for amusement and to gratify an idle curiosity, and frequently, through the mingling of incongruous spheres, work harm and sad disaster, both physical and moral, though unintentionally. What is said on this point is worthy of serious regard. It is time the lesson were learned, that mediumship and spirit-manifestations cannot be made a plaything for the frivolous and the idly curious without serious danger. "The harm wrought," says our author, "does not all appear plainly on the surface. Much of it is of the insidious character that secretly saps the intelligence of sitters as well as subjects; for all alike, in such circles, are affected, though in different degrees, by the incongruous conditions."

If the "order of society," or the system of

government existing in "the second sphere," is so all-embracing and efficient as represented, it is difficult to see why it does not prevent these unwise and blundering interferences of ignorant spirits, so fraught with insidious mischief, as well as the manifestations of malice. Nor, indeed, why its power is not extended into this "first sphere," so as to restrain all acts of violence and malignity among the denizens of earth—especially since we are assured in this work that "the [second] sphere has supervision over the earth-plane." If it is derogatory "to the wisdom that designed the order of Nature" to believe that invasions of evil or malice from the spirit-world sometimes occur, it seems no less so to believe that violence and crime ever take place among the people of earth. Indeed, it would be quite easy to construct a very plausible argument showing that no such thing as crime or violence ever was or ever can be committed in this world, because such things are not "in accordance with the principles of eternal justice and harmony dominant in the universe." But the force of such an argument, against the world's experience, would be small.

Another argument used in this connection seems at least surprising coming from the source claimed. It is as follows:

"It cannot be maintained that spirit-life is higher than the first state of existence, if demons have the power they are represented as having; but it must be conceded to be a going backward—a losing of what has been gained by experience and the various lessons of earth-life, to go where the restraints of civilization cannot be applied in society, where social forms are such as prevail among savages on earth, where each can work his evil will on his brother, with none to say him nay. The 'better land,' the 'higher life,' the 'home of the angels,' the 'saints' rest,' are worse than meaningless terms." etc. (P. 49.)

This argument seems strangely to ignore the existence of moral gradations in spirit-life, corresponding to those in earth-life, and to assume that the lowest condition in the spirit-world is "higher" than the highest on earth! Surely nothing can be more improbable and contrary to all rational teaching on the subject. It is contrary, too, to the teachings of this same work on other pages, if I understand them. It may be that entrance on the spirit-state of existence, giving freedom from the trammels of the earth-body when the uses of the latter have been fulfilled, is always a step upward, on whatever moral plane the being taking it may exist; but it by no means follows, that those who are upon a low moral or intellectual plane are by that one step advanced "higher," morally, than any and all who remain still in the body! To suppose this is not only to confound all rational notions of moral progress, but to come in conflict with a world of facts. Who, since the days of old-fashioned Universalism (unless it be the intrepid author of "Spiritual Rationale" and his adherents), can imagine that every human being, on entering the spirit-life, no matter how recking with sensualism or crime, becomes domiciled at once in "the home of the angels" and the "saints' rest"? Why should not savages and brutal marauders go to their "own place," and continue such until redemptive agencies have time to work upon them?

But it seems needless to argue this point further. The presence of such arguments as those quoted above, in a work otherwise of such marked ability and value, illustrates the unsafety of accepting any book as absolute authority, and the need of carefully sifting all productions, whatever their source. These criticisms are written solely in the interest of truth, and with the highest esteem for the amiable lady who is the medium-author of the work referred to, and whom I deem it a privilege to reckon among my personal friends and neighbors. Fair and friendly discussion will serve to bring out the truth, whatever it be.

ANORA, N. J.

A. E. NEWTON.

### THE OLD SHIP.

"The ship is old," he said, "but she and I have sailed for many a year the restless deep, Seeking our great ship on the deep blue sea; In doubtful ways where storming clouds hung nigh; In perilous ways, where oft with woful cry, 'We've heard the drowning sloop to their last sleep.'"

"I think we shall not part—in calm or gale; She has not failed us once through weary years; She's known my hand upon her helm for years, And when great winds blew and tempests raged, While every man stands at his post, we'll sail Unto that sea whence no man ever steers."

The words rang in my heart; and sleeping so I said unto the ship, "In wild winds green Thy masts in forest life are strong and green, Thy branches in the woods to fresh winds blow, And at their roots the trees to blossoms grow; In the far forest thou hast happier being."

"Not so, not so!" the tossing ship replied, "Though daily winds and storms I have withstood, Mind of man's mind, together we've defied The cannon's rage, the tempest's wind and tide; Grander such life than blowing in the wood."

"The forest trees shall find a slow decay; I shall go down at once—the mighty deep Shall find me room below her lowest deep—And the noble hearts I bear, some day, Doing our very best, shall pass away, And men in honor shall our memory keep."

The dream was but a parable. Dear heart, The sternest duty is the sweetest rest—The constant duty is the surest rest—Be glad if storm and struggle are thy part; If death should walk with duty, do not start. Called from thy work! Ah! surely that is best.

—Harper's Weekly.

### A Word from G. A. Fuller.

To the Editor of the Banner of Light:

I find the *Banner of Light* in every home here that I have entered, and certainly it deserves its well-earned popularity. I was especially pleased with Mr. Putnam's reminiscences in a late number. This movement is in the hands of the spirit-world. They can judge better than we concerning the needs of the movement. If we would be successful, we must be humble instruments in their hands.

GEO. A. FULLER.  
Greenfield, Mass., May 9th, 1881.

## Free Thought.

### "CHRISTIAN SPIRITUALISM."

Reply to Mr. C. Stearns.

BY WM. EMMETTE COLEMAN.

To the Editor of the Banner of Light:

When I published in the *Banner of Light* the facts concerning Jesus and Christian Spiritualism in my lecture on the latter topic, I expected to be greeted with the usual complement of Christian misrepresentation and detraction. It seems almost impossible for a Christian, Orthodox or heterodox, to render justice to a non-Christian; he is almost sure to misjudge and misrepresent, if not caricature, the views and the mental and moral status of those declining to worship his idols. All Christians of every shade and hue are idolaters to a greater or less extent; they all worship, or adore, or unduly reverence a man, Jesus, and a book, the Bible. An idolater is, necessarily, incompetent to do justice to one wiser than himself, who lets in the light of God's truth on the object of the devotee's idolatry. Hence, a scientific, rational critic, devoted to impersonal truth, not to personal idolatry and hero-worship, must ever expect to encounter, in misrepresentation from the worshippers of the man Jesus, the mythical "Christ," and the very fallible Hebrew and Christian Bible. I was not surprised, therefore, to read the tirade of unjust aspersions and misrepresentations found in the *Banner of Light* of March 12th, over the signature of C. Stearns. In contrast, however, to this style of criticism, I have been the recipient of warm commendation for said lecture from some of the best minds in the Spiritualist ranks, intellectually and morally—men and women of brains and culture, conjoined with high morality and virtue—parties, too, not specially anti-Christian, but possessed, like myself, of a sincere admiration of the Man of Nazareth as a moralist and a reformer. One tells me that my lecture indicates a vast amount of research and learning, and must greatly advance my reputation as an essayist and scholar; another says that my lecture covers the ground entirely, and nothing more need be said; that the facts given are impossible of successful confutation; and so on.

The frame of mind in which Bro. Stearns comes to the examination of the claims of Christianity is manifest in his assertions that Jesus is his "dearly beloved and best friend"; "one whom I love, revere, admire, and almost adore." Does our brother hold communion with the spirit of Jesus, that he calls him his "dearly beloved and best friend"? To my mind it is irrational and unwarrantable to call a person whose name is never heard (near nearly two thousand years of whom but little is really known, whose life is so enveloped in obscurity that many doubt his actual existence) one's "dearly beloved and best friend." The Jesus so idolized by Mr. Stearns is an ideal creation, far removed from the real son of Joseph and Mary, who was simply a fallible man like the rest of us. His "best friend" Mr. Stearns denominates as the "honest, unpretending, loving, and highly intellectual Jesus of Nazareth." Honest and loving he was, but unpretending and highly intellectual he certainly was not. How can a man be called unpretending who claimed to be the Messiah or Christ of God, the redeemer of Israel, the person selected by God to revive the fallen glories of the Jewish people, and to reign over them and over all the world eventually as sovereign lord and autocrat—the agent of God on earth; who promised his disciples that they should sit on twelve thrones, judging the twelve tribes of Israel; who declared that he would speedily be ascending in the clouds of heaven to judge the world as a king sitting "upon the throne of glory," before whom all nations should be gathered, whom he "the king," would separate into two divisions, sentencing one into "everlasting fire prepared for the devil and his angels," and welcoming the other into a heavenly kingdom; who, when riding in triumph as a king to Jerusalem, declared that if the people had proclaimed him the king then and there, the very stones would have cried out immediately (Luke xix: 38-40); who, simply because a woman sinned his vanity by anointing his head, declared that throughout the whole world this woman should be lauded for so doing (Matt. xxvi: 13); who publicly proclaimed himself greater than Jonah and Solomon; who forcibly drove from the temple the money-changers; who instructed his disciples to allow themselves to be called masters, for he alone was their Master; who assumed the power on earth to forgive sins; etc., etc.

The teachings of Jesus do not indicate the possession of any high degree of intellectuality. Jesus was no philosopher; intellectually he was but mediocre—that is, so far as we can judge from the fragments of his sayings which have descended to us: Hillel, Shammai, and other Talmudists, that denizens of the Jewish synagogue, were intellectually, though probably not as richly endowed with spirituality and moral intuition. It was as a spiritually-minded moralist and ethical intuitionist that Jesus excelled; not in his intellectuality. Socrates, Plato, Philo Judæus, Confucius, all excelled Jesus in intellectuality. So did Paul, the master-mind of primitive Christianity. Buddha as a moralist is scarcely inferior to Jesus; in some respects I take it he is superior; his system being more complete and comprehensive than that of Jesus—while intellectually he towers far above the Son of Mary. No great originality inheres in either, however; for as Jesus's teachings are almost wholly a reflex of the best thoughts of those previous to or contemporary with him, so Sakya-muni's philosophy is found to be very largely based upon preceding systems, notably that of Kapila, the founder of the Sankhya school of thought. Jesus and Buddha were the personalities around whom clustered the reactions against sacerdotalism, and who became, as it were, champions of the floating free thought of their times. Circumstances in each case made these two famous men what they were—leaders in religious reform. But both, in combination with much truth, formulated much error; and in my lecture on Christian Spiritualism, I attempted to show some of the errors found in Jesus's teaching. For this I am denounced as "color-blind on moral subjects," as making an "utterly uncalled for attack" on Jesus, as a deadly enemy of Spiritualism (so I am of Christian Spiritualism), as indulging in malignant feelings toward Jesus, and other equally as unfounded charges. Is it not the duty of every man to speak the truth and to honestly oppose error? I stated nothing but facts, facts, facts; and I stand prepared to prove the truth of all my statements to all candid, impartial thinkers, with minds capable of comprehending the logic of facts—to all persons not "color-blind" to the truth regarding the life-work of Jesus.

When Bro. Stearns says I am "color-blind

to moral truth," because I scorn to use falsehood about Jesus, but tell the plain, simple truth concerning him, as demonstrated by contemporaneous literature and his own words in the Bible, he demonstrates that he is "color-blind" to intellectual truth, where Jesus is concerned. Having been a student of moral philosophy for over twenty years, not confining myself to the meagre Christian system, but including in my researches that of all available schools of thought, ancient and modern, including those of modern scientific thought, the Utilitarian, the Spencerian, and the Comtian, and having as I do the greatest reverence for the strictest moral code, which to a limited extent at least I try to exemplify in my own walk through life, it is, to say the least, decidedly unjust to stigmatize me as incapable of moral discrimination. Practically, this is an "entirely uncalled for attack" on my moral character, and evidences the reckless manner in which assaults are made on the private characters of opponents by the ignorant worshippers of Jesus. With Christians generally, the words "infidel" and "miscreant" are synonymous; indeed, miscreant etymologically signifies "unbeliever," being derived from *mis*, "wrong," and *credo*, "believing."

Mr. Stearns charges me with denying the value and beauty of the moral teachings of Jesus, and refers to Rogers, Paine, Rousseau, Parker, and other free-thinkers, as asserting Jesus to be a "brilliant reformer and teacher of glorious truths." When did I ever deny this latter? The gentleman has not the least warrant, in anything I have ever said or written, in asserting that I denied the beauty of the many moral precepts uttered by Jesus. If the gentleman will read my lecture again, he will see this fact several times referred to. In order that he and all others may fully understand this, I will now say that Jesus was a moral and religious reformer, and taught, and taught excellently, truths, some of them of superlative excellence; that he was sincerely anxious to make the people wiser and better, and labored faithfully to that end, according to the light he possessed; and that he is worthy of our respect and esteem for his philanthropy and devotion to the truth as perceived by him. But that he is unique in that respect I emphatically deny. Numerous others have served mankind as well, and labored as ardently to benefit the world, as Jesus. He made many mistakes, and a part of his teachings are very erroneous, as was also the case with Gautama Buddha, Zaratrusta, Moses, Socrates, Confucius and Lao-tze. Each one of them failed to rise above the dominant ideas of their times in many particulars—all of them reflect very distinctly the local idiosyncrasies of the country and age giving them birth. Buddha's transmigration of souls, Zaratrusta's fire-worship and nature-deities, Confucius's ancestor-worship, and other Chinese specialties of thought and custom, Socrates's mythological gods, Moses's burnt offerings and sacrifices, are paralleled by Jesus's theories of the Jews being the chosen people of God, his anthropomorphic Jehovah, everlasting punishment, existence of the devil, and hosts of evil spirits, destruction of the world in that generation, his assumption of the Messiahship, etc., etc. All the great religious chiefs of antiquity and the world, of the elements composing the Universal Religion of Humanity, and in a quite similar manner; and I fail to find in Jesus's words any greater proportion of universal truth than in those of other sages; and I think as large a proportion of error, of local national coloring can be found in Jesus's doctrines, as in those of Buddha, and the others.

