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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 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

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 malignity 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 sensitives, and media whose preconceived erroneous notions are not eradicated by spiritual development."

ment." ...
"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 successful-

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 erwith 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 too much at a time, is to converted.

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 phenomona are sometimes in-aced," [says our author] "for effect on subduced," [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 wellmeant 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 as that assumed by the author of "Spiritual | 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 wouldseem 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 less 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

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 too 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

projudice. But the argument seems lame and unsatisfactory, for the reason that great numbers of intelligent and seemingly conscientious 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 deligons 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 plansible 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:

source claimed. It is as follows:

"It cannot be maintained that spirit-life is higher than the first state of existence, if domons 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

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

serve to bring out the truth, whatever it be. Ancora, 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, Making our stormy story on the deep; in doubtful ways where streaming clouds hung nigh; in perilous ways, where oft with woful cry We've heard the drowning sink 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,
Some day, when great winds blow and tempests wall,
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 woods green
Thy mates in freest life are strong and green,
Their branches in the woods to fresh winds blow,
And at their roots the sweet wild blossoms grow;
In the far forest thou had happier been."

'Not so, not so !" the tossing ship replied "Not so, not so !" the tossing sinp replied,
"Though daily winds and storms I have withstood
Though oft the battle's storm 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—
I 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 sweetest 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 spiritworld. 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 idelaters 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 perdevotee's idealtry. Hence, a scientific, rational critic, devoted to impersonal truth, not to personal idealtry and here-worship, must ever expect denunciation and misrepresentation from the worshipers 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 Bamer 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 Nazarcth as a moralist and a reformer. One tells methat 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 every the ground entitely and nother near ist and scholar; another says that my lecture covers the ground entirely, and nothing more

the temple the money-changers; who instructed his disciples not 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 medicere—that is, so far as we can judge from the fragments of his sayings which have descended to us. Hillel, Shammai, and other Talmudists of that day, were superior to Jesus in mere intellectuality, though probably not as richly endowed with spiritually and moral intuition. It was as a spiritually minded moralist and ethical intuitionalist that Jesus excelled; not in his intellectuality. Socrates. ist and ethical intuitionalist that Jesus excelled; not in his intellectuality. Socrates, Plato, Philo Judeus, 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—willio intellectually be towars for that of Jesus—while intellectually he towers far above the Son of Mary. No great originality inheres in either, however; for as Jesus's teach-ings are almost wholly a reflex of the best thoughts of those previous to or contemporary with him, so Sákya-muni's philosophy is found to be very largely based upon preceding systems, notably that of Kapila, the founder of the Sánkhya 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 arrors found in Jesus's teaching. For this 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 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.

not "color-blind" life-work of Jesus.

to moral truth," because I seom to use false-hood 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 Contian, and having as I do the greatest reverence for the strictest moral code; which to a limited extent 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 approximate and evidences the reckless manner in which and evidences the reckless manner in which assaults are made on the private characters of opponents by the idolatrous worshipers of Jesus. With Christians generally, the words "infidel" and "miscreaut" are synonymous; indeed, miscreant etymologically signifies "unbeliever," heing derived from mis, "wrong," and credens, "believing."

"believing."
Mr. Stearns charges me with denying the value and beauty of the moral teachings of Jesus, and refers to Ingersoll, Paine, Rousseau, Parker, and other freethinkers, 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 process attered by Jesus. If the gentleasserting that I denied the beauty of the many moral precepts attered 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 noral and religious reformer, and taught many excellent moral 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 zealously to benefit the world, as he; and he merits no preëminence over his fellows. He made many mistakes, and a part of his teachings are very erroneous, as was also the case with Gentane Budtha Zasathushter Moses

perior to that of Paul; but in others Paul's sur-passes Jesus's. Both are largely grounded in error. Early Christianity was superior to the religions it uprooted, and so was a step forward 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 on moral subjects." To revere 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 ago. As the nineteenth century exceeds the first in science and the arts, in civilization and enlightenment, so does it in religious truth and light. Without ignoring the good received from the past, I do not propose to be unheedful of the wealth of truth opening up to us in the present, in comparison with which that of the past sinks into comparative insignificance. Christianity belongs to the dead past; Progressive Spiritualism is of the living present.

As regards my interpretation of Jesus's lan-

As regards my interpretation of Jesus's language, I take that based upon common senso, and the plain signification 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 symboli-cally, 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 Universalists and Unitarians are based on mere verbal quibbles, are fallacious throughout. They have outgrown the mistaken ideas of Jesus concerning grown the mistaken ideas of Jesus concerning hell and the devil, and having mistaken concertions 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 ife-work of Jesus.

When Bro. Stearns says I am "color-blind from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv: 4D, 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 soon passes to a condition of everlasting happiness!!!—that is, when Jesus said blands the meant may of white. Such monsaid black, he meant purest white. Such monstrous exeges is as this is unworthy of the least consideration. It is often claimed that the Greek word*aionios*, translated eyerlasting, does not mean everlasting. A reference to any Greek lexicon shows "everlasting, eternal," given as the meaning of this word; and on veferring to the English-Greek portion of the lexicon, alonios is given as the Greek equivalent

lexicon, aionios is given as the Greek equivalent of the English words eternal and everlasting.

Moreover, the word aionios was never used by Jesus; he did not speak in Greek, but in Aramaic or Syro-Chaldale, 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 aionios appears in the Greek. In the Book of Enoch, originally written in Hebrew, and in circulation during Jesus's lifetime. the Book of Endoughting Many Witten in Hebrew, and in circulation during Jesus's lifetime, the everlasting punishment of the wicked in hell-tire with the fallen angels is taught, and Jesus's words thereupon are simply a repetition of the teachings of that book. They were uniwersally 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 he did not mean precisely what he said. Mr Stearns quotes Theodore Parker to me as an ad mirer of Jesus, and a believer in Christianity inn a Pickwickian 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 en-

of Jesus from the truth, instead of toolishly endeavoring to make him give utterance to ideas' he never heard of, such as universal salvation, non-existence of the devil, etc.

How I have made "an unmerited 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 defeater of beauty and Collectionity with root a 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, ever attered, have I, in the slightest manner, said aught to weaken the influence of any 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 ingood? If one refuses to accept Jesus as an in-fallible mouth-piece of Deity, is he 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 demon-strate themselves to be full of the old theologi-cal virus, prejudice, bigotry, spite and unrea-

In conclusion I can quote, as expressive of my sentiments exactly, one of the concluding paragraphs of Bro. Stearns's criticism, in which paragraphs of Bro. Stearns scrittersm, in which be, 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 bone for our brother: hope for our brother:

"Truth . . . ignores time and space, at one time courting the muses of Israel, at another proposing to 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 séances 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 annoy ance of uncomfortable skeptics, who-oftentimes honestly—disturb necessary conditions with their magnetism, if not by their rudeness.

The scances were each composed of some fif teen 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 stupids; 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 were no white clothing. The latter proposal was not accepted.

At the first scance, 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 "Aunty," who conducts the scances, and throughout the ground that any of them have ever visited. Niantic is evening keeps materialized enough to talk, often stepping out of the cabinet in full form. She is

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. Lest 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. and around the grove from one-half mile to one and

taller and larger than the medium.

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 bands 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 beckened 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 grow 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.

"Aunty" 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.

séance, I will only describe those that differed from the first. Mrs. Fay had no sooner entered ing 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 beekoned to a well-known gentleman, recognizing her as his wife. He said she told of something which was to take place with him on | we can possibly bestow. the 26th of the month, and was a perfect test, But Modern Spiritualism-Nineteenth Century Spir as no one in the room knew of it but himself.

The manager, "Aunty," 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 perfeetly 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 medium's. 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 composed ly as any human.

Before closing let me remark that I said to a ady—a fine medium and psychometrist, readng character readily—that any person who was fair judge of human nature would be confilent that Mrs. Fay was a truthful woman after alking with her ten minutes. "Yes," said she, when I first met her I could feel that she was 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 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

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 railroads from all the above-mentioned places.

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-falling 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 pienic 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 picuic would be held on Friday—and we here invite all persons friendly to the enterprise to heartly 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 suffcient to pay for these premises, which must be guar anteed at this time in order to secure the property.

If we fall at this functure of the proceeding, the mat ter 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 thto, 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; also 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 car 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 picule, 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 indi vidual 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 sugges-tions, informing me, also, of the number that would be likely to go to the picule from their respective localities. GEO. W. BURNHAM, Pres. State Association. Willimantic, Ct.