Mr. Stearns is in error in affirming that I deny the religion of Jesus, "a Jesuitic corpse," "a grisly skeleton," etc. Please re-read what I said, Bro. S. Those expressions were applied exclusively to the effete Christianity of the present day, with no reference to the primitive religion of Jesus. A great difference exists between the two. Jesus never taught his own divinity, vicarious atonement, the trinity, justification by faith, &c. The Christianity of today, even in its most liberal phases, is very distinct from that of Jesus. Jesus's doctrines were especially Jewish in their character, in many respects, and inapplicable to the people of the present day. Primitive Judaic Christianity is foreign to the mind and the sociological status of today; it could exist nowhere except in Judea in the first century. Being transplanted, after the fall of Jerusalem in A.D. 70, it speedily died out; a very different phase of Christianity, founded by Paul, supplanting it in the world. In some respects the Christianity of Jesus is superior to that of Paul; but the latter's system passes Jesus's. Both are largely grounded in error. Early Christianity was superior to the religions it uprooted, and so was a step forward in evolutionary growth; but now its mission of usefulness is nearly ended. It must disintegrate and give way to a nobler, purer religion—the Religion of Humanity, Free Religion. And this perception of a higher moral truth than is contained in Jesus's fragmentary teachings is what has been called "color-blindness" by the "free-thinkers." To reverse a higher, better morality than that of Jesus or Buddha is to be morally blind, the partisans of those faiths would say; but, along with the great thinkers and moralists of the world, I shall ever welcome such "blindness" in preference to bowing in servile adoration before the fitful, flickering gleams of light emanating from Asia thousands of years ago. As the nineteenth century exceeds the first in science and the arts, in civilization and in the plain significance of the words used, if Jesus taught anything, he certainly did teach everlasting punishment, an endless hell, and the existence of the devil and his imps. These were common notions of the time when he lived, and were not believed in figuratively or symbolically, but as literal facts. Jesus used precisely the same language in speaking of them as was used by others. He never modified their meaning, but always used them as living, actual realities. The theories of Universalism and Unitarianism are based on mere verbal quibbles, are fallacious throughout. They have outgrown the mistaken ideas of Jesus concerning hell and the devil, and having mistaken conceptions concerning Jesus, thinking him incapable of error, they attempt to inject nineteenth-century ideas into the words of Jesus. They distort and pervert the plain words of Jesus into a meaning entirely foreign to Jesus's mind. When Jesus said "eternal punishment," he meant "eternal punishment," when he spoke of "the devil," he meant "the devil." When Jesus said that at the Judgment day at the end of the world he would, seated on a throne, say to those on his left hand, "Depart from me, ye cursed, into everlasting fire, pre-



pared for the devil and his angels" (Matt. xxv: 41), according to Universalists, Unitarians, and Christian Spiritualists, Jesus meant this: When a wicked man dies, his soul goes to its appropriate portion of the spirit-world, where it receives the ministrations of advanced spirits or angels, and, upon passing to a condition of everlasting happiness—that is, when Jesus said black he meant purest white. Such monstrous exegesis as this is unworthy of the least consideration. It is often claimed that the Greek word *aiōnios*, translated everlasting, does not mean everlasting. A reference to any Greek lexicon shows "everlasting, eternal," given as the meaning of this word; and on referring to the English-Greek portion of the lexicon, *aiōnios* is given as the Greek equivalent of the English words eternal and everlasting.

Moreover, the word *aiōnios* was never used by Jesus; he did not speak in Greek, but in Aramaic or Syro-Chaldee, the vernacular of Judea at the time. By reference to the Syriac New Testament (the Peshito), one of the oldest versions in existence, and in a language clearly approximating that spoken by Jesus, we find the usual Syriac word for eternal always used by Jesus, where *aiōnios* appears in the Greek. In the book of Luke, originally written in Hebrew, and in circulation during Jesus's lifetime, the everlasting punishment of the wicked in hell-fire with the fallen angels is taught, and Jesus's words thereupon are simply a repetition of the teachings of that book. They were universally regarded as literal facts, not as symbols, and Jesus, by adopting them without change, sanctioned their literal signification. There is not a particle of evidence to show that Jesus did not mean precisely what he said. Mr. Stearns quotes Theodore Parker to me as an admirer of Jesus, and a believer in Christianity in a Piekwickian sense; but he failed to quote the fact that Parker very truthfully asserted that no doubt exists that Jesus taught eternal punishment and the existence of the devil. Parker did just what I do: separated the errors of Jesus from the truth, instead of foolishly endeavoring to make him give utterance to ideas he never heard of, such as universal salvation, non-existence of the devil, &c.

How I have made "an unmitigated attack upon the foundation of all that is holy and good in human nature," by merely separating truth from falsehood, by stating facts concerning the defects of Jesus and Christianity, with not a word of attack upon the truths of Jesus or of Christianity. I fail to see; perhaps it is due to my moral color-blindness. Where, in all I have ever uttered, have I, in the slightest manner, said aught to weaken the influence of its principle of morality, of goodness, of virtue? To assert that I have attacked the foundation of all that is holy and good, is to go about as far from the truth as it is possible to get. Does all that is good in the world depend upon our belief concerning Jesus and his teachings? Was there no good in the world before Jesus? Is Jesus the foundation of everything holy and good? If one refuses to accept Jesus as an infallible mouth-piece of Deity, he is therefore an enemy of all that is good in the world? Such reckless misrepresentation of those wiser than themselves, is characteristic of Christians; and Christian Spiritualists, except perhaps in a few cases like that of Dr. Crowell, usually demonstrate themselves to be full of the old theological virus, prejudice, bigotry, spite and unreason.

In conclusion I can quote, as expressive of my sentiments exactly, one of the concluding paragraphs of Bro. Stearns's criticism, in which he, unconsciously no doubt, planted himself squarely on my platform, to the complete demolition of his fanciful Christian groundwork. In it Buddha, Zoroaster, Confucius, Moses, modern mediums and Jesus are all placed on the same footing as instruments for the promulgation of truth. There is, therefore, still hope for our brother:

"Truth ignores time and space, at one time courting the material, and at another the philosophical Confucius; after paying its addresses to the learned Zoroaster; then yielding itself up to the saintlike life and holy soul of Gautama Buddha; afterwards it hovers over the lowly manger containing the babe of Bethlehem; then it descends to all the saints who have succeeded to him, and at length takes refuge in the brains of many of our modern mediums."

Presidio of San Francisco.

## Spiritual Phenomena.

### SEANCES WITH MRS. FAY.

To the Editor of the Banner of Light:

Within a short time I have witnessed some very satisfactory form materializations through the mediumship of Mrs. Fay, of Dover street; and thinking that an account of them might interest, at least, some of your new readers, I send one to you for publication. Let it be understood that I have not written to advertise Mrs. F., as she is not in want of patrons, while all the seances her strength will permit her to give are filled immediately by knowers of this phase of manifestations, who meet to enjoy the presence of their loved ones, without the annoyance of uncomfortable skeptics, who—often times honestly—disturb necessary conditions with their magnetism, if not by their rudeness.

The seances were each composed of some fifteen ladies and gentlemen, who were, evidently, beyond average intelligence. I will say, parenthetically, that one of our smartest business men lately said to me, "I used to think Spiritualists were stupid; now I know that to be an intelligent Spiritualist means to be developed to mentally grasp truths which are sealed to the majority."

The circles were held in a square room on the third floor, the room underneath being one of a flat occupied by another family. The cabinet was simply one corner of the room, enclosed with a piece of dark cambric, with two long openings for the spirits to come out, in which was placed a chair for the medium. Before entering the cabinet Mrs. F. asked all who wished to examine it, and also offered to go with the ladies into another room to let them see that she wore no white clothing. The latter proposal was not accepted.

At the first seance, after the medium passed behind the curtain of the cabinet, and before she could have taken her seat, a tall spirit, clothed in white, appeared at one of the long openings. Shortly after the curtain was opened, and two forms, male and female, were seen standing one on each side of the medium's chair, it being too dark to distinctly see the medium. The female looked like the one who first came; the man was stout, and wore dark clothes, with the exception of a white vest. This was followed by the presentation of two female forms in the position of the last, one being quite tall, and draped in flowing robes, while the other was much shorter than the medium, and wore a tight-fitting dress. When the curtain dropped, a voice was heard speaking to the sitters. It was recognized as the voice of a spirit called "Lunt," who conducts the seances, and throughout the evening keeps materialized enough to talk, often stepping out of the cabinet in full form. She is taller and larger than the medium.

By count thirty-seven forms, including children, were presented; but I will only take space to describe the most interesting. A young female came out and shook hands with a brother; her hair was worn in two braids, which her brother said was the way she wore it when on earth. Last some might say it was a mere chance, I will mention that it was the only hair worn in that style by the forms during the evening. Soon a stout male spirit, dressed in black, wearing full dark whiskers, walked strongly across the room and shook hands with a gentleman, who recognized him as a brother.

When the spirit returned to the cabinet he drew his brother after him, and had just entered, when the curtain opened and out came a beautiful female, who shook hands with the gentleman and kissed him. The last spirit purported to be a sister of the former. A tall female, in white, appeared and beckoned to a gentleman, who went to her, kissed her, and held quite a long conversation with her—for spirits talk here readily. After the curtain closed, and before the gentleman had reached his seat, a short, thick-set Indian squaw, rushed from the cabinet up behind him, giving him a strong push toward his chair. She had long, flowing black hair, wore dark clothing, with moccasins, her movements being rapid, stepping so heavily that her footfalls could be readily heard. Immediately after the gentleman had taken his seat, the Indian having returned to the cabinet, the spirit that first beckoned to him walked from the curtain firmly across the room to where he, with his wife and daughter, sat, and talked with them some time, all three recognizing her as a near relative. Often the spirits would go to the cabinet a number of times for strength, and on each return would look more natural to their friends.

After singing, a little Indian girl came out, and danced up to a lady: when asked if she was "Wild Flower," one of the controls of a prominent medium, who had promised to try to come to her, she made gestures in the affirmative. She had Indian features, complexion and hair, and was very proud of her dress, which was trimmed with bright gold bands. The next two manifestations were by two tall females, who each held a little child, about two or three years of age, by the hand. The first child threw up its foot, and reached out its little hand; the second seemed bashful, and turned its back to the sitters, showing hair falling down its neck.

An attempt was now made to materialize outside of the curtain. At first we could only see a small spot of white on the floor; this gradually grew larger and taller till it reached the height of about three feet, when it suddenly dematerialized. Then another white mass was seen forming, which soon enlarged into a drapery, creeping up to the top of the cabinet, near the ceiling of the room, when it lost power, and could be distinctly heard as it slid down the curtain, and was lost to view on the floor. The next formation grew into the outlines of a person four or five feet in height, then slowly passed from sight.

"Aunt," said before closing she wished to show us the medium sitting in her chair, while she stood beside her. The curtain was opened, and each member of the circle was separately invited up to see Mrs. Fay, her face being lighted by an improvised phosphoric substance held in the spirit's hand. I was allowed to reach toward the medium till my face was less than two feet from her body.

Of the manifestations witnessed at the second seance, I will only describe those that differed from the first. Mrs. Fay had no sooner entered the cabinet than a form appeared at the opening for a moment. This made a little talk, which caused the medium to open the curtain and ask what was the matter. Here the medium was distinctly seen by all instantly after the disappearance of the spirit. After a few forms had presented themselves, little "Wild Flower" ran from the cabinet directly up to her medium, who had come to meet her, and manifested much affection. Her appearance and motions were truly Indian, her dark dress being lighted up with brilliant trimmings. She came out a second time, trailing a long white scarf, which she threw over her medium's head. When asked to go to those she knew, she did so without mistake, striking my hand hard enough to make it tingle. Soon afterward a female spirit came out, and beckoned to a well-known gentleman, who went up to her, shook hands and kissed her, recognizing her as his wife. He said she told of something which was to take place with him on the 26th of the month, and was a perfect test, as no one in the room knew of it but himself.

The manager, "Aunt," then said she wanted more light, when it was turned on till the room was quite light. The curtains were opened, and those who sat in front could distinctly see Mrs. Fay, in her dark dress, sitting in her chair, while two tall spirits clothed in white stood on either side, with their hands clasped over her head. The members of the circle who sat on the sides of the room, and consequently could not obtain so good a view, were invited up to the cabinet singly, so that they might be perfectly convinced of the manifestation. The last spirit that came out was a female of attractive presence; her head was bare and her hair was dressed artistically, her face being pale and unlike the mediums. She wore an elegant white satin dress, with lace shawl; which she allowed those who wished, to examine. This form looked perfectly natural, and remained some time, walking about the room as easily and composedly as any human.

Before closing let me remark that I said to a lady—a fine medium and psychometrist, reading character readily—that any person who was a fair judge of human nature would be confident that Mrs. Fay was a truthful woman after talking with her ten minutes. "Yes," said she, "when I first met her I could feel that she was a good, honest woman." ABBOT WALKER.

Boston, Mass., 1881.

### Camp-Meeting Probable in Connecticut the Coming Summer.

To the Editor of the Banner of Light:

I am aware of the impatience which must exist among the friends of our cause in this State because no report has been given of what has been done by the committee appointed at the session of the State Association held in Willimantic, last October, to investigate the practicability of holding a Camp-Meeting in Connecticut; but I can assure the friends that we have been at work to bring matters to a focus ever since that time; and nothing has occurred of importance enough to warrant a report through the papers until now. We have arrived at a crisis in this matter which will test the zeal and determination of our friends for the success of the enterprise.