The Anniversary at Brooklyn, N. Y. Its Observance by the Brooklyn Spiritual Soclety-Addresses by the President, Prof. J. R. 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 3d, 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 intro ductory address. He said :

Spirit-intercourse, the intercourse between the two worlds-the world of spirits and the world of matteris 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 sacredand 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 historythe 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 angelle communion and companionship, this occasion, and the exercises that are to commemo who went up to her, shook hands and kissed her, rate it, would be most appropriate, and would be worthy of all the recognition and all the honors that

> itualism-is more than a single page in the history of the past; in 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 commu nion. 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 an-

nouncements. Though these proplicties 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 outpouringsby its universality, and by the evidences that accom pany 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 narticle 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 incident-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 causa tion, 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 spirtual worlds are interblended spheres, and that the word death is only an arbitrary, and, in its popular accentation, 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 grate ful and heartfelt recognition.

"I (the Eternal One) will pour out of my spirit on all desh"; 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 racethe progress of enlightenment and spiritual unfoldment among the people—shall have reached the ascend ency, which (through my interior perception) I now see will be the case, then you will perceive and understand the demonstrating power of spirit over matterthe 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-this pro phetic 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 seership. A seer is one that sees not outwardly but

the seers of the ages, and foretold by ancient prophets, 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 convulsionary, destroying Islands, continents, and races of animals: and humanity, equally convulsionary, 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

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 geo ogic 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

The ancient Spiritualism was the inroad of spiritual power upon humanity. The modern movement comprises the same spiritual influence, which is now called MEDIUMSHIP, and the intelligent action of callghtened humanity, which may be called Psychometry. The former is a blind or passive movement, in which the divine influence, and the spiritual powers interested n man, come to receptive and believing natures which they elevate to the sphere of prophecy, of love and of heroism, and thus originate religious, 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 inteligent 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 nigher 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 spir-

Psychometry, the human correlative of mediumship s yet but little understood, even among Spiritualists and until my own work on Psychometry shall be pub ished 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 ntroduced it to society, give a very limited view of the subject. Passing over its apparent physical condiions, to the interior truth, we find it to be the exercise of the Divine intelligence in man, the faculty of intuilion, 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 spirit nal 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 per form 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 for use the invaluable metals, stones, and healing mingfal

4. By developing the existing facts and ancient se crets of Geology and Palcontology.

5. By developing the science of man, in which is 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 virtue and health.

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 operation 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 royal 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 mightler 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 may see their loyed ones face to face, hear the music of their familiar voices, and again and again fold them in tender embrace. Modern Spiritualism, the Thirty-Third Anniversary

of which we celebrate, is the revival of ancient Jewish

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-visitation, 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 quieted 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

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 teachinsg, 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 ascended the platform, holding two large and elegantly formed bouquets, constructed in the form of a horse shoe. Handng 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, dld 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 interestedly 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 fall 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-sacrificing, 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 flowerwreathed horse-shoe! The question given me is involved in the following passage of Scripture: "Whoso ever 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 he 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 savingly 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 reacts 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 yindicate 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 prin-ciples 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 Bridgewater, at his own expense, and was President of the first source conventions. Friday, was of the first seven conventions. Friday was passed in a social manner. Saturday forenoon, the financial condition of the country was considered, and suggestions made by various speak-ers of plaus for its permanent improvement.

ers 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, pithy 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 seven-

all to live better lives. Sunday was the seven-tieth birthday of Mr. Tarbell, and his children and friends gathered to tender to him their and friends gathered to tender to him their congratulations and tokens of personal regard. To remarks made, 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 are abody of Smithvallets, render.

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

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 vocals that gave written descriptions and verbal tests that were highly appreciated. Mr. and Mrs. McGraft held a séance at which materialized forms preneed a seance at which materialized forms presented themselves in a clear light, and were recognized by many. Henry B. Allen gave three fine musical scances. 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 re-ceived (and continue to do so now) through its columns intellectual, social and spiritual bless-ings. Offtimes our hearts were weary, our pathway seemed closed in upon us with clouds and darkness, but its welcome presence always brought an hallowed light whose 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 unfoldment, and that Spiritualism in We are happy to be able to report progress in human unfoldment, and that Spiritualism in this city is asserting itself and marching on in good carnest. 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 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 streets, are replete with prolound truths. These truths not only cleanse the thoughts but purify the heart, and, as it were, lift both body and soul into heavenly conditions. Then there is the 'Ladles' 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 poor. The ladies of the First Society of Spiritulal alists 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 generally well 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 Parlors, who furnishes these rooms, both for these as well as the Sunday morning meetings, gratuitously. At these parlors, on Monday evening, April 25th, the Ladies' Union tendered a reception to Mrs. Samuels, then about to start on a lectural converse to worker in the field: "It gives me great allowing to be in the main true, is firmly rowing that the true skill of the physician, regular or irregular, lies in being able to concenterate the vital forces upon the diseased part, and to expel from the system all congested and effect matter, with as little destruction or interruption exists in the writer's mind as to vital magnetism coming nearer to the accomplishment of the desired object, when properly administered, than any other agent now kills in the highest sense to repulse the physician, regular or irregular, lies in being able to concenterate the vital forces upon the diseased part, and to expell from the system all congested and effete matter, with as little destruction or interruption exists in the writer's mind as to vital magnetism coming nearer to the accomplishment of the desired object, when properly administered, than any other agent now known to the human family, even though administered by or through spiritual mediums."

Kentucky.

LOUISVILLE.—N. L. D. writes respecting a new worker in the field: "It gives me great places to an every all the physician, regular or irregular, lies in being the convital forces. No question exists i

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 satisfacspeaker 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 the "dead" live and have the power to communicate with their friends on earth, our correspondent recommends Mrs. Ellison as one on whom they can rely.

GRANBY .- Stephen I. Slane writes: "The Banner of Light reaches me promptly, and the various books I ordered came safely to hand. Bro. Peebles's works always give me much satisfaction, and his last one, 'Immortality: Our Future Homes and Dwelling Places,' has been read by me with great pleasure, filled as it is with soul inspiring demonstrations of the reality with soul inspiring demonstrations of the reality of the life to come. Everything is expressed in a clear, logical manner, and the truths he presents cannot fail to inspire and encourage all into whose hands the book may fall with light and knowledge. Concerning Spiritualism in southwest Missouri, I can state it is in an encouraging condition. I have been before the public in this part of the State for two years as an expounder and defender of its noble truths, at the same time maintaining my position as a public 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."

mer is too well-known as an inspirational lecmer 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 slie 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 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 personally 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 slur given to the Message Department of the Banner through a Mr. Farnsworth, of New York. Offences must come, but wee 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 are making some progress for the spiritual

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 listened to them; but it pained us to know with what difficulty he spoke, because of disease. He What difficulty he spoke, because of disease. He had a cough, and some hemorrhage of the lungs. We hope he will recover, for such speakers are needed in the field of progress. I must say for myself that I like the Banner of Light especially for this: it avoids bitter debates and offensive personalities. May it long live and prosper."

AKRON .- A physician of more than fifty years' practice as a "regular," Dr. A. Underhill, propounds some rather pertinent inquiries to propounds some rather pertinent inquiries to the medical fraternity, and comments thereon as follows: "Is there any genuine, clearly-defined science in the Allopathic, Homeopathic, or any drug system of practice in disease? Can any M. D. show a scientific relation between the disease he treats and the mineral or vegetable drug he uses? Can any M. D. show why ipecae and tr. emetic will, when taken into the stomach, work up, provoking vomiting, or jalap, Epsom salts, gamboge and aloes work in the opposite direction? Does any regular M. D. know more in relation to the action of lar M. D. know more in relation to the action of any drug than the fact from observation that certain effects generally (not always) follow the certain effects generally (not always) follow the administration of certain drugs (or medicines, if the term is liked better)—than the possibility that those results may follow? Can any regular M. D. state scientifically or otherwise just how calomel may excite the liver, or spirits of nitre the kidneys? how opium may produce sleep or wakefulness, or how Dover's powders produce perspiration?

The celebrated Dr. Eberly, of Pennsylvania, says in his work on Therapeutics, or the action of drugs: 'We do not know, and we never can know, just how a drug acts to produce its effect

of drugs: 'We do not know, and we never can know, just how a drug acts to produce its effect on the system.' If this is true (and let the regulars show it to be untrue if they can), then the whole practice of healing by the regular M. D. is nothing more nor less than one vast system of empiricism—that is, a system of discovery, not of scientific unfoldment, that by trial certain substances (call them drugs or medicines as you please) may, when all other conditions are favorable, produce certain effects, but not invariably (except in over-doses). Now there are hundreds and thousands who have never seen the inside of a college, who are as compession. seen the inside of a college, who are as compe-tent to observe and judge of the effects of roots,

oe circuloy the powers of the twing system. Can any long-experienced and critically-observing Regular M. D. gainsay the above or pronounce it false? The writer of this, after being a regularly educated allopath and admitted to practice by diploma, in 1828, after attending lectures at Rutgers College, where David Hoosack, Valentine Mott, Dr. Francis, with others, were the lecturers, and after more than fifty years' practice and observation, not only in allopathy but eclectic. hydropathic, mesmeric and other eclectic, hydropathic, mesmeric and other modes of controlling disease, taking Dr. Gregory's statement to be in the main true, is firmly convinced that the true skill of the physician, regular or irregular, lies in being able to concentrate the vital forces upon the diseased part, and to expel from the system all congested and effect matter, with as little destruction or intervent.