After diligent search along seventy-five miles of coast bordering upon Long Island Sound, we have at last settled upon a spot at Niantic, which is superior, in the estimation of the committee, to any camp-ground that any of them have ever visited. Niantic is a small, newly-built village, comprising many very tasty residences, of which our old and esteemed friend and co-worker, M. W. Comstock, owns and occupies one of the pleasantest in the village; and we owe much to him for the assistance he has rendered in bringing this business to its present aspect. The village is in the town of East Lyme, six miles below New London; twenty from Norwich; thirty-six from Willimantic; about fifty from New Haven and Hartford; fifty or sixty from Providence, and more convenient for New York City and Brooklyn than any Spiritualist Camp-Meeting yet located, being accessible both by water and railroads from all the above-mentioned places.

It is located on the shore, with a broad expanse of water stretching out before it. The grove is about one mile back from this frontage of water, yet is surrounded on three sides by salt water, which sets back and around the grove from one-half mile to one and

one-half miles wide, with water of sufficient depth for vessels and steamboats. The Niantic River comes into this arm of the Sound at this point, giving an opportunity for sailing some four miles up the river. There are plenty of oysters, clams, and various kinds of fish, within a stone's throw of the grove.

The grove consists entirely of pine trees, with heavy tops, and in a very thriving condition and quick growth. Two never-failing springs of good water are upon the grounds. The grove is elevated some twenty-five feet above the water, covering about twelve or fifteen acres, and about twenty-five acres of cleared land, including a house and barn, which must all be purchased if any part of it.

The committee propose to hold a basket picnic at this place on Thursday, the 9th day of June; but should the weather be such that it would be unadvisable to go that day, then the picnic would be held on Friday—and we here invite all persons friendly to the enterprise to heartily join us in this gathering, so that we may then and there decide if we will take stock, or purchase lots, and obligate ourselves for sums sufficient to pay for these premises, which must be guaranteed at this time in order to secure the property.

If we fail at this juncture of the proceeding, the matter will rest for this year, and probably for many years to come. The committee are of the opinion that the place only needs to be seen to give the impression that financial success, if entered into, would be the result. No doubt half fare, or less, will be given on this picnic occasion. The eastern portion of the State may be accommodated by an excursion, by taking steamer at Norwich for those who might go from there or New London; and those who might come down the Norwich & Worcester Road from Putnam and below, and the New London Road from Willimantic.

Now will you come and assist us, with determined wills and benevolent hearts, to secure one of the most beautiful green spots the earth has yielded for its inhabitants? The finest sites for summer cottages can be here secured, where the salt breezes of Long Island Sound may be enjoyed, away from the bustle and confusion of village and city life; repose can be experienced and a good appetite satisfied, where there is plenty of sea-food at your door.

As J. Frank Baxter is engaged with us to lecture the first two Sundays in June, we expect he will accompany the picnic, which action will, of course, add to the pleasure and enjoyment of the occasion.

Other notices of this picnic will be given through some of the secular papers and by postal cards to individual parties. Let each one who feels an interest in this movement endeavor to consult others for the making of one grand, united effort, in the participation of this event. I wish the friends through the State would correspond with me, giving advice, making suggestions, informing me, also, of the number that would be likely to go to the picnic from their respective localities. GEO. W. BURNHAM, Pres. State Association.

Willimantic, Ct.

### The Anniversary at Brooklyn, N. Y. Its Observance by the Brooklyn Spiritual Society—Addresses by the President, Prof. J. H. Buchanan, Mrs. Nellie J. T. Brigham and Mrs. F. O. Hyzer.

[Prepared for the Banner of Light by Charles R. Miller.]

On the afternoon of Sunday, April 24, Everett Hall was crowded to its full capacity, and the proceedings were of a character that will cause them long to be remembered in the annals of Brooklyn Spiritualism. After singing by the choir, the President of the Society, Mr. C. R. Miller, delivered the opening or introductory address. He said:

Spirit-intercourse, the intercourse between the two worlds—the world of spirits and the world of matter—is not, it is true, peculiar to this age, or to any age. This intercourse, and the evidence of it, run through all history—what we call profane as well as sacred—and there is no nation, tribe or people that have lived on the tide of time whose history was sufficiently important to impress a record on the ages, that has not left the evidence of the reality of spiritual intercourse. And, if we who are assembled here—if the Society of Brooklyn Spiritualists—had set apart this day for the commemoration of the fact which universal history—the records and traditions of all people—bear testimony to, of an unseen world; of an invisible presence; of visions, seership and angelic visitants; if we, as denizens of the nineteenth century, were simply adding our testimony, and making up the record of our experiences, stating what we individually and collectively know of angelic communion and companionship, this occasion, and the exercises that are to commemorate it, would be most appropriate, and would be worthy of all the recognition and all the honors that we can possibly bestow.

But Modern Spiritualism—Nineteenth Century Spiritualism—is more than a single page in the history of the past; it is the universal record. It is not merely added, or cumulative testimony, but it is a fulfillment of all the prophecies that have been since the world began. It is an unfolded and culminating period in human history, transcending all preceding historical events, because Modern Spiritualism discloses the law and the universality of the law of spirit communion. What was seen in the visions of the prophets of olden time; what was foreshadowed and predicted, we see the fulfillment of; and the mediums in this audience, and on this platform, are the instruments who are daily and hourly fulfilling these prophetic announcements.

Though these prophecies were spoken in the remote past, they are, as all Spiritualists know, having literal fulfillment in the mediumistic manifestations of to-day. Modern Spiritualism is distinguished from all that has gone before—from all previous spiritual outpourings—by its universality, and by the evidences that accompany it, that spiritual intercourse is as orderly, as true and obedient to law, as was the falling apple to the law of gravitation. You call the movements of the planets the science of astronomy; but you have not a particle more reason to call the relations of the starry worlds to each other a demonstrated science, than you have to call Spiritualism such. If the helioid—the raps—occurring on the 31st of March, 1848, in the presence of the Fox girls, at Hydesville, was trifling in itself, it certainly was not less so than the falling apple; Sir Isaac Newton's recognition and interpretation of which has associated his name with a scientific discovery of overshadowing importance.

Modern Spiritualism, as a new departure in the field of investigation, and as a distinctive school of thought, surpasses all contemporary or preceding systems or manifestations in this, that it discloses the universality of the law of spiritual intercourse, not only in the existence but in the demonstration of the law of spirit control; that the world of spirit is the world of causation, and the world of matter is the world of effects; that spirit is everywhere present in matter, and that the latter is only the covering, the outward expression of an interior intelligence; that the material and spiritual worlds are interblended spheres, and that the word death is only an arbitrary, and in its popular acceptance, a very inappropriate description of the incident of a transition period—the passage from the mortal to the spiritual plane of existence.

"And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh." This is a clear and most admirable statement of the distinguishing feature of Modern Spiritualism; this is the prophecy, celebrating the fulfillment of which the Brooklyn Society of Spiritualists has set apart this day to commemorate and honor, with the homage of a grateful and heartfelt recognition.

"(The Eternal One) will pour out of my spirit upon all flesh"; as if the old Jewish prophet had said: "In the last days, in the fullness of time, in the last half of the Nineteenth Century, when the progress of the race—the progress of enlightenment and spiritual unfoldment among the people—shall have reached the ascendancy, which (through my interior perception) I now see will be the case, then you will perceive and understand the demonstrating power of spirit over matter—the universality of the law of spirit control—and you will also realize the complete interblending, the perpetual interchange which is going on to and fro with and between the two spheres of existence. The language in which this magnificent prophecy—the prophetic announcement of the certain advent of Modern Spiritualism—is made, could not be clothed in words more direct, incisive, or expressive of events, now daily transpiring in our midst. The culminating period, so long ago perceived by

the seers of the ages, and foretold by ancient prophecies, has indeed come. The God of the universe, with whom a thousand years is as a day, and with whom there is no variableness or shadow of turning, is "pouring out of his spirit on all flesh."

PROF. BUCHANAN'S ADDRESS.

The address of Prof. Buchanan contained a comprehensive view of the past and future of spiritual progress. He described the two dispensations or distinct eras of spiritual progress, as corresponding to the different ages of the world—the ancient period now ending having been a period of destruction, and giving place to the modern period of construction. Nature in the most ancient period was convulsional, destroying islands, continents, and races of animals; and humanity, equally convulsional, exterminated tribes and nations, and left in ruins empires and splendid cities, whose remains we explore or find covered by the sands of the desert.

Ancient Spiritualism partook of the stern character of the times, and displayed mighty energies in battling with barbarism and tyranny, and facing the terrors of martyrdom.

To-day there are no such struggles; no such grand displays of apostolic power; no such heroism and martyrdom, but a calmer, gentler and wider diffusion of spiritual influence, corresponding to the changes in nature and the destiny of nations. Nature is now repairing and covering with beauty the remains of geological convulsions, and the peaceful progress of humanity is renewing life and beauty in ancient desolations, and rectifying the religious errors that arose in the struggle of spiritual power with the hostile forces of barbarism.

The ancient Spiritualism was the broad of spiritual power upon humanity. The modern movement comprises the same spiritual influence, which is now called MEDIUMSHIP, and the intelligent action of enlightened humanity, which may be called PSYCHOMETRY. The former is a blind or passive movement, in which the divine influence, and the spiritual powers interested in man, come to receptive and believing natures, which they elevate to the sphere of prophecy, of love, and of heroism, and thus originate religions, and spread them in the midst of opposition and danger.

The same mediumship continues to day, in a milder form, with a more widely diffused influence, which unconsciously elevates the purposes of the great actors and leaders of human progress, and inspires the poets, the thinkers and discoverers, if not with distinct conceptions, at least with vitality of soul and brightness of thought, for we are all surrounded by a spiritual atmosphere. But in this modern period, humanity is no longer blind and passive. The spirit-world comes to humanity, and humanity rises to meet it with intelligent comprehension. The movement from the spiritual side is MEDIUMSHIP—the movement from the earthly side is PSYCHOMETRY—Mediumship and Psychometry continually move in cooperation, but by different methods, for the elevation of humanity. Mediumship, by a higher energy, achieves results beyond the power of Psychometry, and Psychometry, by a more widely diffused intelligence, is giving us what Mediumship never realized. One is the product of the emancipated spirit cooperating with man, and the other is the result of the developed spirit in man, exercising now the same powers which are to be hereafter enlarged in the spiritual.

Psychometry, the human correlative of mediumship, is yet but little understood, even among Spiritualists, and until my own work on Psychometry shall be published this year, I can but refer to the splendid work of Prof. Denton on "The Soul of Things," as an illustration of this transcendent power. Psychometry is really the leading power of science, philosophy and practical wisdom. The simple experiments on medicines and autographs, by which I have introduced it to society, give a very limited view of the subject. Passing over its apparent physical conditions, to the interior truth, we find it to be the exercise of the Divine Intelligence in man, the faculty of intuition, a fragment of the Divine omniscience. This faculty, which is the light that illuminates the whole mind, enables us to recognize the approach of spiritual powers, to hold intercourse with higher beings, and to explore the spirit-world, so that we may, under its guidance, come into rapport with any spiritual being whose society and inspiration we desire. The "high contracting powers" that work for the progress of humanity are the emancipated and the unemancipated spirit, acting the one through Mediumship, the other in Psychometry. The psychometric power enables us to explore the spirit-world, and know with familiar knowledge the myriad mansions prepared for us in heaven, and the myriad beings who have lived before us, and whose matured wisdom is awaiting our reception. It enables us also to explore all realms of science and practical knowledge, and thus is destined to usher in an era of intellectual illumination, of which the past furnishes no example, and to which our present enlightenment will be a dark contrast.

There are, in addition to its spiritual explorations, nine different methods in which Psychometry will perform its work of revolutionizing and elevating society: 1. By determining the value of all substances in their medicinal relation to the human constitution; thus establishing a perfect system of medicine. 2. By determining the dietetic value and influence of every article of food, and its adaptation to develop the energies, the health, the intellectual, moral and spiritual faculties. 3. By exploring all mineral strata, and revealing the use of the invaluable metals, stones, and healing mineral waters. 4. By developing the existing facts and ancient secrets of Geology and Paleontology. 5. By developing the science of man, in which is a key to many other sciences, and the substance of all philosophy—the guide of all progress. The development of Anthropology and its beneficial application to medical science, revealing the mysteries of the brain, the philosophy of animal magnetism, of insanity, of disease and of Spiritualism, has been my special work the past forty years, in which I have labored alone. 6. By developing astronomical science, and making us acquainted with the inhabitants and the entire psychic life of other worlds, and their relation to us and influence on this planet. 7. By explaining all history and biography, and settling all questions in Ethnological science, as well as historical, and all questions of the origin of religions. 8. By guiding us in the treatment of disease with an infallible diagnosis, and by enabling us to seek and use the exalted spirit agencies which control disease, and which also assist us to live on a higher plane of health and life.

9. By guiding us in all the relations of life with practical wisdom, in self culture, in the selection of associates, in education, and in reaching our future aims in life. It was to achieve these ten objects that I proposed to establish the College of the Soul.

These were the leading suggestions of Professor Buchanan's discourse, which concluded with an earnest appeal to the deeply interested audience in behalf of cooperation and harmony, in exertions to make every Spiritual Society a Bethesda for healing, as well as a center of light for society at large.

In announcing the presence of Mrs. Nellie J. T. Brigham, Mr. Miller said that among those who were early workers in the cause of Spiritualism in Brooklyn, none deserved to be held in more kindly remembrance than the lady who, before her permanent engagement with the New York Spiritual Society, was, for frequent and long periods, our speaker. No full report being made, we are enabled to present only the following brief summary of

MRS. BRIGHAM'S ADDRESS.