LOUISVILLE.—N. L. D. writes respecting a new worker in the field: "It gives me great pleasure to announce that Miss Lizzie D. Bailey has concluded to enter the field as a lecturer and test medium, in which capacities she is unand test medium, in which capacities she is unsurpassed, having been for many years one of our best local test mediums, confining her efforts entirely to this State. Owing to circumstances beyond her control, her field of work has hitherto been limited; but her friends are confident that she will be no less successful elsewhere than here. We suffer under a stringent license law, that is, in fact, a proscription, few if any mediums being so well remunerated as to be able to pay for a license, and many feel (Miss Bailey among the number) that to take out a license, even did circumstances permit, would be an unworthy concession, admitting the right to tax us, while all other religious teachers escape a like imposition. Miss Bailey's address is Louisville, Ky. Her present engagements are in Lebanon and North Pleasureville. Will the friends in Indiana, Ohio and Kentucky encourage this estimable lady to visit them?"

New York.

BATH.-Charles H. Houser, writing from the Soldiers' Home, says that after being connected for a long time with one of the most powered for a long time with one of the most powerful church organizations his attention was attracted to the subject of Spiritualism, when in the army, by noticing the close attention with which one of his comrades perused a paper which he afterwards found to be a Banner of Light, and in the reading of which he himself subsequently became equally as much interested. He has since that time investigated fully, and is convinced that Spiritualism is a mighty truth and that Christ was a medium of the highest degree of development.

Massachusetts.

LYNN.—A correspondent pays the following tribute to Mrs. M. A. Gould, of that city: "A few brief remarks are but a just and fitting tree, 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. Kumrill, alluding to the successful labors of Mrs. Anna Middlebrook Twiss and Mr. Emerson, remarks that the for-

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." evermore efface."

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 Faraday papers upon the 'Relation of the Spiritual 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 mediumship he is working with many others to give truth to those cause, and that through mediumship 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 religions 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 eraft or power, have made them appear to be realities. 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.

controlling spirit for advancing the message.
Yours respectfully, HARRIET ADAMS.
Vineland, 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 greatmental 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 a 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 Mrs. Adams 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, To the Editor of the Banner of Light :

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 in response 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 assure you she had nothing to do with it, excepting that it came through her organism. "Little Isabel" was a niece of mine who died more than thirty years ago, at the age of cleven years, in Yarmouth, Maine. I lived with my sister, and took care of the dear child a great deal of the time. She had fits from the time she was three years old until she died. She haid in her little crib for years, entirely helpless, and seemed much of the time unconsclous. She was a remarkably sweet child. She came, with others, through the Votco 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, why some of the dear spirit-friends could not come through the Ranner of Light. The message came in the right time.

I trust Mrs. Adams will excuse me for giving publishty to leather.

come through the Banner of Light. The message came in the right time.

I trust Mrs. Adams will excuse me for giving publicity to her letter, but I do so from a strong conviction that such proofs of spirit existence and identity should be made public. Yet I do not wish to exalt the medium any more thin her merits deserve. I believe her to be a good instrument for enabling spirits to return to earth, notwithstanding I have never attended one of her séances, nor held conversation with her upon any subject. I can see nothing inconsistent in believing that our spirits survive, in their individuality, in identity, after the change called "death"; and that the law of return is equally operative in all ages; that spirits know our every wish, thought and act, and under proper conditions can reveal them—the same as it is reported that the medium Jesus did in his day, er conditions can reveal them—the same as it is reported that the medium Jesus did in his day, when he told the woman at the well of her life and acts. Those who heard his sayings, in their spiritual ignorance looked upon his truthful words as coming direct from the Author of all Things, instead of coming from the intelligence of a finite spirit.

A. S. HAYWARD. of a finite spirit.

Boston, May 5th. A. S. HAYWARD.

P. B. RANDOLPH.

In a business letter from Albert Morton, dated San Francisco, April 20th, he says: "A portion of the communication from P. B Randolph, printed in the Banner of April 9th, undoubtedly refers to the united labors of my blessed wife and myself, as he has controlled her for years, and refers to matters we understand."

S. S. CAMPBELL. To the Editor of the Banner of Light:

My attention has been called to a communica-My attention has been called to a communication in the Message Dypartment of the Banner of Light of April 16th, from S. S. CAMPBELL. Those who were well acquainted with him, say that every word given in it is plainly from him, and him only. He was one of the most popular men of this city, and one whom nearly everybody knew. He was very fond of fishing and hunting, and loved his dogs. I trust his message will be the means of causing some to inquire after the truths and teachings of our glosage will be the means of causing some to inquire after the truths and teachings of our glorious philosophy, and have no doubt it will, as I have been asked for books and papers for his friends to read. God bless the Banner of Light for the truths it every week carries forth to the world.

Richmond, Va., April 23d, 1881.

CALEB HUTCHINSON.

MISS M. T. SHELHAMER: Dear Friend—For such I feel at liberty to address you, although have never had the pleasure of meeting you— I have never had the pleasure of meeting you—
I wish to express my thanks in a few heartfelt
words for your share in the work of enabling
my father, CALER HUTCHINSON, to communicate with us through the "Banner Message Department," issue of March 12th, 1881. Some
five years I have been blessed with messages
from him from time to time, which proves that this affection for us has not lessened but strengthened, as he passes from state to state onward. Would that many sitting in fear of death (?) could receive loving proofs of the life

beyond.
Very sincerely yours in the cause of truth,
MISS J. M. HUTCHINSON.
239 Clay street, Topeka, Kansas, May 6th, 1881.

To the Editor of the Banner of Light : I feel impressed to add my testimony to the

VALUE OF THE MESSAGE DEPARTMENT APPRE-

large amount already given of the truth and arge 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 criticised 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 negcations 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

in two instances, since I have been a subscriber and a reader of the Banner. One was a Miss. GALVERT, formerly of Bliveesdale, 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 parpaper, that he might read and judge for himself how very characteristic it was in every particular of his mother. He 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 variety student into a manuscript my investion. young student, just commencing my investiga-tions 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. ly 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 3d, 1881.

Written for the Banner of Light. THE CHIP-BIRD'S LESSON. BY GRACE LELAND.

A fair spring morn made glad the earth, And tuned her countless harps anew, And, like the delty of old, The sun looked down from skles of blue.

Earth smiled with flowers; the whispering breeze Was but her sigh of calm delight; The birds her secrets knew; and some, In their far-off and dizzy flight,

And some, 'mid clustering leaves of green, Caught from her heart its glad refrain, And, in their gushing notes of Joy, Sent back to listening souls again Her hidden melodies-for they,

Interpreters of Nature's lore, Can teach the duller sense of man To read God's works, and Him adore. While I, with ready touch, restored Its wonted order to my room,

Trailed a discordant line of gloom. And why?-one year ago I paused. Vexed with my ill attempts to sing, Caught my poor lyre, flung it aside,

My thoughts, along the rosy hours,

As a despised and worthless thing. Life pressed with many a joy and grief Close upon hourt, and voice, and brain; And many an earnest, eager thought

Plead for my worthless lyre again. The heart was full; the spirit-wings Fluttered and beat their cage in vain; The depths were stirred, yet found no voice; Thought found no speech, words cased not pain.

Bound in this silence hard and cold-As icy fetters tie the rill. As snowy shrouds the flowers enfold-My soul grew faint, and wan and chill.

'Mid all the gushing strains of morn, A tiny sound fell on my ear; Out from the pear-tree's fragrant bloom It sounded-small, yet bold and clear,

Chip! chip!" the tiny bird began; "Chip ! chip !" 't was neither loud nor long; Still came that silvery monotone-"Chip!" 't was the wee thing's only song!

I paused; I listened; and that note, That tiny sound, so soft, yet clear, Revealed a lesson to my soul,

That in its pride it bowed to hear. Among the song-birds, far and near, That tiny Chip-bird filled its place: The Mocking bird and Bobolink Had sweeter song and loveller grace:

The Robin, and the Oriole, The Sparrow and the shy Wood-Thrush, Could fling far sweeter melodies

From stately tree and fragrant bush; And yet he sang his tiny note:-I caught once more my humble pen, And, 'mid the sweeter birds of song,

My tiny "Chip!" was heard again.

New Publications.