The burden of our song to-day is immortality. Our Lord is risen, and he has led captivity captive. How loyal are the gifts he has given to humanity! The resurrected Christ is among us, and the glory of this presence is flooding land and sea. Spiritualism is not only the glory of the present, but is the interpreter of the past. It is a mightier discovery than that of Columbus, as it discloses to us an open door through which all may enter the spiritual realms. Not much longer shall we see through a glass darkly, but even now all who will see their loved ones face to face, hear the music of their familiar voices, and again fold them in tender embrace.

Modern Spiritualism, the Thirty-Third Anniversary of which we celebrate, is the revival of ancient Jewish seership. A seer is one that sees not outwardly but

inwardly by the interior sight. Clairvoyance is only another name for seership. Coming down through the centuries, whether prophetic announcements were made through the "gods" of the Greeks and Romans, or the "spiritual gifts" of the early Christians, we recognize all forms of spirit-communication and intercourse, as historical data, which Modern Spiritualism authenticates, giving to it a consistent interpretation and a mighty meaning. Spirit-visitations, in all the past, though dimly seen and imperfectly understood, is the golden thread on which are hung the jewels of history.

Before the glorious advent of the New Dispensation, whenever angels made their appearance, those who saw and to whom these loving messengers came were filled with fear, and were not quelled even when the angel-messengers said: "Be not afraid!" They could not tell whether they were in the presence of angel or demon. When the light of the spirit-world was reflected so brilliantly in the life and mediumship of Jesus, it was poured out on a few, and they could not understand it. When one of the old Jewish prophets came to John, the revelator fell down to worship him, showing that he had a vague conception of spiritual intercourse, and supposed that he was in the presence of a being who was entitled to his homage and worship. But said the good angel, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets!" One of the Jewish prophets had come to John as a comforter, as one friend comes to another, but he could not grasp the truth, could not comprehend the real significance of the visitation, and in his ignorance "he fell down to worship before the feet of the angel."

A little light, a single ray, a mere flickering in the past was enough—the rest was for the ages. That all may be able to comprehend the breadth of these beautiful teachings, Spiritualism is crying out, and must continue to do so, until Spiritualism gains universal acceptance: Add to your faith knowledge.

On resuming her seat, Mrs. David addressed the platform, holding two large and elegantly-formed bouquets, constructed in the form of a horse shoe. Handing one to each of the lady speakers, Mrs. David said that she presented them on behalf of the ladies of the Brooklyn Spiritual Society, as a testimonial of the affectionate appreciation which they bore to Mrs. Brigham and Mrs. Hyzer.

MRS. HYZER'S ADDRESS.

Considering the rich and delightful repast to which our audience has been served this afternoon by the address of Prof. Buchanan and Mrs. Brigham; also, that the entire evening of this memorial day is to be devoted to listening to my inspirations by those who shall assemble in this hall, I should prefer to remain silent at this hour, did I not feel called upon to acknowledge the beautiful floral offerings which the ladies of our Society have, on this occasion, presented to Mrs. Brigham and myself; also to say a few words in reply to a question which a gentleman, somewhat a stranger to our philosophy, has presented me.

While listening to the words of living truth, as they have flowed to us this afternoon, from the lips of the speakers who have preceded me, in addressing you, I have reflected most interestingly upon the revelation of the eternal principles of progressive form and unfolding life, so appropriately symbolized in the beautiful poem of the silver horse-shoe twined with flowers, the tribute of love and honor offered Mrs. Brigham and myself by our Society, on which the audience cannot fail to cast admiring eyes, as it directs them to the rostrum; and I have thought that no other language known to man could better express the history of the advancement of truth, and the attainment by our nation of the higher, purer states of spiritual and intellectual freedom, since the days of witch-burning or medium-sacrifice, than this same flower-wreathed horse-shoe. Surely our Salem and Smithfield brethren must have wrought wiser than they knew, in placing a horse-shoe over their doors to keep out the witches, since it is a type of the magnet, and of progression. Thus we see that the magnetism of progressive life was the only power to employ to prevent the fear and horror and repulsion in every form which ignorance always manifests toward every new revelation of eternal truth. Had they been capable, at that time, of interpreting truly their own state, they would have seen that their own darkness needed driving away, and not the visitors from beyond the river called death. To-day the horse-shoe represents in its silver surface the truth which setteth free; and wreathed with flowers, it is typical of immortal love, unsealing man's heritage of divine beauty and utility, as portrayed through the holy, changeless fidelities of the revolving seasons, by the hand of the Great Artist; immutability is ever and ever revealing itself through the mutable.

What a wondrous distance we have traveled from Salem witchcraft, by the laws typified in the flower-wreathed horse-shoe! The question given me is involved in the following passage of Scripture: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." I do not know how much or how little truth Jesus of Nazareth felt himself expressing in those words. A moral truth, like a scientific truth, is only really mine when I have made it mine. The fact or statement of truth I can be made to see, and I can give it place in my memory as a type or memorial of truth, but I must digest it, appropriate and apply it as a force or power of my own nature, before I can truly say it is vitally mine. I may come into legal and commercial possession of garners of grain, and may in a true sense call them mine, yet in a vital sense they are not mine, only such portions of them as I may appropriate to my needs of personal vitality.

Thus we can read the history of Jesus, the son of Mary; thus may we store up his beautiful poems as parables—things divinely symbolical of truth; but their truth is not *sauntily* mine, unless it becomes vitally so, and it cannot become such only as I take it, and eat it, and drink it, from the same sources whence he derived it, until it becomes my flesh and blood, as it became his flesh and blood.

Having found that love's redeeming law mediates within my nature, between the infinite spirit which acts upon and the outer universe which reflects upon me, I find in seeking the unities of truth, in the history of past ages, that Jesus of Nazareth, as a prophet, seer and mediator of redeeming law, was a most beautiful, wonderful correspondence in word and deed to the redeeming principles of my own nature and that of the eternal life in whom I live and move and have my being. Thus I see, by putting his words, as the pictures of truth by the side of the great original, how fully and beautifully correct is the image or reflection.

Thus I can read the scriptures by a light which never grows dim, and which no one can hide from my view under any theological bushel. I can thus see how the mediative law of resurrective love cannot vindicate or acknowledge me in character or before men, if I have not appreciated its power and been faithful to its ministry before the God, as divine sovereignty within my own soul. I think men attach too much importance to the words of life, and too little to their spirit. To use a somewhat commonplace illustration, it seems to me that a large class of so-called Christians occupy and exercise much fine talent and valuable time, about as triflingly, in their contentions over human language, and its possible meanings in relation to some special point of conviction, regarding the sentiments of individuals, as would our merchants and sugar manufacturers or refiners did they continually waste their commercial abilities and valuable hours on 'change in speculating upon the special breed of the hen who, leaving the clay from her foot upon the surface of a quantity of brown sugar, suggested to man's ambitious and enterprising mind the method of changing the brown sugar to that of snowy whiteness.

I trust that these anniversaries will continue to come to us laden with richer and stronger evidences with every return, that man is discovering unmistakably that "the kingdom of heaven cometh not by observation," and that the highest tribute of honor we can pay a seer or prophet of truth, is to demonstrate the principles of such truth in our daily lives.

[Concluded in our next.]

A hen flew into a house near Rockcastle, Pa., the other day, and knocked down a rifle that was hanging on the wall, which was discharged, killing a preacher who was visiting the family. An exchange calls this "Another of the inscrutable dispensations of Providence."



## Banner Correspondence.

## Vermont.

**EAST GRANVILLE.**—S. N. Gould, Secretary, writes: "A convention of the friends of Daniel Tarbell was held on Friday, March 12th, at his residence. Mr. Tarbell was one of the principal movers in calling the first convention of Spiritualists in the State, at Woodstock, securing the services of Miss Achsa Sprague, of Plymouth, and Mrs. Townsend, of Bridge-water, at his own expense, and was President of the first seven conventions. Friday was passed in a social manner. Saturday forenoon, the friends of the country were considered, and suggestions made by various speakers of plans for its permanent improvement.

In the afternoon there was a conference, when able remarks were made by Messrs. Cummings, Tarbell, Gould, Rev. Mr. Severance, Dr. Davis, Mrs. McAllister, and others in regard to the future condition of man and the practicability of Spiritualism. Regular address by Rev. Geo. Severance, witty and sharp, followed by an inspirational discourse by Mrs. George Pratt.

Sunday forenoon, conference, with address by Rev. George Severance on "Materialism, Orthodoxy and Spiritualism," the difference being carefully discussed.

Mrs. Pratt delivered a discourse, appealing to all to live better lives. Sunday was the seventieth birthday of Mr. Tarbell, and his children and friends gathered to tender to him their congratulations and tokens of personal regard. To remarks made by Mr. Tarbell, responded in a feeling manner returning his thanks, assuring them that the day would long be remembered, and that in the future, as in the past, his aim would be to do all in his power for the good of those around him. The following resolution, introduced by Dr. Gould, was adopted:

Resolved, That we, as a body of Spiritualists, render our thanks to Bro. D. Tarbell for the great work he has done in the early days of Spiritualism, in assisting to so firmly lay the foundation stone upon which we now stand.

After conference, Rev. George Severance gave an able address on the relation of Jesus of Nazareth to Spiritualism. All the sessions were interspersed with fine music, vocal and instrumental, by Minnie Carpenter, May Esterbrook, Mrs. Gould and Mrs. McGraft. Mrs. McAllister gave written descriptions and verbal tests that were highly appreciated. Mr. and Mrs. McGraft held a séance at the hotel, and the mediums presented themselves in a clear light, and were recognized by many. Henry B. Allen gave three fine musical séances. All the sessions were well attended, and the three days' stay very enjoyable.

**WEST PAWLET.**—Paul Dillingham writes:

"Dr. G. H. Geer, of Battle Creek, Mich., has been with us and delivered three lectures. He is a fine speaker and should be kept busy. He speaks in Glens Falls, N. Y., each Sunday in May."

## Illinois.

**CHICAGO.**—J. B. Crocker writes: "Perhaps a word from Chicago may not be objectionable to the numerous readers of the good old *Banner of Light*, in which the beautiful philosophy of continued existence beyond the grave has been so long and so ably represented and sustained. During these many years we have received (and continue to do so now) through its columns intellectual, social and spiritual blessings. Oftentimes our hearts were weary, our pathway seemed dark, and our souls were in darkness, but its welcome presence always brought an hallowed light upon our crystal rays, dispersed the darkness, gave us strength to go on our way rejoicing, and we could, through that light, read in those same trials the ministrations of angel-friends, and see traces of the infinite love of our Father and Mother God. We are happy to be able to report progress in human upliftment, and that Spiritualism in this city is asserting itself and making its way in earnest. The mediums' meetings at West End Opera House and Grimes's Hall, every Sunday afternoon, are crowded with anxious investigators. Mrs. Cora L. V. Richmond, the wonderfully gifted medium, is doing a vast amount of noble work. Under the auspices of the First Society of Spiritualists of Chicago she discourses to large and intelligent audiences every Sunday evening at Fairbank Hall. These discourses embody the highest forms of truth, and are highly appreciated by the best minds of this city. They are published in the Monday morning editions of the *Chicago Times*, which has a circulation of over fifty thousand; thus multitudes are reached not only in the State of Illinois but throughout the great Northwest, and in this way a vast amount of good work is continually being done. Her Sunday morning teachings to the Bible Class, which meets at Bro. Martin's Hall, corner of Wood and Walnut streets, are replete with profound truths. These truths not only enlighten the minds but purify the heart, and, as it were, lift both body and soul into heavenly conditions. Then there is the 'Ladies' Union,' an association inaugurated by Mrs. Richmond, two years ago, for the purpose of ameliorating the condition of the poor. The ladies of the First Society of Spiritualists meet every Thursday afternoon to make garments, and the men gather in the evening and contribute toward the purchase of materials, and have a good time in the highest sense of the word. The hall is religiously filled, and much suffering is relieved through the agency of this association. Fuel, food and garments are distributed, homes found for the homeless and work for the idle, while the sufferers are never asked what are their creeds or to which church they belong. These Union Meetings are held at Mr. Martin's Parlor, who furnishes the rooms, both for these as well as the Sunday morning meetings, gratuitously. At these Union meetings, on Monday, April 25th, the Ladies' Union tendered a reception to Mrs. Samuels, then about to start on a lecturing tour through Illinois and adjacent States. Mrs. Richmond presented her with a purse and a glorious God-speed, to which Mrs. Samuels beautifully responded. Short speeches from all the 'squaws' and 'braves' were in order, and we all felt a new influx of strength for our good workers here."

## Missouri.

**ROUND PRAIRIE.**—Sarah Wells writes that a recent visit of Mrs. C. A. Ellison, a trance speaker and test medium, resulted very satisfactorily to all. Arriving about the 10th of February, she remained a week, and during that time delivered short lectures, gave messages from spirit friends, with names, dates and incidents to establish beyond a doubt evidence of their identity. To those wishing to investigate the subject of Spiritualism, test its phenomena and obtain proof that "dead" life and the school teacher. We have also in the field Judge Rountree, of Springfield, Mo., Judge R. P. Matthews, of the same place, and James H. Tiffey, of Granby, Mo. I am glad to hear that Van Wert Co., O., has been favored with the spiritual ministrations of Frank T. Ripley, as that is my native place."

## New Hampshire.

**MANCHESTER.**—G. F. Merrill, alluding to the successful labors of Mrs. Anna Middlebrook Twiss and Mr. Emerson, remarks that the for-

mer is too well-known as an inspirational lecturer to require an introduction to the Spiritualists as one every way worthy of their confidence, and that the latter bids fair to become a bright and shining light in the cause. He further says: "We had Mrs. H. Morse, of Albany, N. Y., with us at a public circle, Saturday evening, April 23d, and she gave us two able discourses Sunday and Sunday evening. Mr. Emerson gave names and descriptions of spirits after the lecture. Mrs. Morse has won the hearts of our people, who express themselves as being very much pleased with her speaking, and with her personality as a lady. She has the 'God bless you' of our Society."

## Ohio.

**VAN WERT.**—Ora C. Rose, Secretary of the Society of Spiritualists, writes: "Allow me to say, through the dear *Banner of Light*, that we are making some progress for the spiritual cause, though we are comparatively weak in numbers. Spiritualism is diffusing itself through the community, and liberalizing both the preachers and their creeds. Our home medium, Mrs. Kline, gives us week-day sittings, and lectures to us once on Sunday. Her spirit-guides endorse the 'Christian Spiritualism' of Prof. Buchanan, and others. Mr. Ripley was with us a few weeks the past winter, and gave us tests. We were sorry to see the star given to the Message Department of the *Banner* through a Mr. Farnsworth, of New York. Offences must come, but we unto him through whom they come. Every message from the heavenly world is to us instructive and spiritually beneficial.

Dr. J. M. Peebles finished a course of lectures in our place a few days since, upon his travels in Asia and Africa. They were deeply interesting, and gave great satisfaction to all who heard. We were sorry to see the star given to the Message Department of the *Banner* through a Mr. Farnsworth, of New York. Offences must come, but we unto him through whom they come. Every message from the heavenly world is to us instructive and spiritually beneficial.

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and a medium, fulfilling through her controls one of the highest and noblest of missions; ministering unto the suffering of spirit, as well as alleviating or removing the distressed bodily conditions of the many applying to her for assistance. Our deepest sympathies are with the lady and her afflicted family, through this, their present trial; but the angels, who have removed from their bodily vision the image of their little treasure, will know how to restore her to the inner life of the soul, there to become a living reality, which neither sorrow nor separation can evermore efface."

**SPRINGFIELD.**—Of the doings of Spiritualists in this place, "H." writes: "The conference meetings held each Sunday afternoon attract good audiences, and the exercises are conducted in such a manner as to elicit truth and instruction upon the details of spiritual intercourse. For two Sundays past the *Banner of Light* has been the subject of the Spiritualists to the Material Universe, and 'The Law of Control,' have been the subjects of study, and excited much interest, as they seem to bear directly upon the scientific side of the phenomena. The manuscript of the 'Origin of Life and the Evolution of the Spirit from Matter,' shows that the great English scientist is not averse to being identified with the spiritual cause, and that through membership he is working with many others to give truth to those in this sphere of life. There is evidently no disposition on the part of the scientific forces in spirit-life to qualify their ideas to conform to the religious minds in either world, and their statements are diverse from many ideas concerning the religious in history. Evidently they relegate all statements of mortal or spirit concerning God or the numerous religions of the world to the imaginations of men, who, for craft or power, have made them appear to be realities.

Circles are held here quite frequently by many different parties with good results."

## Verifications of Spirit-Messages.

## LITTLE ISABEL.

To the Editor of the *Banner of Light*: Please send me two copies of the *Banner of Light* of April 23d, containing the spirit-message of "LITTLE ISABEL." I am much pleased with it, and would say it is perfectly satisfactory. "Little Isabel" is a niece of mine who passed away many years ago at the age of eleven years, and has frequently manifested through various mediums. Rebecca Adams, of whom she speaks, is my husband's mother. I thank you and the controlling spirit for advancing the message.

Yours respectfully, HARRIET ADAMS.

Yonand, N. J., April 25th, 1881.

Since the above reached us, we have received the following in further corroboration of the truth of the message. Dr. Hayward's remark concerning the mental state of Mrs. Adams plainly indicates the reason why the message was "advanced" by the controlling spirit of the circle:

To the Editor of the *Banner of Light*:

Seeing the message for Mrs. Harriet Adams in your paper of April 23d, and having known Mrs. Adams for years, and that she was laboring under a great mental depression at the time the message was given, she having sent a letter to a medium in Boston, asking her spirit-friends to give her through that person if possible, some words of consolation, I thought, to make a sure test of spirit-guidance and watchful care, I would write to Mrs. Adams and learn whether she had also written to Miss Shelhamer for like purpose, as she had done to the other medium, and to know if she was acquainted with Miss S. I will give her answer to the public (without consulting her, however) for the purpose of demonstrating the truthfulness of the message, and that there was no opportunity for Miss Shelhamer to have known the state of mind Mrs. Adams was in, as the medium that she had written to never has spoken to Miss Shelhamer.

Mrs. Adams replies to my questions in the subjoined letter:

VINELAND, April 25th, 1881.

Dr. A. S. HAYWARD—I am happy to inform you, in regard to the beautiful message, that it came only too true to my mental request. I have known Miss Shelhamer for years; yet have seen her but twice since I left Boston. I never wrote to her. She is one of the honest, truthful mediums, who live to bless our world. I trust you she will do nothing to do with it, excepting that it came through her organ.

"Little Isabel" was a niece of mine who died more than thirty years ago, at the age of eleven years, in Yarmouth, Maine. I lived with my sister, and took care of the dear child a great part of the time. She had this from the time she was three years old until she died. She had in her little crib for years, entirely helpless, and seemed much of the time unconscious. She was a remarkably sweet child. She came, with others, through the *Voices of Angels* two years ago. "Rebecca Adams" is my husband's mother, and I have had many messages from her through other mediums. I have for a long time been asking, while all alone by myself, to write to Mrs. Adams and learn whether she had written to Miss Shelhamer for like purpose, as she had done to the other medium, and to know if she was acquainted with Miss S. I will give her answer to the public (without consulting her, however) for the purpose of demonstrating the truthfulness of the message, and that there was no opportunity for Miss Shelhamer to have known the state of mind Mrs. Adams was in, as the medium that she had written to never has spoken to Miss Shelhamer.

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"Little Isabel" was a niece of mine who died more than thirty years ago, at the age of eleven years, in Yarmouth, Maine. I lived with my sister, and took care of the dear child a great part of the time. She had this from the time she was three years old until she died. She had in her little crib for years, entirely helpless, and seemed much of the time unconscious. She was a remarkably sweet child. She came, with others, through the *Voices of Angels* two years ago. "Rebecca Adams" is my husband's mother, and I have had many messages from her through other mediums. I have for a long time been asking, while all alone by myself, to write to Mrs. Adams and learn whether she had written to Miss Shelhamer for like purpose, as she had done to the other medium, and to know if she was acquainted with Miss S. I will give her answer to the public (without consulting her, however) for the purpose of demonstrating the truthfulness of the message, and that there was no opportunity for Miss Shelhamer to have known the state of mind Mrs. Adams was in, as the medium that she had written to never has spoken to Miss Shelhamer.

Mrs. Adams replies to my questions in the subjoined letter:

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large amount already given of the truth and value of the Message Department of the *Banner of Light*, more especially so since it has of late been criticized by those who evidently have never received through it words from "over the river" that they could accept as personal and direct proof of the genuineness of the communications. There are, doubtless, many verifications that never reach you on account of neglect, carelessness, or want of moral courage in those who might furnish them.

In my own case I stand convicted of neglect in two instances, since I have been a subscriber and a reader of the *Banner*. One was a Mrs. CALVERT, formerly of Blivesdale, Md., who passed away at Baltimore. I should have acknowledged it at the time, had I not met with the following rebuff from the son of this truly estimable lady, whom I chanced to meet one day. I informed him there was a letter or communication purporting to come from his recently deceased mother, in the Message Department of the *Banner of Light*, and asked him to allow me to mail to his address my own copy of the paper, that he might read and judge for himself how very characteristic it was in every particular of his mother, no one thanked me politely, but as I thought coolly, and remarked that his mother was dead, and he did not wish to hear from her; and asked me if it was possible I believed in such things? Being at that time a young student, just commencing my investigations of the Spiritual Philosophy, I allowed the message to pass, as doubtless many others have done with others, unnoticed and unacknowledged.

The second case I recall was that of a lady who passed away from Havre de Grace, and whose message was fully recognized by a friend and neighbor, a Mrs. James, who also quite recently passed from our midst to the land of souls.

In conclusion, I would say to the editor of the dear old *Banner*, and to the friends of spiritual progress everywhere, Keep open this "Spirit Post Office," and also encourage others to open like offices. They are the windows and doors of heaven, and should be such to this world also. Surely, no one would wish to close these openings between this and the other life. They could not if they would—the time for that has passed. The spirit-world will be heard from.

FLORA B. CABELL.

Washington, D. C., April 25th, 1881.

## THE CHIP-BIRD'S LESSON.

## BY GRACE LELAND.



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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal views, thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not kept. When newspapers are forwarded which contain matter of our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.  
Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

# Banner of Light.

BOSTON, SATURDAY, MAY 21, 1881.

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

**WHOLESALE AND RETAIL AGENTS:**  
THE NEW ENGLAND NEWS COMPANY,  
11 Franklin Street, Boston.

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

**COLBY & RICH,**  
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.  
LUTHER COLBY, Editor.  
JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is broadcasted to 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.

## Thomas Gales Forster.

The three-days' celebration in San Francisco of the Thirty-Third Anniversary of the advent of Modern Spiritualism was fully reported on the pages of the *Banner of Light*, and the personal could not but have given intense delight to its very large body of readers. It was, as described, a double anniversary, signalized by large assemblies and irrepressible joy and enthusiasm. We recur to it again only to dwell with merited emphasis on the extemporaneous address of Bro. Thomas Gales Forster, which was of course duly read by all when spread before them in our columns. It was indeed an impressive and eloquent address. The speaker sketched in fitting terms the humble and unexpected origin of the movement which, in the term of a single generation, has illumined the country and the civilized world with the bright rays of a new revelation. Angels knew what was then begun, but it was not fully revealed to mortals. There had been indistinct prophecies of it, far and near, as indeed there were of the coming of Christ; but the revelation was not permitted to make itself known to men any faster than they were prepared for its reception. From this humble beginning at Hydesville, said Mr. Forster, communication was established, and a system of delicately-adjusted modern spiritual signals began, which involved the hopes of humanity and the destinies of the universe.

The speaker narrated from his personal observation facts in different parts of the world which prove this true. He spoke of the phenomena as creating a disturbance in the old and worn grooves of thought, revealing new channels in physical knowledge, and swinging back a door whose opening disclosed a higher science of the soul. The possibilities of humanity, our social relations, and the relations of governments to their heads and to the people are all open to review, and subjects of the grand inquiry. The spiritual belief of the present age he declared to have a wider area than any that has preceded it. The human soul aspires to a wider and higher knowledge of hidden things. The human race is fast outgrowing the subervency of creeds. Truth is being lifted out of the mire of dogmatism. Nature itself is becoming better appreciated. It is seen how insufficient is the rigidity of sectarianism for the promotion of spiritual growth, or to satisfy the wants of the earnest searchers after truth. Spiritualism is more than an appeal to the affections. It alone is capable of presenting satisfactorily to the understanding of mankind the great truths of philosophy, science and religion. Its growth is destined to correct the causes of great political, social and religious imperfections. It sets in motion currents of knowledge from above, which flow noiselessly into human souls. And it opens to view a boundless plain of mental activity. Nothing like this, which is the outcome and fulfillment of the feeble raps, is to be met with in the whole course of modern history.

This faith, said the speaker, was established through the longings of the human heart. It is to be judged of as a whole. Many homes have evidence of the perpetuity of individual progress hereafter. Facts occurring to-day and those accompanying the Christian era, bear striking analogies. Ecclesiastical dictators can no longer force the thought of the age through prescribed channels. Spiritualism comes to advance and sustain true religion. It establishes our belief in the immortality of human souls on a firm foundation. Spirit-communications are in perfect accord with the fixed law of nature, which admits of no supernatural. God's will is the law of nature, and its careful study vindicates the teachings of angels. Spiritualism is to find universal acceptance in the near future, because it establishes the common fatherhood of God, the motherhood of nature, and the brotherhood of man. Its spirit is Love. It has no creeds and no ecclesiastical authorizations, but holds certain large truths, which are at all times subject to higher revelations of law. Those general truths were stated by the speaker. Spiritualism underlies and overtops, he said, all human interests and hopes. It answers the question which has been asked for over eighteen hundred years—"If a man die, shall he live again?" It is answered definitely and affirmatively for both saint and sinner. We know that human hearts were not joined to be ruthlessly torn asunder. Our dear departed are no longer in an undiscovered coun-

try. The darkest spirit must eventually progress to higher light.  
The speaker confessed that he was born again under the blessed influence of the raps. They were the first to announce that the relics of ignorance from the dark ages were only human assumptions. Through the raps knowledge has come to us from angelic sources, teaching that death is no "angry messenger from a vindictive God," but a beneficent angel, obeying his holy will. They teach, too, that our vacant seats are not wholly tenantless. The death-angel is a messenger of love. The Wesleys, he said, were Spiritualists, and they received messages which the entire Methodist church received. Why should not we as well? It is greatly to be apprehended that the Orthodox churches have "departed from the faith once delivered to the saints." Speaking of the sources of enjoyment which Spiritualists have, the speaker observed, with striking truth, that they have a scientific system of ethics, a moral police force over each individual man, in perfect accord with all nature. The whole universe is a cathedral to them; "God is its high priest, and the firmament is its most glorious philosophy."

Few of the public utterances of this highly-endowed medium have been received with more spontaneous enthusiasm, or created a deeper impression. He rose to the level of his subject at every turn. Nothing was more obvious to his hearers than the profound sincerity of his utterances. They could not be listened to by any without a permanent effect. It is easy to see, even from discourses like this, why progress Spiritualism is making in men's minds, and with what positiveness it asserts its claims in every presence.

## The Back-Action Doctors' Law in California.

We recently informed our readers of the strange turn the legal proceedings in San Francisco had taken as regards the practical workings of the Doctors' Law in that city; and having since received additional information respecting the initiatory steps that led to the elevation of the medicals by their own petard, we deem that a brief record of these is worthy of record in our columns.