CREATION, INCARNATION, REDEMPTION, AND THE DIVINE TRINITY. From the Writings of Emanuel Swedenborg. Vol. VIII. of "The Swedenborg Library." Edited by B. F. Barrett. Philadelphia: E. Claxton & Co., 930 Market street.

A new volume of the very compact and convenient

series of books heretofore noticed by us, giving in a comprehensive form the leading doctrines of the Swedenborgian Church. The editor states in his preface that the views presented are not given as the author's own, but as having been "revealed from heaven by One whom the Scripture declares to be 'the Light of the world';" that they were altogether new at the time Swedenborg wrote, and were at that time declared heretical and false. To those who desire to acquire a knowledge of the bellef and teachings of the New Jerusalem Church, these handy volumes can be fully commended.

THE BALLOT: Dangers from its Perversion. An Appeal and Method for Maintaining its Purity. By Steuben T. Bacon.

The author, having invented a form of ballot-box, recommended by prominent newspaper men, clergymen, statesmen and men of business as absolutely fraud-proof, issues this pamphlet to call public attention to the great need of something to protect their rights as voters, and to show that, in the opinion of leading men of the country and scientific experts who have thoroughly informed themselves in the matter, he can furnish the great desideratum.

THE CANDID INVESTIGATOR. An Amusing Satire upon investigators who insist upon applying their "fraud-proofs" to mediums, and finally repudiate their own tests. By "Honest Injun." Published by James A. Bliss, 713 Sansom street, Philadelphia.

An "investigator" attends a seance, assured in his own mind that the whole thing is a fraud, and determined to prove it so. He applies numerous tests, but the manifestations occur notwithstanding the supposed obstacles he has thrown in the way of their appearance, and, driven to his wits' end for an explanation, wisely remarks that he's got a theory, he knows all about it, but prefers to reserve his decision, and promises to report in future. What was said and done is told in a rhymed story of about two hundred lines.

ADVANCED READINGS AND RECITATIONS. By Austin B. Fletcher, A. M., LL. B., Professor of Oratory, Brown University and Boston University of Law. Boston: Lee & Shepard. New York: Charles T. Dlllingham.

A volume designed to supply the wants of advanced classes in colleges, post graduate schools, and else-where, especial care having been taken in its compilation to furnish selections which serve to develop a

power of expression, and at the same time possess intrinsic literary merit. The editor remarks that nothing has been admitted merely because it was the work of a great author, though we notice in the volume but few articles that do not bear the names of writers who have acquired a widely extended reputation. A fine selection of articles are given, that will be found admirably well adapted for the development of a power to delineate certain feelings, emotions and passions hat many students find it difficult to correctly express, and likewise assist a large majority of readers out of dull monotony of common speech to that which is more refined and expressive.

REPORT OF THE CALCUTTA SOCIETY for the Prevention of Cruelty to Animals, for the Year 1880, is received. It exhibits a gratifying activity in the objects for which the Society is instituted. Excessive overloading being the most fruitful source of ernelty, special attention has been directed to the adoption of measures to prevent it. Other forms of cruelty pecu-Har to India have been greatly lessened. Water troughs for the use of horses and cattle have been erected, several native noblemen and Hindu, ladles liberally contributing to a fund for their establishment and maintenance. The Report is made by Peary Chand Mittra, Officiating Honorary Secretary.

Passed to the Higher Life:

From Foxboro', Mass., April 18th, 1881, Mrs. Susan P. Carpenter (nee Fuller), wife of T. B. Carpenter, aged 57 years 8 months and 28 days.

57 years 8 months and 28 days.

Mrs. Carpenter was for many years a zealous, working member of the Baptist Church, but after a thorough investigation became fully convinced of the truths of Spiritualism, and ever after was as an efficient worker in its behalf as she had been in her old belief. As the time of her departure approached she beheld her spirit-friends and spoke to them; then, smilling upon her husband and friends, she passed through the "Gate Beautiful," to meet those who were waiting to condize her to her eternal home. The funeral obsequies were conducted by W. J. Colville and gave much satisfaction, the Foxboro' Times speaking of them as follows:

"The funeral services of the late Mrs. Thatcher B. Car-

gave much satisfaction, the Foxboro' Times speaking of them as follows:

"The funeral services of the late Mrs. Thatcher B. Carpenter were soleunized at his residence, on South street, at 10°clock on Wednesday afternoon last. After slighing by some of the friends present, Mr. W. J. Colville, formerly of England, read a portion of the Scriptures and offered a most beautiful prayer. The gentleman then spoke extemporaneously for the space of one hour in the most tonelding and eloquent manner, never for one moment hesitating, but on the contrary his words thowing like a stream of water from the hillside. His spiritualistic ideas of death were of course folly involved, and the spiritualistic ideas of death were of course folly involved, and the spiritualistic ideas of death were of course folly involved, and the spiritualistic ideas of death were of course folly involved, and the spiritual idea given to Christ's resurrection, although differing from some present, was both beautiful, and bedsed by reciting a beautiful poem on the various flowers on the casket, their color and signification, all of his own composition. It was fairy a wonderful effort throughout, full of tenderness and hope, and must have carried much confort with it to the betwavel; it certainly called out the appreciation and admiration of the others present. At the conclusion of the services those who wished looked on the remains, after which the pail beavers bore the body to the grave, accompanied by the mourners, and a large number of friends who tollowed in procession. Arriving at the grave, 'Nearer, My God, to Thee,' was sung, after which Mr. Carpenter thanked those present for all they had done in behalf of the deceased during her illness, and expressed the firm belief of her having entered the spirit-world, where she would not only be happy herself, but do others good who were left. Thus closed a simple but most beautiful burial service.'"

Among the flow in the statem Star' was sont her formatte flye nother of the others.

Among the floral tributes at the funeral, the emblematic five-pointed "Eastern Star" was sent her from Excelsfor Chapter Eastern Star, New Haven, she being a past officer as well as Sister of that Chapter, while the first class of maldens in her old Sunday school of the Free Lecture Association did not forget her, but sent their tribute of affection in hottonets of roses, lilles and fine flowers. The crown (without the cross), and other flowers were sent by Foxbore friends.

The Foxboro' Free Conference and Lecture Association previous to their regular services on Sunday, May 1st, 1881, passed the following Preamble and Resolutions:

Whereas. On the 18th day of Vicil 1881, page 2011.

181, 1831, passed the following Preamble and Resolutions:

Whereas, On the 18th day of April, 1831, our well beloved slster, Mrs, Susan P. Carpenter, did, in accordance with the laws of Omnipresent Wistom, lay down the morfal and take up her glorified, incorruptible body; and,

Whereas, Though we rejoice with her in her gain, we deeply realize our own loss; therefore be if

Resolved, That in commemoration of her passage to brighter realms, and as a token of our love and respect to slster Carpenter, we foin for three successive Sandars in singing her selections with praise and thanksgiving, as a realization of her love for the truth that can never die, and our knowledge of her advancement to humorial life, ruths presented to her from time to time, the londage of the fiesh, and sometimes those disembodied (through Ignorance) prevented her accomplishing the work her sout most desired; and that we will strive to so live as to keep ourselves pure, and be able to meet her on the "veregreen shore," there to join in progressive work, and in singing "Neater, My God, to Thee, "

SARA E. COOMBS, Secretary.

Northern Wisconsin Spiritual Conference,

We have the pleasure of announcing that we have seemed as speaker for our next Quarterly Meeting, to be held in Omro, Wis., June 10th, 11th and 12th, 18th, Cephas B, Lynn, of Boston, one of the fluest orators in America. Other speakers invited to participate. Good vocal and instru-mental music. or Boson, and a speakers invited to participate. Good vocar and misconnental music.

The meeting will be called to order Friday, at 40 o'clock A. M. sharp. All lovers of truth invited to participate. The Omro triends will entertain FREE as far as possible. WM. LOCKWOOD, President, DR. J. C. PHILLIPS, Secretary, omro, April 30th, 1881.

The Next Convention

The Next Convention

Of the Spiritualists and Liberalists of Van Buren and adjoining Countles will be held in the village of Hartford, Mich., commencing on Saturday, May 28th, 1884, at 3 o'clock P. M., and continuing over Sunday, the 29th. A limited amount of free entertainment will be furnished, and hotel rates will be \$1.00 per day. Mrs. C. Fannie Allyn and Mrs. M. C. Gale are engaged as speakers. Let there be a good attendance.

L. S. BURDICK, President,
E. L. WARNER, Secretary,

Rational Research, Page Paw, Mich.

Ridgeway Meeting of Spiritualists. The next Quarterly Meeting of Spiritualists.

The next Quarterly Meeting for the Spiritualists of Western New York will be held at the Universalist Church, in Ridgeway, Orleans Co., N. Y., May 21st and 22d, 18s1.