It appears that the energetic and able magnetic healer, Dr. J. D. MacLennan, having escaped the penalties of the unjust statute by showing that, though charged in the bill of indictment of "practicing medicine without a diploma," he had never done anything of the kind, from the fact that "magnetism" was not a medicine, it was determined by "the Regulars" to try a new system of tactics. So they caused Dr. MacLennan, and several others not included among themselves, to be notified that they must according to law pay a license fee of one hundred dollars a month. Fortunately Dr. MacLennan was fully prepared to meet the demand, though some of the others were not; therefore he, knowing exactly how the license law stood, and who it would cover, went to the Collector and tendered him his money, remarking as he did so that in compliance with the law he was obliged to cause every "regular" as well as every "irregular" to pay the fee; and that if he did not at once proceed to do so he would prosecute him for dereliction of the duties of his office. Mr. Linton, the Collector, refused to take the money under such circumstances, saying he would consult his counsel about it. The result was, as we have previously stated, the counsel (W. M. Pierson), who has already distinguished himself by bringing into the treasury of the city a large annual revenue, which the banks believed they were not called upon to pay, decided that the law compelling the payment of one hundred dollars a month embraces every practitioner of medicine of any kind, quality or degree in the State, and that the Collector should enforce the law.

The regulars have only themselves to thank for the trap into which they have fallen. The old adage among lawyers, "the man who is his own lawyer has a fool for a client," may be aptly parodied and made applicable to the medical profession; for in this instance there is no evidence of any better qualification to doctor a law than some of them have shown themselves to possess in the matter of doctoring the sick. Whatever faculty "the faculty" may have had, it is plainly to be seen it had no faculty for either making or executing a law; first, in the framing and advocacy of the passage of such a statute, and second, in the mad zeal displayed by the Secretary of the Board of Examiners of the State Medical Society to rid the profession of all successful competitors, leading him to insist on its stringent enforcement at every point. But for him it might have remained in abeyance, as it already had for more than three years. Like the dog in the fable, they have plunged for the shadow and lost the substance; they have had rope enough given them, and they have gone and used it. In the meantime the lookers-on are highly amused; the doctors are being wrade the butt of innumerable jokes on the part of citizens and the press. May they have patience to endure to the end.

Since writing the above we learn that a decision was rendered May 7th by Judge Freelon, of the Superior Court of San Francisco, upon an appeal from judgment of conviction in the Police Court made by Dr. J. H. Josselyn, declaring the Act of the Legislature to regulate the practice of medicine, unconstitutional. In reaching this decision, Judge Freelon evidently adopted the views presented by the counsel for the appellant, which were that the Act was repugnant to the Bill of Rights in the Constitution, interdicting the Legislature from passing any local or special law "granting to any corporation, association or individual any special or exclusive right, privilege or immunity"; that the Act conferring the privilege upon three societies to the exclusion of all others, to appoint Boards of Examiners, and to issue certificates, was special legislation of the worst kind; that it made it possible for an unscrupulous ring to dictate who might and who might not practice their profession, and that it made gross abuses possible by way of extorting large fees from some applicants, and denying others without cause.

It will be well for our readers to bear in mind the above objections thus legally recognized as being well-founded, as they are equally applicable in any State where similar attempts may be made to infringe upon the constitutional rights of the people. It is somewhat singular that in this instance the important fact of the unconstitutionality of the law was not ascertained until it had been upwards of three years in existence, and then just at the moment when it was discovered that it imposed upon the medical profession a tax of between two and three million dollars!

The Neshaminy Falls (Pa.) Camp-Meeting will commence July 15th, and continue until Aug. 15th, at Neshaminy Falls Grove.

## 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 continuing 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.

We noticed this organization at the time of its inception, and have the liveliest interest in its success. Its aims are to found a library, establish lectureships and schools of instruction, and devote itself in general to the diffusion of knowledge on the subject of improving our race by the laws of physiology. The ideas in harmony with which it is proposed to carry on this Institute have long been emphasized and illustrated by the more advanced and courageous of our public teachers. The managers of the new movement state, with too much truth, that we have heretofore been battling with effects, and therefore vainly, while leaving causes in unchecked operation. The causes, it is asserted, "are congenital. People who are born with theft and murder in the blood will steal and kill. The jailer and hangman neither cure them, nor check their tendencies, nor thin their ranks. For as fast as we imprison and hang criminals, others are born to take their places, so that all our conflicts with evil result in a long-drawn battle."

And it is properly and pointedly asked by them if we are forever to continue the old treadmill process, the wheel forever sinking down as we climb, and we forever no nearer the top? It is asked why we should continue to weary and exhaust ourselves in this endless circuit, with all the means of deliverance in our own hands and under our own control. It is claimed by them that the right foundations of character can be laid only by *fixing the organic tendencies of children in moral and physical health, before birth*. Appealing to those who are yet in the bonds of theologic dogma, the movement virtually repeats the foregoing in the significant sentence, "Regeneration is to come through *scientific generation*."

This position is taken in consonance with the demand of the time—and that demand is founded on natural law and the convictions of science, requiring only the same enlightened culture in this, which guides our conduct in other relations; and that in this, as in other relations, there must be light and knowledge. Untamed and lawless passions, it is truthfully asserted, find their most convenient burrowing places in darkness and ignorance. The restraints and repressive measures of law and public opinion combined have failed to put an end to these evils, and will continue to fail, so long as the passions are left to wander in darkness, without the guidance of an enlightened understanding. On this subject the doors and windows of knowledge must be thrown wide open.

The established guardians of the public morals have hitherto held that it is not safe to impart knowledge on the subject of generation. Yet it is the one subject about which knowledge is so much needed and desired. How many men and women, after having passed finally the era of passion in their lives, look back over their path with regret at not having been enlightened and guided by a right knowledge in this respect, instead of having been left to blindly grope their way along amid a continual wreck of errors and good intentions combined. The time, unquestionably, to begin this work of enlightenment is when young minds begin to open and become receptive to surrounding influences; the time when debasing knowledge is otherwise sure to be thrust upon them, and is sure to do vicious work which a whole life subsequently may not be able to efface.

## Another Reformer Passed Up Higher.

The spirit of Mrs. Harriet Newell (Greene) Butts, wife of Bryan J. Butts, of Hopedale, Mass., left its earthly tenement, in quiet serenity, just as midnight was ushering in the 6th of May, for the higher life, after a sojourn of sixty-two years three months and seventeen days. She has been so long and extensively known as a devoted moral reformer, Spiritualist, author, and newspaper correspondent, that hundreds whose hearts have been touched by her pathetic effusions will sympathize deeply with her immediate family relatives in this common bereavement of a wide circle. Her stories for children, sentimental novelettes and correspondence sketches will long commemorate her usefulness to humanity.

Mr. A. B. Meacham, survivor of the Canby massacre, and editor of *The Council Fire*—published in Washington, D. C.—having been assigned by the Ute Commission to the very difficult and hazardous task of collecting the White River Utes who murdered Meeker and his subordinates in 1879, leaves the management of that paper in the hands of Mrs. M. Cora Bland, M. D., who will be assisted occasionally by Dr. T. A. Bland.

Mr. Meacham is also to report to the United States District Court in Denver, Col., on the 27th inst., to respond to charges of implication in the Jackson-Johnson affair of last October, of which he says, "I have no fears of the result, unless perjury should raise its shameful head in court. I only know that I committed no crime, nor connived at or concocted a conspiracy against the life of any man. I shall go, trusting to the honesty and integrity of the court and to my innocence of crime. I shall endeavor to do my duty regardless of the slanders of malicious pens or tongues, and while I have my liberty I shall stand up for justice and fair play to all men without regard to race or color, and to keep *The Council Fire* burning for peace and good will to all."

More Boomerang legislation has made its appearance, this time in Kansas, where a prohibitory law for the suppression of the sale and use of intoxicating liquors interdicts the use of wine in churches for the observance of the sacrament. The worshippers of forms and creeds are greatly troubled thereat, and the Philadelphia *Ledger* seriously warns Pennsylvania legislators to steer clear, in their enactment of prohibitory laws, of the rock that may destroy the usefulness of the church! "Would it not be a picturesque sight," inquires a correspondent of the *Commonwealth*, "to see the church arrayed against prohibition on such a ground?"

Next week we shall print an article from the pen of Thomas R. Hazard, Esq., giving some of his experiences with Pierre L. O. A. Keeler, in Philadelphia, whom he endorses as a genuine medium for physical and materializing phenomena.

Dr. A. P. Webber, of 187 West Newton street, Boston, has returned from his trip to California, and will be pleased to see his friends and all who will favor him with a call.

## Spiritualism Abroad.

**ENGLAND.**  
Mr. Fittion's séances continue to result in remarkable manifestations. Mr. James B. Tetlow in the *Medium and Daybreak* reports some interesting occurrences at one of them. A spirit, designated "the French lady," came very richly attired, making a fine display of shining drapery and jewelry. Mr. Tetlow counted, as she slowly took them off, nine gold and diamond rings. She placed them on the table, then took them up again, replacing them on her fingers. He says that so strong was the light he could see the blood veins upon the finely-shaped arms. For a quarter of an hour she stood in view, notwithstanding the influence of the strong light. When dematerializing she threw her garment into the circle, which faded away like a self-luminous, vapory mist, visible to all.

Mr. Duguid, the remarkable clairvoyant medium, who has been for some time in London, has returned to Glasgow. He was welcomed home by a social reunion of the members and friends of the Kilmichael Psychological Society, at their séance room, on the 25th ult.  
The Earl of Beaconsfield evidently caught a glimpse of the future world as his hold gradually lessened on this. The *Herald of Progress* states it to have been reported that within a few minutes of the eventful change that separated the man from his body, he said, "I am overwhelmed."

Mrs. SUSAN WILLIS FLETCHER, an American lady, has been sentenced in the Central Criminal Court, to twelve months' imprisonment, on a charge of obtaining property by false pretences. Those who have read the trial have seen that she was convicted for being, or pretending to be, a medium for spiritual communications. No evidence was allowed to be given to prove that there are such communications, or that she is a medium. Mr. Justice Hawkins ruled that such testimony was inadmissible, and the jury, after consultation for more than an hour and a half, agreed to the verdict of guilty. On the part of the prisoner it is to be said that millions of people in America, and thousands in England and other countries, firmly believe in the reality of communications from departed spirits. A dozen or more ladies and gentlemen of good social position testified to the honest and honorable character of Mrs. Fletcher. She came from America to England last January, solely to meet the charge against her. She has been at liberty on bail ever since, and could at any time have left the country. She had letters of introduction from gentlemen of high official position in America to the Hon. James Russell Lowell, American Minister, speaking of her in the highest terms as a lady incapable of such a crime. One of her bondsmen is a man of high position who has been a magistrate for fifty years. Others, who have known her for years and have perfect faith in her integrity, are quite as capable of forming a correct opinion as any Old Bailey jury. It is our opinion that there has been a failure of justice in this case, and not the first one under the auspices of Mr. Justice Hawkins, who charged against the prisoner with more than even his usual severity.—*Herald of Health* (London, Eng.) for May.

A large and enthusiastic meeting of the "Anti-Compulsory Vaccination League" was recently held at Brighton, Eng. The Chairman, in the course of his opening address, stated that among the members of the League are many of the nobility, members of Parliament, and even several of the medical profession; that in protecting their children from that which would injure them they were using a God-given right. Mr. William Tebb delivered a lecture on the Paris Conference. Letters were read from various influential persons regretting their inability to be present. Dr. J. J. Garth Wilkinson wrote—"The venom of vaccination gathers as it goes. Vaccination is worse to-day than it was ten years since; for it has traversed more impure bodies of men and beasts, and derives a fresh lineage and inheritance of pollution from each transmission." The meeting was considered a very successful affair, considerable interest being awakened in the object for which it was called. The *Times* (Brighton) gave a lengthy report of the proceedings.

The *Advertiser and Chronicle*, Nyaack, N. Y., publishes an obituary of Mr. William Knapp, a brother of the editor of that paper, who passed from the mortal on the 11th of last month. Mr. Knapp had been a man of strict integrity, a hard worker, and one of that seemingly to human vision unfortunate class who are seldom if ever in what the world calls "good luck." But all toils and turmoils paled away at last beneath a serene and cloudless sky; "for," says the writer of a fine tribute to his memory, "as life ebbed out, and the scenes and incidents of earth grew shadowy and indistinct, the eyes of his soul, bursting their filaments of flesh, caught sight of the son who died in the war, and the wife of his youth, who, more than thirty years ago, bade him an affectionate farewell. He saw them both, and called them by name, and hand in hand the three ascended until they reached a supernal realm where hearts bound together in love are never separated, and where death is unknown."

The marked tendency to liberal thought—in all its gradations from passive to actively aggressive—extant among men to-day, is the prime evidence of the importance of the work Modern Spiritualism is accomplishing, and the unmistakable index of the magnitude of its certain (though future) victory. Let all who are the recipients of its benefits unite in spirit and in truth with the souls in higher life and the hard-working media of the earth-plane to help on the era of its final triumph!

In the course of one of the anniversary sessions in San Francisco, Cal., Mrs. Ada Hoyt Fore spoke eloquently in advocacy of the Children's Lyceum Movement, and urged her hearers to aid the local Lyceum as far as might be, and with all their energies. We are glad to be informed that the school in that city gives every promise of a successful future.

The Eleventh Annual Meeting of the "National Eclectic Medical Association" is to be held at St. Louis, Mo., June 15th, 16th and 17th, and is expected to be the largest gathering the organization has known. The headquarters will be at the Lindell Hotel, where board will be furnished at \$2.50 per day.