Able spirituaries are expected for the occasion, and as a cordial invitation is extended to all, a general attendance and an interesting meeting are anticipated.

J. W. SEAVER. Byron,

MRS. WM. ROE, Lackpart, {Ex. Com., GEO. W. TAYLON, Collins, }

The New Hampshire State Spiritualist Association

Will hold its first meeting at Ferren's Hall, Manchester, Saturday and Sunday, June 11th and 12th; All persons in-Saturday and Sunday, June 11th and 12th. All persons in terested are cordially invited. Per order Board of Managers. Anna Middlebucok Twiss, M. D., Secretary.

Grove Meeting in Ohio.

The meeting called at Cleveland for May 28th and 29th, has been changed to a Grove Meeting at Brady's Lake, three miles east of Ravenna, Portage Co., Ohlo, May 28th, Akron, O.

A. UNDERHILL, Secretary.

Sturgis, Mich.

The Annual Meeting in the Free Church will be held June
17th, 18th and 19th. Able speakers will be present. A cordial welcome is extended to all. Per order Committee. Mass Convention.

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

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

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

Passed to Spirit-Life: From Fair Haven, Mass., April 26th, Mrs. Ruth Guild, wife of Wm. S. Guild, aged 67 years.

wife of Wm. S. Guild, aged 67 years.

Mrs. Guild was a medium of remarkable healing power and spiritual vision. A peighbor says of her; "As a kind and considerate neighbor, I ever found her, in my fifteen years' seeking for spiritual knowledge, one of the gales ajar' through which the angels gladly rame, speaking to us through their taim and placid medium words of advice and of affection." She was a great reader, and seemed to gather with precision all that opened up the spiritual. A short time before her departure she said to me: "I don't think that I shall be more in the spiritual world when freed from my body than I often am now." The funeral was very largely attended, and the services, conducted at her request by Dr. Storer, of Boston, were the first under spiritual auspices ever held in the town. An intense interest pervaded the assembly as the words of the speaker litted the minds of all into sympathy with and appreciation of the Spiritual will have been supprepriate muste rendered by a fine quartette from New Bedowd, added greatly to the interest of the occasion, Mrs. Guild's presence at her own funeral was distinctly recognized by her daughter, Mrs. Hoag, whose spiritual vision is very clear and reliable; and shee that event she states that her mother comes to her daily and regularly, speaking audibly of herself and her new life. That it is vertuably her mother whom she sees and hears she has no doubt, and to her bereaved father and her own family this source of comfort is an unspeakable blessing.

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

THE SCIENTIFIC BASIS OF SPIRITUALISM.—This is a handsome sec. of 370 pp., full of matter of the greatest interest and value, a worthy companion to the volume "Planchette," from the same cultured and able pen, [the late Epes Sargent's,] which remains one of the most serviceable books that the cause possesses.— Spiritual Notes. TO BOOK-PURCHASERS.

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SPECIAL NOTICES.

SPECIAL NOTICES.

To 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 impersional free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

The work of the real amonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good fatth. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter-forcour inspection, the sender will confer a favor by drawing a fine around the article he desires specially to recommend for pyrusal. p grusal,
—Notices of Spiritualist Meetings, in order to insure prompt
insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, MAY 21, 1881.

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

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 Bunner of Light, and the perusal 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 destimes 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 seience 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 subserviency 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 revealments of law. Those general truths were stated by the speak 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 be 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 relies 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 scientificsystem 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 firma-

ment is its most glorious philosophy.' Few of the public utterances of this highlyendowed 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, where 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 dievation of the medicos by their own petard, we deem that a brief recital of these is worthy of record in our columns.

"It appears that the energetic and able mag-

netic 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 | The spirit of Mrs. Harriet Newell (Greene) | it goes. Vaccination is worse to-day than it 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 faw; 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 ir ade 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 jailor 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 ton? 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 found tions of character can be laid only by flxing 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 regasts 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 sci- | testified to the honest and honorable character ence, 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 sure to do vicious work which a whole life subsequently may not be able to efface.

old adage among lawyers, "the man who is his Butts, wife of Bryan J. Butts, of Hopedale, own lawyer has a fool for a client," may be aptly | 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 sixtytwo years three months and seventeen days. She has been so long and extensively known as a devoted moral reformer, Spiritualist, authoress 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 correspondential sketches will long commemorate her usefulness to humanity.

Mr. A. B. Meacham, survivor of the Canby massacre, and editor of The Council Firepublished 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 shameless 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 worshipers 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 phe

Dr. A. P. Webber, of 157 West Newton and all who will favor him with a call.

Spiritualism Abroad.

ENGLAND.

Mr. Fitton's scances 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 Kirkcaldy Psychological Society, at their seance 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' imprison ment, 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 communica tions, 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 communi cations from departed spirits. A dozen or more ladies and gentlemen of good social position 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 an Okt 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 otherwise sure to be thrust upon them, and is 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 Another Reformer Passed Up Higher. wrote-"The venom of vaccination gathers as 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, Nyack 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. Knapphad 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 incident: 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 Foye 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 street, Boston, has returned from his trip to dignity and philosophical spirit win the approv-California, and will be pleased to see his friends | al 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-ered a haul.—Marathon Independent.

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

Speech is silver, silence is golden, and cheek is brass. -Horald 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 out of this uncertain twilled the stermillife?—Landfolder twilight into eternal life?—Longfellow.

People desirous of setting the question as to the correct pronunciation of the word Arkansas, will be in-terested 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." ' 7

It is very difficult to be learned, it seems as it people were worn out 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 black,
A man is dry when helis green,
And when he's tight he's slack;
A fire is hot when it is coaled,
A lamp is heavy though it's 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 ix: 31;" The parson looked up the text and found: "Now we know that God heareth not/sinners."

"Perhaps it's a good thing to have in unsound hobby ridden 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

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

A GRAPHIC PEN(?) FORTRAIT.—A writer in Food and Health, New York City, who evidently does not like French pork, says in a recent issue of that jour-nal: "There is extant a surprisingly faithful transcript [of a French pig] in one of the first pictures painted some sixty-live years ago by an English artist, then very young, named Edwin Landseer. The original of the pig in question resided ave believe. at Chelmsford; and it may have been with equal curiosity and contempt that the bluff 'Essex calves' beheld the gaunt, scrubby, long-snouted, 'glop'-eared, low-quartered, groyhound-barrelled, long-legged, limptailed 'Mounscer.'"

In the darkest trials through which a human soul can pass, whatever else is doubtful this is at least certain: If there he 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 braie than to be a coward.—Frederick Wm.

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 lenency 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 starry wing,
In the days of our darkest sorrow,

Will sit in the heart and sing.

—[Phebe 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 dis-covery of good and bad angels," and "I do 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

Everybody has been wrong so often, that authority s proved to be fallible.—" The Haunted 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 castanet for Spanish mackerel

After several weeks' animated debate at Madrid, the superior council of education over which the ister of Public Works presided decided, by a nar majority, to admit women and girls to lectures 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 nonors 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 64 Clarendon 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 nom de plumo. Like one's face at a bal masque, it seems to say, I am incog, whether I am or not. The style of my mask 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 scance 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 sew the medium's cuffs together, and that would satisfy him. "Well," said 1. "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. Shadows, 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. Morse, 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; 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 propertynone the more of a saint for that-but the officers of the society will say he was its good friend, and they never hinted 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 TRIBUNE for 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 Cipcinnati 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 irrecoverably 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 proservation and invaluable for reference.

www. "The Second Coming of the Lord 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 Popula-tion 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 Millennial Church," written by inspiration; also, "Rules and Regulations of the Millennial Church." New York: Wm. Knowles, 104 East Thirteenth street.

SHEET MUSIC RECEIVED .- From Geo. D. Newhall, Cincinnati, O.: "Song of the Rail," 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 Iron Sign," words and music by James E. Stewart; "Oh, Norah Mayourneen, the Wolf's at the Door," Irish song and chorus, words by James B. Marsh, music by Wm. T. Keefer: "The Sea-girt Isle," ballad, words by Father Edward Purcell, music by Len Fairfield.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tilesany mil-ling 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

Mrs. J. Francenia 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 Trueman Allen, Gowarda, N. Y. Permanent address 19 Essex street, Boston.

Lottle 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 évening. 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 15th; 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 Ern Hall.—The Shawmut Spiritual Lycoum meets this hall, 176 Tremont street, every Sunday at 10½ A. M. B. Hatch, Conductor.

J. B. Hatch, Conductor.

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

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10% A. M. and 3 P. M. Vesper Service first Sunday in every month, at 7% P. M. The public cordially invited. President and Lecturer, W. J. Colville.

tarer, W. J. Colville.