Dean Clarke writes from Portland, Oregon: "I think you have conducted the *Banner of Light* nobly and triumphantly amid the tumultuous conflicts of the period. Its calm dignity and philosophical spirit win the approval of all noble minds. Go on as you have and fear not."

## BRIEF PARAGRAPHS.

After the grain of wheat is cast into the earth it dies and its death is but the signal for the appearance of the tender blade. In accordance with the same law, we, too, who are now sown in the embryotic state of being, may expect to burst forth in immortal bloom.

The horse which pulled a loaded dray up a hill, high-cared a haul.—*Starathon Independent*.

Not long since one of the crew of the wrecked tug-boat, James Blakenmore, on the Ohio River, exclaimed immediately on being resuscitated: "My mother dreamed of all this, and begged me not to go on the boat!"

Speech is silver, silence is golden, and cheek is brass.—*Herald P. I.*

In ancient Wales a cat fetched the same price as a calf. Her modern walls now fetch a whole cowhide in the shape of boot leather.

To-day, to-morrow, every day, to thousands the end of the world is close at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times from the great cathedral above us we hear the organ and the chanting choir, we see the light streaming through the open door, when some friend goes out before us; and shall we fear to mount the narrow staircase of the grave that leads us to this uncertain twilight into eternal life?—*Longfellow*.

People desirous of settling the question as to the correct pronunciation of the word Arkansas, will be interested to know that a Maine man has received an official statement from the Secretary of State of Arkansas, which says: "Our Legislature pronounces Arkansas as follows: 'In three syllables, with the final "s" silent, the "a" in each syllable with the Italian sound, and the accent on the first and last syllable—as if it were spelled "Ar-kan-sah."'"

It is very difficult to be learned; it seems as if people were weary on the way to great thoughts, and can never enjoy them because they are too tired.—*Middlemarch*.

A German author says, "That which is written with the heart should not be read by the intellect."

A lawyer's brief is very long,  
And Mr. White is bluish;  
A man is dry when he is green,  
And when he is sick he is black;  
A fire is not when it is cooled,  
A lamp is heavy though it is light,  
A shoe is bought when it is soled,  
A man can see when out of sight.

"Are you not afraid that the Lord will visit you with his wrath?" said a clergyman to a profane man. "Certainly not," replied the profane man. "He doesn't know I'm swearing, and I can prove it by John 3:17." The parson looked up the text and found: "Now we know that God heareth not sinners."

"Perhaps it's a good thing to have an unsound hobby hidden hard; for it's the sooner ridden to death."—*David Copperfield*.

A Kansas City evangelist—so says the *Chicago Times*—wears bright feathers in his hat, huge green goggles over his eyes, and at his belt a can of water, with which to baptize converts before they have time to backslide.

No man can be wise on an empty stomach.—*Adam Bede*.

A GRAPHIC PEX(?) PORTRAIT.—A writer in *Food and Health*, New York City, who evidently does not like French pork, says in a recent issue of that journal: "There is extant a surprisingly faithful transcript of a French pig in one of the first pictures painted some sixty-five years ago by an English artist, then very young, named Edwin Landseer. The original of the pig in question resided, as he believe, at Chelmsford; and it may have been with equal curiosity and contempt that the bluff 'Essex calves' beheld the grunt, scrubby, long-snouted, 'lop-eared, tou-quartered, greyhound-barrelled, long-legged, lumpy-tailed 'Mounser'."

In the darkest trials through which a human soul can pass, whatever else is doubtful, this is at least certain: If there be no God, and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward.—*Frederick Wm. Robertson*.

They have made a law in Maine prohibiting any one from getting on a railway train when in motion, the penalty for doing so being \$1000. This shows the leniency of our Eastern friends toward offenders, the penalty in all other States being in most cases death.

For as in the days of winter,  
When the snow drifts on the hill,  
Some birds in the air will flutter  
And warble to cheer us still:  
So, if we would hark to the music,  
Some hope with a sturdy wing,  
In the days of our darkest sorrow,  
Will sit in the heart and sing.  
—*Phoebe Cary*.

When a man says, "I hear a noise," it probably never occurs to him that there is nothing in this wide world that anybody can hear but a noise.

Sir Thomas Brown had opinions much like those of the present day on many matters. He says, "We do surely owe the discovery of many secrets to the discovery of good and bad spirits. I think that many mysteries, ascribed to our own inventions, have been the courteous revelations of spirits."

The Sixty-First Annual Meeting of the American Bible Society was recently held in New York, at which it was reported that since its organization it has issued nearly forty million copies of the Bible. It must be somewhat sad for the Christian community to consider that, according to the Bible Revision Committee, each of those forty million Bibles contained from six to ten thousand errors!

Everybody has been wrong so often, that authority is proved to be fallible.—*The Hallowed Man*.

"Don't I make a pretty picture?" exclaimed Jones, rather ruefully, as he stepped upon the river bank after his baptism through the ice. "A picture?" replied his friend. "I should call you a silly wet."

Chinese Immigration into Victoria, and New South Wales will probably soon be discouraged by legislation. The measure proposed provides that no ship shall bring more than one Chinese passenger for every one hundred tons registry, under penalty of a fine of £10 for each passenger in excess. Every Chinese immigrant must pay the sum of £10 on arrival in the colony, whether coming by ship or overland.

"THE LIFE-WORK OF ELBRIDGE GERRY BROOKS," to be issued in a few days by the Universalist Publishing House, Boston, is a book that will claim the attention of readers irrespective of sectarian lines. Dr. Brooks was a prominent minister in the Universalist Church for nearly half a century, and his labors in its behalf were earnest and untiring.

Do fishermen castnet for Spanish macled?

After several weeks' animated debate at Madrid, the superior council of education, over which the Minister of Public Works presided, decided, by a narrow majority, to admit women and girls to lectures and degrees of the universities and faculties in Spain. No decision was taken as regards allowing women to practice after obtaining degrees. The idea gains ground, however, as many girls have won prizes and honors during the last year in the Spanish universities.

The opening day of the season at Onset Bay, East Wareham, Mass., will be observed by a Basket Picnic on the 17th of June next; and that will be a favorable opportunity for parties intending to locate at Onset to secure lots for building, or to arrange for lodgings and board.

Dr. J. N. M. Clough, (as can be seen by reference to his card, fifth page,) is located at 61 Charendon street, near Columbus Avenue, Boston, where he is reported to be doing a good work as a magnetic healer.

A correspondent in Chicago, Ill., writes us in high terms of commendation regarding the healing powers (and what they have accomplished) of Eliza Foster Stillman, 37 Ashland avenue, that city.



## Ladies' Aid Society.

To the Editor of the Banner of Light.

Outside of papers spiritual I usually write over a *non de plume*. Like one's face at a *bal masqué*, it seems to say, I am *thou*, whether I am or not. The style of my work seems to be peculiarly proper at the end of this item, and perhaps is next to a black border, and better, for Spiritualists will yet dispense with the black, and substitute illumination.

Shadows have fallen on "The Ladies' Aid Society" of Boston, by the recent passage to the better life of two of its old members, Mr. Henry Wood, of South Boston, and Mrs. Starbird, who was on a visit to New York. At the society's social meeting on Friday evening, May 6th, Dr. Richardson referred to these drafts from the better world, and said he had no doubt they were then present, with other invisibles, where they were in life so wont to be; and certainly that was my feeling, and I think it was general, for I hardly ever have attended one of these meetings without seeing Mr. Wood's genial, quiet face. It was not more than three weeks ago that I met Mr. Wood there in good health, and we talked of the materialization scheme of Mrs. Ross, where I had met him the week before. He was very interested, and had his doubts if they were spirits; said he wished they would send the mediums' cuffs together, and that would satisfy him. "Well," said I, "I wish they would dematerialize in my presence, that would satisfy me; so you see one wants one thing, and one wants another, and I guess it is better to let the spirits work out their own salvation, as we have got to work out ours."

But that is not the point now, only these were the last words we exchanged, and they came to me on this occasion as if he was present, and was looking at me, (while Dr. Richardson was talking), and saying, "Mr. Starbirds, I see it all now."

While such thoughts as these were running through my mind, Dr. R. had made his points and sat down, when Mrs. More, who had previously delivered her speech, jumped up, and said she saw a tall lady with two companions present, who seemed to look pleased at the thought of being recognized as present; by the description fitted Mrs. Starbird exactly, and I was so strongly impressed that it was a clairvoyant endorsement of Dr. Richardson's remarks, of her probable presence and my own feelings, which I have already expressed, that on being called upon to say a few words, I thought I would follow in the same vein, and though having no clairvoyant gifts, I drew on my memory, and related some experiences of some of my ancestors to prove that such experiences were not simply fancy, but unmistakable facts.

Mrs. Starbird was an aged lady of delicate health, and until very lately was a well known and active worker of the society. Mr. Wood was a quiet, good man with a large heart. He was a man of property—none the more of a saint for that—but the officers of the society will say he was its good friend, and they never failed to him any cases of need, or the wants of the society, that his hand did not go quick and deep into his pocket, and never came out empty. Blessed are the dead who die creditors to humanity and the world, for they have had the life "that now is," and enjoy now that which is to come. "SHADOWS."

## The Magazines.

THE MEDICAL TRUTHFUL, May, issued by The Nickles Publishing Co., 45 East Twenty second street, New York, contains, among other articles of merit, one upon Vaccination, which is of sufficient interest to attract the attention of the general public, under the name of "Latest Wall of the Lost." Alexander Wilder, one of the editors, proceeds to exhibit the weakness of reasoning indulged in by a writer in the *Cincinnati Enquirer*, evidently a medical man, who, noticing the rapid decline of faith in inoculation, endeavors, by an appeal to the fears and prejudices of his readers, to save, if possible, to the profession a profitable branch of practice that is in a fair way of being irretrievably lost. This magazine has for its purpose to give each month information on medical and scientific topics that no true-hearted physician will be willing to be without. It is a champion of medical freedom, and in its utterances is always bold, just, and unequivocal.

THE ILLUSTRATED SCIENTIFIC NEWS—published monthly by Munn & Co., 37 Park Row, New York, each number containing 32 pages, large octavo—furnishes in a convenient shape, at a reasonable price and in an attractive way, the most interesting topics that can be found in the broad domain of science. All articles that require illustration are accompanied with engravings executed in the very highest degree of art, and each subscriber will have at the end of the year a most desirable scientific volume, convenient for preservation and invaluable for reference.

RECEIVED: "The Second Coming of the Lord Jesus Christ," from W. H. Trenworth, New York. "Texas: Her Capabilities and Resources," a paper read before the Farmers' Club of the Am. Institute, Cooper Union, New York, March 8th, 1881, by Col. W. W. Lang, of Marlin, Texas. "The Relative Increase of Population and Production of the United States," by the same author. "Address of Carrie Burnham Kilgore before the Legislature of Pennsylvania," upon a bill granting the right to women to practice as attorneys in the Courts of the State; delivered at Harrisburg, March 23d, 1881. "Musical Harp." A Monthly Magazine of Choice Music and Musical Literature, published by the Harp Publishing Co., Berea, Ohio. "Creed and Catechism of the Millennium Church," written by inspiration; also, "Rules and Regulations of the Millennium Church." New York: Wm. Knowles, 104 East Thirtieth street.

SHEET MUSIC RECEIVED.—From Geo. D. Newhall, Cincinnati, O.: "Song of the Rath," words and music by James Collins; "Mertie Gray," song and chorus, words by Harvey J. Brown, music by James E. Stewart; "The Angel's Kiss," words by Dr. J. G. Holland, music by Florence Belknap; "The Old Irish Sign," words and music by James E. Stewart; "Oh, Norah Mavourneen, the Wolf is at the Door," Irish song and chorus, words by James B. Marsh, music by Wm. T. Keefe; "The Sea-girl's Tale," ballad, words by Father Edward Purcell, music by Len Fairchild.

## Movements of Lecturers and Mediums.

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

Dr. John H. Currier spoke in East Braintree, Mass., Sunday afternoon and evening, May 1st; and on the morning and afternoon of the 8th at Hanson, Mass. The Spiritualists in both these places are reported as filled with active interest for the promulgation of the cause.

Mrs. J. Francis Dillingham, of Lynn, held a Public Circle at Peabody, Mass., Sunday, May 16th. Will be there next Sunday, at 7:30 in the evening.

A liberal-minded exchange of ours, the *Valley Visitor*, of Newburyport, Mass., states in its issue for May 14th, that the Spiritualists of that place would be addressed next day "at their hall, No. 48 State street, by Mrs. H. P. Wells, of Salem, who has conducted their services for several Sundays past. Next Sunday J. Frank Baxter, one of the most popular speakers on Spiritualism in this country, will lecture."

H. T. Stearns lectured at the Liberal Institute, Salt Lake City, Utah, to a full house on May 1st, and expects to continue speaking there for an indefinite time. Her address will be at Salt Lake for the present.

Miss Jennie Rhind will speak in Pratt's Hall, Salem, Sunday, May 22d, and will attend the monthly meeting held by George Taylor in Western New York, in June, also the Cassadaga Camp-Meeting; and will answer calls elsewhere in that vicinity. Address care True-man Allen, Gowanda, N. Y. Permanent address 19 Essex street, Boston.

Lottie Fowler, at last accounts, was located at the Aldrich House, Providence, R. I.

Mr. J. William Fletcher remains in Philadelphia through the month of May, speaking each Sunday, and holding public receptions every Thursday evening. He will lecture in Beverly, Mass., the first two Sundays of June; in Leeds, Me., and at Neshaminy Falls during July; and at Lake Pleasant in August.

Mrs. Clara A. Field was to speak in West Duxbury, Mass., Sunday, May 16th; she lectures in Portsmouth, N. H., May 29th. Will answer calls to speak wherever her services are desired. Address 19 Essex street, Boston, Mass.

## Spiritualist Meetings in Boston.

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

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 o'clock. The public are cordially invited. E. L. Colville, Conductor.

Berkley Hall.—Free Spiritual Meetings are held in this hall, 1 Berkeley street, every Sunday at 10½ A. M., and 3 P. M. A special service first Sunday in every month, at 7 P. M. The public cordially invited. President and Lecturer, W. J. Colville.

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

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

Ladies' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Monday at 8 P. M., and on Friday at 8 P. M., and lectures on "Art Magic" on Fridays at 8 P. M.

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

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7½ P. M., in Temple of Honor Hall, 100 Folger building, opposite Hingham Car Station. Next Sunday afternoon, May 22d, the evening, experience meeting, good speakers and medium will be present.

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

New Era Hall.—Owing to the storm on Sunday last the attendance at the session of the Shawmut Spiritual Lyceum was not so large as usual, but still there was a good showing on the part of audience and pupils. In addition to the regular services of the school the following named participated in the miscellaneous exercises: Recitations, Haskell Baxter, Bessie Stevens, Jennie Lathrop, Little Rockwood, Mary Green, Alice Young, and a vocal solo, Claudia Russell; song, Mrs. Carrie Hatch.

The audience we recognized a representative of the New York City Lyceum.

The sale of tickets for the proposed entertainment on Floral Sunday, at Music Hall, Boston, under the auspices of the Shawmut Spiritual Lyceum, proceeds uninterruptedly; and there is every reason for predicting a large attendance on that occasion. The friends of the young should unite to encourage the efforts of the officers of the Children's Lyceum all good work. The proposed floral festival is to occur on Sunday, June 6th. A full account of the projected proceedings for that day will be given next week.

W. J. Colville, Jr., Secretary Shawmut Spiritual Lyceum.

Paine Hall.—May 16th opened dark and showery, but though the sun was hid from sight nature was doing its work, and the thirsty earth received what it so much needed. The good God forgets not his work, though man at times does, and what the world needs is the world's recovery, whether by the accepted natural or spiritual. God be praised for the grateful rain, which falls on the just and the unjust, and on the ever-appreciative vegetable world.

The stormy morning of Sunday kept a few visitors from Paine Hall, but the regular services of the school the following named participated in the miscellaneous exercises: Recitations, Haskell Baxter, Bessie Stevens, Jennie Lathrop, Little Rockwood, Mary Green, Alice Young, and a vocal solo, Claudia Russell; song, Mrs. Carrie Hatch.

The increased orchestra in charge of Prof. Bond stimulated anew the music in our natures, and all could not but rejoice at the enlivening strains. Recitations were given by Alice Southern, Sadie Perkins, May Waters, George Kate, Edith Apple, Ella Bell, Otto Buettner and Jennie Blackwell; a duet (piano) was participated in by Miss Emma Bell and Helen M. Dill, and received an encore.

A bouquet was presented to each child on leaving the platform. The flowers in the bouquet were a natural feature, and we trust it will be continued. The orchestra gave fine selections during the session; the calisthenics, under the leadership of Misses Dill and O'Leary, were unusually well performed.

Before closing we must pay a tribute to the newly-arrived spirit of Mary F. Starbird, who was an honorary member of the Association. She passed to the higher life over the road so familiar to her, and so naturally that the word of each day seemed to apply to her. The happy spirit we all loved is with us still, and from the number of visits (wherein she has been recognized) that she has made to many of us since she passed over, we feel that not for an hour has her usefulness ceased; and by her untiring work, she has been able to do with greater zeal than ever in the spiritual ranks. God bless the spirit of "Auntie Starbird," and may she ever be as she always was—an index pointing to the higher and purer life.

F. L. OXFORD, Cor. Sec.

Children's Progressive Lyceum No. 1.

Boston, Sunday, May 16th, 1881.

LADIES' AID SOCIETY.—Mr. Edgar W. Emerson, of Manchester, N. H., will occupy the platform as test medium at the Ladies' Aid Parlor, 718 Washington street, Sunday afternoon and evening, May 22d, and will also give public circles and private sittings at the parlor during the following week. Mr. Emerson will be present on Memorial Sunday, May 29th.

Mrs. A. A. C. PERKINS, President.

MR. J. WILLIAM FLETCHER in Philadelphia, Pa.

On Sunday morning last a large audience assembled to listen to the regular address of Mr. Fletcher in his present engagement in that city. His discourse was prefaced by remarks from Ed. S. Wheeler, Esq.; and Mr. Fletcher's address added a word to what the previous speaker had uttered regarding certain current events.

His lecture upon Liberalism followed, and was received by every mind. In the hall was filled—even the standing-room to the very door was occupied; and when the speaker appeared he was warmly applauded. The lecture was followed by very striking tests, which were also recognized.

On Tuesday evening Mr. Fletcher was tendered a complimentary reception at Col. Kane's elegant residence. The rooms were completely filled by a very distinguished company. Speeches were also made by Dr. J. M. Spurr, and others.

On Thursday evening Mr. Fletcher's reception at his residence was crowded to overflowing.

Next Thursday evening he will repeat his lecture entitled "A Study of Ingersoll."

Mr. Fletcher desires to inform his correspondents that he is engaged every Sunday until September 5th.

LYNN, MASS.

FIRST SOCIETY OF PROGRESSIVE SPIRITUALISTS.—The Conference was addressed Sunday, May 16th, by Dr. J. H. Orne and his guides, who (in view of the doctor's early departure for England) discussed practically as us a Society, calling forth feelings of expressions from several of the audience. The evening was a number of typical test-readings. Following the Conference Amasa C. Robinson was chosen to fill the vacancy on the board of trustees caused by the decease of Mr. Henry J. Smith. Dr. Orne, of Lynn, Mass., of Boston, discoursed finely, afternoon and evening, giving several improvisations of poems on subjects suggested by the audience. His psychometric readings from gloves and handkerchiefs formed an interesting feature of his ministrations, and a continuous request he was engaged for Sunday, the 22d.

MECHANIC'S HALL.—On Sunday, May 16th, owing to the inclemency of the weather, the attendance was not large as usual. In the afternoon, though in the evening it was improved as to numbers. Miss Jennie Rhind occupied the platform both sessions. She is a very interesting speaker, and her "types," as she terms them, and her interpretation of them, were a treat in every instance. I think she is one who would attract a larger audience the second time than she would the first. I shall, as soon as she has a Sabbath to spare, have her here again. There is truly a revival here in Lynn, and now more than ever, anything else is a supply of good substantial test-mediums. There are people here who are wishing for circles at their houses, who one year ago would have quickly spurned a medium from their door.

Dr. C. BURDETTE.

130½, Room 2, Union street, Lynn, Mass.

Geo. A. Fuller's Meetings.

A correspondent informs us that Geo. A. Fuller lectured in Grand Army Hall, Greenfield, Mass., Sunday, May 16th, at 2 and 7:30 P. M. In the afternoon he chose for his subject, "The Higher Aspect of Spiritualism," and in the evening he lectured upon the text, "The Harvest is the End of the World." The audience was the Reapers. The audiences showed their appreciation of the lectures by frequently applauding.

Greenfield is the residence of Dr. Joseph Beals, President of Lake Umbagog Camp-Meeting, who is a heart and hand writer upon the Spiritualistic cause. Capt. L. H. Stone, psychopathic healer, and Miss Ada L. Bond, clairvoyant physician, are also residents, and doing an excellent work.

Our informant further states that on Tuesday evening, May 10th, Mr. Fuller gave the first test at the residence of Mr. Dexter French, Northampton, Mass. He also gave a trance lecture at the same place Wednesday evening, the 11th, upon "The Religion of Spiritualism," at the close of which he was warmly applauded.

Next Sunday, May 22d, Mr. Fuller will lecture in Portland, Me., at the residence of Dr. H. Holbrook, Salem, Mass., Friday evening, May 20th.

The fifth annual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence the third of June and continue to June 26th.

## W. J. Colville's Meetings.

The meetings in Berkeley Hall, Boston, next Sunday, May 22d, will be as follows: Usual services, 10:30 A. M., and 3 P. M. W. J. Colville will deliver two inspirational discourses: morning, subject, "The Certain Triumph of Persistent Faith;" afternoon, "The Influence of the Stage on Public Morals." At 7:30 P. M. will be given—Mons. E. N. Lathrop, Mrs. E. E. Crane, Madame Mary E. Bishop, Miss Emma G. Greenleaf, W. J. Colville, Miss Louie Biglow, Mrs. Geraldine Morris, the Misses Bridgman, Miss Isabel Holland, Mr. P. Chester Foster and others participating.

## The Secular Press Bureau.

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

Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations solicited.

## AMOUNTS PAID IN AND LEDGED FOR 1881.

CASH PAID.	
From Jan. 1st to March 31st, (three months).....	\$81.30
Elizabeth Mason, New York City.....	2.00
James Wilson, Bridgeport, Conn.....	10.00
W. P. Maynard, Englewood, Ill.....	2.00
Daniel H. Hale, Chicago, Ill.....	1.00
John C. Smith, New York City.....	1.00
Martin H. Hoxon, Providence, R. I.....	2.50
Hurlin Hoxon, San Jose, Cal.....	.50
Sylvester Gardner, Mass.....	1.00
A Friend in Alabama.....	5.00
A Reader, Charleston, S. C.....	10.00
S. H. Smith, Cambridge, Mass.....	1.00
A Woman who is not rich.....	1.00
M. W. White, Victoria, B. C.....	5.00
A Friend in New York City.....	1.00
Edward S. Varney, Lowell, Mass.....	1.00
Laura M. DeLano, St. Peter, Minn.....	5.00
Mrs. Lydia P. Hinkley, Lynn, Mass.....	20.00
Mrs. E. Heath, Dedham, Conn.....	3.00
G. G. Gleason.....	.50
Total.....	100.00

Melville C. Smith, New York..... 25.00

Alfred G. Budget, 179 Broadway, New York..... 10.00

S. B. Nichols, Brooklyn, N. Y..... 5.00

S. H. Smith, Cambridge, Mass..... 1.00

E. J. Durant, Lebanon, N. H..... 5.00

M. P. Conant, Chicago, Ill..... 2.00

W. J. Colville, New York City..... 1.00

B. C. Cotton, Portsmouth, O..... 5.00

Oak Leaf and Helping Hand..... 5.00

Total..... 100.00

In the course of a letter renewing his subscription for the *Banner of Light*, W. P. Maynard, of Englewood Station, Chicago, Ill., says—

emphasizing his remarks by an enclosure of two dollars (the receipt of which has been already acknowledged). "The 'Secular Press Bureau,' or 'Editor-at-Large' movement, I think one of the wisest and healthiest for the cause. Dr. S. B. Brittan is certainly the right man in the right place; his complete articles in reply to attacks upon Spiritualism are doing their work effectively, and the wisdom of the 'Spirit-World' must surely be acknowledged in this matter by all practical minds."

## Married:

In Kirkville, Mo., Tuesday, May 10th, by Mrs. Nettie Foster, Pastor, the Independent Liberal Congregation of Ottumwa, Iowa, Mr. H. P. Knight, merchant of Athol, Mo., to Miss Naomie "Nannet" of the same place. A pleasant company of friends present on the happy occasion extended warm congratulations and earnest good wishes to the married couple. They enter upon their new pathway in life under the most favorable auspices.

## To Foreign Subscribers.

The subscription price of the *Banner of Light* is \$5.00 per year, or \$1.75 per six months, sent to any foreign country embraced in the *Universal Postal Union*.

Sleepless and restless ladies should take Lydia E. Pinkham's Vegetable Compound.

## RATES OF ADVERTISING.

Each line in *Adverts* type costs for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the next page. Special notices forty cents per line, minimum, each insertion. Business cards thirty cents per line, Agents, each insertion. Notices in the editorial columns, large type, inserted matter, fifty cents per line. Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

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

## SPECIAL NOTICES.

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

## Dr. F. L. H. Willis.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 23d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A.2.

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

## BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so should address Mr. Morse at his residence, 53 Sdgton Road, Dalston, London, E. England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by us. COLBY & RICH.

AUSTRALIAN BOOK DEPOT. And agents for the *BANNER OF LIGHT*. W. H. TERRY, No. 24 Russell Street, Melbourne, Australia. Has for sale the works on *Spiritualism*. *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

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

H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can only be reached by sending them the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to H. SNOW, San Francisco, and we will forward the books by mail. Mr. Snow, at the Spiritualist meetings now held at Izora Hall, 327 Mission street. Catalogues furnished free.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEE'S BAZAAR, 165 Cross street, Cleveland, O., Circulating Library and depot for the *Spiritual and Liberal Books and Papers* published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 6th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. The *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich are for sale by J. H. MIDDS, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 65½ North 8th street. Subscriptions received for the *Banner of Light* and *Spiritual and Reformatory Works* can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritualist meetings.

JAMES A. BLISS, 713 Sanson street, Philadelphia, Pa., will take orders for any of the *Spiritual and Reformatory Works* published for sale by Colby & Rich.

G. D. HENCK, No. 448 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published for sale by Colby & Rich.

## NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 57 Grand street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. JACKSON & BULLOCK, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

DETROIT, MICH. AGENCY. AUGUSTUS DAY, 74 Bagge street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

BALTIMORE, MD. AGENCY. WASH. A. DANSKIN, 58 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

## ADVERTISEMENTS.

UNION MUTUAL

LIFE INSURANCE CO.

SURPLUS, MASSACHUSETTS STANDARD.

December 31, 1877.....\$77,269 53

" " 1878.....154,478 27

" " 1879.....250,950 73

" " 1880.....306,213 77

JOHN E. DEWITT, President.

DANIEL SHARP, Vice President.

JAMES P. CARPENTER, Secretary.

March 26.—Annals

GOLD MEDAL,

PARIS, 1878.

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