Itighthand Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7% 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 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

rovided.

**Endles* Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 40 clock. Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary. Pembroke Rooms. 94 Pembroke street.—W. J. Colville holds public receptions every Monday at 8 P. M. and Friday at 3 P. M., and lectures on "Art Magle" on Fridays at 8 P. M.

Chelsea.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Bullding, opposite Bellingham Car Station. Next Sunday afternoon, conference; in the evening, experience meeting. Good speakers and mediums will be present.

experience meeting, present, The Ladles Harmonial 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

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, Lillie Rockwood, Mary Green, Alice Johnson; instrumental music, Claudia Russell; song, Mrs. Carrie Hatch. Among the audience we recognized a representative of the New York City Lyceum.

The sale of tickets for the proposed entertainment on Fioral 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 in all good work. The proposed floral festival is to occur on Sunday, June 5th. A full account of the projected proceedings for that day will be given next week.

PAINE HALL.—May 15th opened dark and showery.

PAINE HALL .- May 15th opened dark and showery, but though the sun was hid from sight nature was doing its work, and the thirsty earth received what it

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 the world receives, whether it be in the so-called 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 school was but slightly diminished in point of numbers; the spiritual power was none the less potent, and those who attended feit the rich baptism from those unseen influences that storms cannot affect nor drive away.

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 Souther, Sadie Perkins, May Waters, George Nute. Edith Epple, Willa Bell, Otto Buettner and Jennic Bicknell; a duet (plano) was participated in by Misses Emma Bell and Heleu M. Dill, and received an encore.

A bouquet was presented to each child on leaving the platform. This presentation of flowers is a good feature, and we trust it will be continued. The orchestra gave flue selections during the session; the callsthenles, under the leadership of Misses Dill and Oettinger, were unusually well performed.

Before closing we must pay a tribute to the newlyrisen 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 death does not seem 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, untrammeled by a weak body, she works with greater zeal than ever in the spiritual ranks. God bless the spirit of "Auntle Starbird," and may she ever be as she always was

LADIES' AID SOCIETY.-Mr. Edgar W. Emerson, of Manchester, N. H., will occupy the platform as test medium at the Ladles' 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 20th.

MRS. A. A. C. PERKINS, President.

Mr. J. William Fletcher in Philadel-

phia, 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 guides added a word to what the predicts that the predicts of the control of the co vious speaker had uttered regarding certain current

His lecture upon Liberalism followed, and was received by every mark of favor.

In the evening 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 all recognized.

lecture was followed by very striking tests, which were all recognized.

On Tuesday evening Mr. Fletcher was tendered a complimentary reception at Col. Kase's elegant residence. The rooms were completely filled by a very distinguished company. Speeches were also made by Dr. J. M. Spear, Mrs. Robinson 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 Ingersoil."

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

Lynn, Mass.

Lynn, Mass.

First Society of Progressive Spiritualists.

—The Conference was addressed Sunday, May 15th, by Dr. J. H. Orne and his guides, who (in view of the Doctor's early departure for England) discoursed pragically to us as a Society, calling forth feeling expressions from several speakers. Miss Jennie Rhind gave 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 Bro. Henry C. Smith. Dr. J. Wm. Van Namee, 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 by unanimous request he was engaged for Sunday, the 22d.

Magnander Hander of Sunday, the 22d.

MECHANIC'S HALL.- On Sunday, the 22d.

MECHANIC'S HALL.- On Sunday, May 15th, owing to the inclemency of the weather, the attendance was not so large as usual in the atternoon, though in the evening it was improved as to numbers. Miss Jennic 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 correct 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 arevival here in Lynn, and what we need now more than 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. GEORGE BURDETT.

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

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

A correspondent informs us that Geo. A. Fuller lectured in Grand Army Hall, Greenfield, Mass., Sunday, May 15th, at 2 and 7:30 p. M. In the atternoon 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, and the Angels are the Reapers." The audiences showed their appreciation of the lectures by frequently applauding.

Greenfield is the residence of Dr. Joseph Beals, President of Lake Plensant Camp-Meeting, who is a clear and logical writer upon the Spiritual Philosophy. 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 fire-test at the residence of Mr. Dexter French, Northaupton, 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 answered in a very satisfactory manner many important questions relating to the Spiritual Philosophy.

Next Sunday, May 22d, Mr. Fuller will lecture in Fortiand, Me. He will also lecture in the Banquet Hall at the residence of Dr. S. H. Holbrook, Salem, Mass., Friday evening, May 20th.

Reform Works poston, Mass. CRICHARD ROBERTS, Booksoller, No. 1010 Seventh Street, above New York avenue, Washington, Do. C., keeps constantly for sale the Banner of Light can be ply of the Spiritual and Heformatory Works published by Colby & Rich.

REICHARD ROBERTS, Booksoller, No. 1010 Seventh Street, above New York avenue, Washington, D. C., keeps constantly for sale the Banner of Light Capture and Indicate Hall Roberts Banner of Light Capture and logical writer upon the Spiritual Philasophy.

Next Sunday, May 22d, Mr. Fuller will lecture in Portland, Me. He will also lecture in the Banquet Hall Roberts Banner of Light can be founded by the Port and Roberts Banner of Light can be founded by the Banner of Light can be founded

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

W. J. Colville's Meetings.

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 Energy;" afternoon, "The Influence of the Stage on Public Morals." At 7:30 P. M. preciscly a grand sacred concert, varied with readings, etc., will be given—Mons. E. N. Lafricain, Mrs. F. E. Crane. Madame Marie Fries-Bishop, Miss Emma G. Greenleaf, W. J. Colville, Miss Louile Bigelow, Mrs. Geraldine Morris, the Misses Bridgman, Miss Isabel Holland, Mr. F. 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.

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1	CASH PAID.	
	From Jan, 1st to March 31st, (three months) Elizabeth Mason, New York City	
1	James Wilson, Bridgeport, Conn	2,0 10.0
1	W. P. Maynard, Englewood, Ill	2,0
	Daniel H. Hale, Chicago, 111	5.0
1	The Mansfield contribution	160, 1
•	Martin Hiscox, Providence, R. L	2,7
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	A Friend in Alabama	5,0
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	A Wanda who is not plat	10,0
	A Woman who is not rich. M, W. Walif, Victoria, B, C	5.
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1	A Brother Man. Edward S, Varney, Lowell, Mass	1.0
	Laura M. DeLano, St. Peter, Minn	5.0
ļ	Friend	5,0
	Mrs. Lydia E. Pinkham, Lynn, Mass	20.0
i	Mrs. E. Heath, Daleville, Conn	. 3.
	G. 8	
	CASH PLEDGED.	
.	Melville C. Smith, New York	25,0
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•	B. F. Close, Columbia, Cal.	3.0
	C. W. Cotton, Portsmouth, O.	5.0
	Oak Leaf and Helping Hand	5,0
		74.

FT 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 effectually, and the wisdom of the 'Spirit-World' must surely be acknowledged in this matter by all practical minds."

Married:

In Kirksville, Mo., Tuesday, May 10th, by Mrs. Nettle Pease Fox, Minister of the Independent Liberal Congregation of Ottumwa, Iowa, Mr. II, T. Knight, merchant, of Milan, Mo., to Miss Nannie Tunnell, of the same place. A pleasant company of friends present on the happy oceadon extended warm congratulations and earnest good wishes to the married couple. They enter upon their new pathvay in life under the most favorable anspices.

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal

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

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

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. My.7.

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

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

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 so subscribe can address Mr. Morse at his residence. 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. Colby & Rich.

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritmaliant, LIBERALAND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 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 be promptly and reliably supplied with the publications of Colly & Rich, and other books and papers of the kind, at Fastern prices, by sending their orders to HERMAN

Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal. or by calling at the table kept Mrs. Snow, at the Splittualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free,

HOCHESTER. N. Y., BOOK DEPOT.
WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. will take orders for any of the Spiritual and Reforma tory Works published and for sale by Colby & Rich. G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is sgent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

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

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Transball street, Hartford, Conta, keeps constantly for sale the Bauner of Light and a supply of the Spiritum and Reformatory Works published by Colby & Rich.

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JACKSON & BURLEIGH, Booksellers, Arcade Hal,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritani and Reformatory Works published and for sale by Collay & 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.

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Chocolate, a most excellent article for families.

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THE FIRST ASSOCIATION OF SPIRITUALISTS, of Philadelphia, will hold their Third Annual Camp-Meeting from the 16th of next July to the 15th of August, at Neshaminy Falls Grove, on the Bound Brook route to New York, eighteen miles from Philadelphia.

Various additions and Improvements are projected, with the view of adding to the pleasures of campers, who for the two seasons past have in an atmosphere of purity and picturesque scenery found great physical, mental and spiritual enjoyment. Boatsand Swings as usual will be subject to order and service at all times, and destrable and necessary refreshments will always be procurable at fair rates of charge, Boarding and bodging provided upon satisfactory terms. CAPT, F. 1. KEFFER has been reappointed Superintendent, who will furnish desired information by addressing him at 68 Spring Garden street, Philadelphia.

May 7.—3w JOSEPH WOOD, Chairman of Com.

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DR. J. N. M. CLOUCH. MAGNETIC and Electric Healer, 64 Charendon street, mear Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Langs, specialties. Will visit patients. May 21,—iw*

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LETTY CAMPBELL, gifted young Test Medium; also heats under spirit control. 2274 Third Avenue, New York. 3teow*-May 21.

SAN FRANCISCO.

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

"The Day After Death":

SPIRIT EPES SARGENT,

THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND, DELIVERED IN FAIRBANK HALL, CHICAGO, ILL., SUN

DAY EVENING, JAN. 16TH, 1881.

This cloquent discourse, vividly portraying the experiences of its author immediately prior to, during, and after his transition from the material to the spiritual state of human existence, is now, at the urgent request of many who read it in the columns of the Banner of Light, presented in a pamphlet form, convenient for circulation and preservation. It has aftracted much attention in this country, and in Europe, and has been considered by those familiar with the writings of Mr. Sargent while on earth as eminently in keeping with his reputation as an able and foreible writer in the elucidation and defense of the truths of Spiritualism, possessing undentable evidences of being the production of his mind. As such it cannot fail to be read with deep interest by all; being consolatory, encouraging and instructive to those who are spiritualists, and to those who are not, highly suggestive of the possibility of the truth of Spiritualism and the reasonableness of its claims upon their thoughtful investigation.

In order to insure a general distribution, the pamphlet is sold at the really nominal price of five cents per copy, and should, at this low figure, reach an extended circulation.

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% - Creeds and Practices of Christianity.

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Philosophy and a Universal Religion, It also presents the sublime scheme of the universe, and the Deitle taws by which it is governed, in a new and original way, and develops a broad and loyous world's religion which rises above creeds and, rests on a basis of material and spiritual science. Hundreds of historical, biotraphical and psychological facts are given in libistration of the diviner concentions of life which are now dawning upon the world, and the author, while sacredly cherishing the truths and inspirations of the past, unfolds some new, more practical and more natural methods of lifting humanity upward than those usually employed by our religious teachers. Cloth, 12mo, pp. 364, with elegant illustrations. Price

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The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against born of any book, nor of any creed, nor of any religion. It was born of butman affection, and it will continue to obb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the tips of Death.

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The author takes the ground that man belongs to himself. and that each individual should at all hazards maintain his Intellectual freedom. These feetures have created the greatest sensation in the religious world since the days of Voltaire. Hundreds of

pamphlets have been published, thousands of sermons have

been preached, and numberless articles have been written against them, with the effect of increasing their popularity every day. They have excited the harred of the down and blgot-ed, and the admiration of the intelligent and generous; they are denounced by all believers in tyranny, in slavery, by the beaters of wives, the whippers of children, the believers in hell, the haters of progress, the despisers of reason, by all the cringers, crawlers, defamers of the dead,

and by all the hypocrites now living. By a great many others they are held in the highest esteem.

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THE

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BY EPES SARGENT. Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality, " etc.

This is a large 12mo of 372 pages, in long primer type, with

This is a large 12moof 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea.

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

All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, made since 1847, are answered with that penetrating forcowhich only arguments, winged with incisive facts, can impart.

which only arguments, winged with incisive facts, can impart, and that it claims for its "basis" the book is purely schentific, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preteriuman facts, not included in the "basis," are however made scientifically credible by its establishment.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt,"

CONTENTS.

*CHAP, 1.—The Basis: Calrovance; Direct Writing, etc., CHAP, 2.—Facts Against Theories, etc., CHAP, 3.—Reply to Objections of Wundt, etc., CHAP, 4.—Chirvoyance a Spiritual Faculty, etc., CHAP, 5.—Is Spiritual Science Hostile, to Religion, etc., CHAP, 6.—Phenomenal Proofs—The spirit-Body, etc., CHAP, 7.—Proofs from Induced Somnambulism, etc., CHAP, 8.—Cumulative Testimony. Spirit Communications, etc.

CHAP, 8.—Cumman...
tions, etc.
CHAP, 9.—Discrete Mental States, etc.
CHAP, 10.—The Unseen World a Reality, etc.
CHAP, 11.—The Sentiment of Immortality, etc.
CHAP, 12.—The Great Generalization, etc.

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Message Pepartment.

Public Free-Circle Meetings

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

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

no more.

It is our carnest desire that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.

As our angel visitants desire to beheld natural flowers
pon our Circle-Room table, we solicit donations of such
room the friends in earth-life who may feel that it is a pleasre to place upon the altar of Spirituality their floral offerness.

gs.
(Miss Shelhamer wishes it distinctly understood that she
yes no private sittings at any time; neither does she rethe visitors on Tuesdays, Wednesdays or Fridays.)

25 Letters appertaining to this department in order to
sore prompt attention, should in every instance to adonsure prompt attention snow.
dressed to Coby & Rich of to
Kwis B. Wilson, Chairman.

given through the Mediumship o Miss M. T. Shellnmer.

Scance held Feb. 8the 1881.

Invocation.

Ob, thou Great Spirit, thou unerring Teacher, thou sleepless Guide, whom angels praise and whom archangels delight to adore, yet once again we approach thee in thankfulness for all that thou hast bestowed upon humanity. We praise thee for the glft of fife, for that boundless sea of existence flowing out full and free for every soul. We bless thee for the tender ties of friendship and of love; for the sweet fragrance of human sympathy which flows from heart to heart, bathing each spirit in a flood of light and perfume. And, oh, our Eather and Friend, we reloice when we behold thy Edidren consecrating to thee the gifts which thou fast bestowed upon them; we reloice with joy unspeakable when we behold thy dear humanity consecrating their talents to thee in songs of praise and thanksgiving. We hope for the future of the race; we believe in the good time yet to be, when humanity will have become blossomed out, like the rose, in heauty and fragrance, and when all the children will reloie in a knowledge that they are indeed brothers and sisters, and will be ready at all times to ex-Ob, thou Great Spirit, thou unerging Teacher, thou will rejolee in a knowledge that they are indeed brothers and sisters, and will be ready at all times to extend the hand of loving kindness into each; then shall indeed the whole human race press forward, approaching thee and thine angels, living nearer to the spiritual world where peace and harmony abide, for then love shall sway the nations, strife and discord shall be unknown, and thy spirit of peace and universal happiness shall descend upon all mankind. We ask thy blessing to rest upon each one this hour. May they go forth from this place refreshed and strengthened, eager to perform their work and the mixton of life—to perform whatever thou, their Master, bath allotted them to do.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your questions, Mr. Chairman.

QUES .- [By M. L. H.] Would the excessive use of tobacco produce any form of mediumship or assist low spirits to control our organisms?

Ans.-Mediumship, we understand, is inherent in man; it cannot be produced by any external means whatever, but it may be assisted or retarded in its development or unfoldment by the excessive use of any stimulant or opiate. Should the excessive use of tobacco operate upon the nervous system in a sootking way it might assist the development of mediumship. The excessive use of "the weed" would more probably serve to unbalance the nervous system, and, in this way, create conditions whereby low or undeveloped spirits would be attracted to your organisms.

the human body in this life continued in the ers who have been in the spirit-world for years. spirit-world?

A.—The spiritual body bears a resemblance in size, feature and expression to the material form, but the spiritual body has opportunities to develop its symmetry, as was originally designed. The physical body may have become deformed through the transmission of deformities from the parents, through pre-natal causes, by disease or by accident; this would not affect the spiritual body. He who has lost a limb while in the mortal form possesses all his limbs when he enters the spirit-world. There are deformities of the spiritual body, but they minded, wrapped up in carnal desires, will be apt to show a deformed body. As spirits advance, and develop in the spiritual spheres, as they reach out for the highest life, all such deformities will be sloughed off and their spiritual forms will grow beautiful and bright, till they become almost transparent.

Q .- [By C. B. Fletcher, Sturbridge, Mass.] Is there not as much sin, and consequently as much retribution due, when man is unkind or cruel to any other living creature, as if he were so toward one of his own species?

A .- The law of kindness is the law of love. and the law of love is forever the law of God. He who is kind to the animals under his protection will be very apt to show kindness to all human creatures about him. He who is unkind and brutish to those helpless creatures under his charge, will be apt to show unkindness to his fellow-beings; his spiritual nature becomes warred and one-sided; selfishness seems to be an outgrowth from the inner man; consequently he is not rounded out nor developed in spiritual life; he becomes restless, uneasy and unhappy; he takes no delight in the happiness and peace of others, but he wanders to and fro, seeking light and rest for himself through earthly avenues. This will bring a retribution to himself, because, by-and-by, the germs of kindness and love which are implanted within will struggle out for existence, and as he feels the pressure within he will become unhappy; remorse will grow upon him. In this way is retribution meted out. He who is unkind to the lower animals will surely receive his retribution in the spirit-world. Let us then therefore plead with each one of you to be kind and merciful to the helpless creatures under your charge; for as you bestow kindness, so shall the flower of love blossom within, which shall bring to you happiness and rest in the future time.

John Pierpont.

A discourse was recently delivered in this city through the organism of Mrs. Cora L. V. Richmond, which begins as follows: "Immortality is the burden of life-itshope, if true; its curse, if untrue." Commenting upon which the Boston Investigator says: "For the credit of Spiritualism we hope that not a great deal of such absurdity as that is often given." We desire to make a few remarks upon this subject: We indorse the remarks of Mrs. Richmond, save that we would substitute the word humanity for that of "life," and the word blessing for that of 'hope." Surely it is true that immortality is the burden of humanity-its blessing if true, its curse if untrue. Will our friends of the Investigator deny that immortality has been the burden pressing down upon humanity for ages, causing man to deny and crucify the flesh for the hope of the future of the spirit or soul causing man in the name of religion to persecute others for the sake of saving their souls for a future life? It has indeed ever been the burden of humanity—this cry, this hope, this desire for immortality. It has brought the clouds of fined by a weak, diseased body. All the old you hope that it is all true that there is an im-

superstition pressing in around the race and hidden the light of truth's revealments; it has created creeds and dogmas and sects, which | drance. bind and cramp the inner nature of man, and will not allow the spirit to soar free upon its own pinions of hope. The burden of immorit will do so until the divine knowledge is rethat endless existence awaiteth every one. .

It is a blessing, if true; yea, the blessing of humanity; for what greater good can come to nal life where he can work out all the capabilihe feels struggling within him will be able to blossom out and to expand for the good work which he can see before him, but which forever eludes him on the material plane! What higher blessing can be his than to know and realize that the loved ones he has laid away will meet him once again; that he will be reunited with them all, to part no more forever; that love, and sympathy, and eternal rejoicing will blossom out in the souls of all, and all may live in concord and harmony through the ages. "Its curse, if 'untrue." The curse of humanity; for this hope of immortality, this desire of a future life, this struggling for a knowledge of a future existence, has led mankind to commit more crimes in the name of religion than any other cause on the face of the earth; it has blighted human lives so that they have gone out in darkness, praying for some light and knowledge of the future. If immortality be untrue, the very thought, the very desire and hope is the greatest curse that can come to the human race. We know that immortality is true, therefore do we affirm that it is the highest blessing, the sweetest gift that the Divine, Beneficent Power can bestow upon humanity. By-and-by, when the mortal form is laid away, and the spirit emerges into the clear light of truth, it will enter into that existence where opportunities are given to grow, where justice reigns, where oppression is unknown, where love universal is the grand and glorious law, where desires unfold, and the abilities within are fanned into life, and those who have stepped away from the mortal in the flower and bloom of youth or the vigor of intellect, are able to blossom still more beautifully and grandly, and to send forth their power and strength for the benefit of those who come after them. John Pierpont.

Mrs. Annie R. T. Sinclair.

I have not been in the spirit-life very long. It seems to me but a very short time since I passed from the body, yet I have an anxiety to return and send a message of love to my friends. I desire that they shall know and realize that I am not lost, but that I return from the new life to watch over and care for them, and, if it is possible, to influence them with my presence, that they may feel that I am still one of them. I feel that I have indeed entered a new life, free from disease and weakness, strong to do and to be; and I wish my friends to give me a private opportunity of returning to speak to them and tell them of the dear friends I have met; one who passed away not so very many long months since, who was the first to wel-Q.-[By H. C. Read.] Are the deformities of | come me and give me greeting, and many oth-They all gave me greeting and welcomed me to a new home. I bring their love to all, and I sny I shall come whenever possible to bring you my love, and give you what news of the other country I can. I am from Exeter, N. II. My husband's name is Samuel Sinclair; my name is Mrs. Annie R. T. Sinclair.

Ella G. Sumner.

I have been trying to return to this place for many months, but have not succeeded before. I have been attracted here several times, but found it impossible to speak. I wish to send seem to be an outgrowth from the spirit within. The spirit that is warped and narrow- happy, perfectly happy, in this spirit-world. I now that I was young to pass away, and, after I had departed from the body, for many days I lingered around my home, with my parents and friends, beside my dear sister, seeking to manifest my presence; but now I have loosened the tie somewhat, so that I can soar away to the realms of the spirit-world in company with those dear ones who went before me, and I am able to understand and appreciate something of the experiences which may come to every spirit. I am attending a school, seeking to learn something more of this life which has come to me, and I wish my friends, one and all, to know that I am happy and well and strong. I regret not my early departure from the mortal life, but I rejoice to know I shall meet them all again, at some future time, and welcome them to my home, sweet home. My name is Ella G. Sumner. I was twenty years of age when I passed away. I lived in Boston, in the Dorchester District. My mother's name is Lydia; my father's name is Charles.

Albert Mason.

I believe it will do me good to return to this place and manifest, and to send my greeting to friends. I have friends scattered throughout Long Island, and I feel assured some of them will see my message. If so, I shall feel amply repaid for coming. My friends, no doubt, would be glad to know what I am doing with myself. Well, I am roaming about here and there, not as a traveling salesman, but still as one who is in search of information. I pick it up here and there, bit by bit, and weave it together as best I may, in order to learn, if possible, something of my surroundings and something of the nature of the country I am now inhabiting. I find a motley class of beings in the spiritual worldquite as strange and uncouth, quite as polished and cultured as I met with in my travels while in the body-still I perceive that these, some of them whom I met while in the form, possessing culture, seemingly polished and refined, do not appear so now; they appear rough and uncouth; and I question why this is; while others whom I deemed rough and plain and uncultured, bear the stamp of refinement and polish in the spiritual world. I am told that those whom I now perceive bearing the stamp of refinement were when in the mortal form, diamonds in the rough; they have become polished and rounded out by experience, and the gem shows itself in all its beauty; while those I met on earth who appear ed to be polished and refined, and who now present an uncouth appearance to me, only bore a resemblance to the true gem, which was indeed false and untrue—not genuine. So you perceive I am learning something.

I cannot say I am entirely refined myself. I have passed through many experiences which, some of them, cut as keenly as the sculptor's chisel or the lapidary's wheel, yet I do not know that they have profited me as much as still active, but I am not now cramped and con-

weariness has passed away, and I can journey here and there, to and fro, without let or hin-

.I feel that my friend Henry Watson may possibly see my message. I do n't know where he is at the present time, or I would request you tality forever presses upon the human race, and | to transmit it to him. He is a traveler, as 1 was myself, and am now; but I am impressed ceived that there is indeed an immortal life, and | that this will fall under his eyes; and if so, I want him to know that I send him my regards and my best wishes for his future. I take a kindly interest in all that concerns him, and I man than the knowledge that there is an eter- feel that perhaps in the future I shall be able to come more closely to him and benefit him ties of his being, where the possibilities which somewhat from my experience. I feel he has a great deal to pass through. I felt this when I was in the body; I feel it more keenly now that I am unencumbered with a mortal form. I feel that I must send out my sympathy and love to him, to assure him that his friends in the spiritworld protect and guide him; and whatever may come to him, let him always feel that he has friends in another world who are ready and willing to guard and guide him at all times, and who will rejoice to meet and welcome him when he is summoned from the mortal form. My name is Albert Mason.

Mrs. Sallie Goodwin.

Six years in January since I passed to my pirit-home. I feel to return to-day, and manifest my love to my friends, to say to each one, we bless you from the spiritual spheres, where our home is sweet and beautiful, and where we know we shall one day welcome you. My children I have met, grown beautiful and strong, unencumbered by any material deformities. Sweet and beautiful, earnest spirits, working for others, performing labor for the benefit of mankind, they develop together in unison, one with the other, united in their work, ever sending out strength and knowledge to humanity concerning the future of life. I had a knowl edge of this spiritual philosophy before I passed from the body. It was my sweet consolation, it was a comfort to me, and it brought me nearer home than anything else could have done. When I had departed from the material form I was met and welcomed by my children, my beautiful boys, and by many dear ones who had passed on before. . They welcomed me to a home where all was bright and peaceful, where I found a perfect rest; but I have since returned many times to earth, to bear my influence and my love, and to seek to be of use to some who were in mourning because of a fear of the future-who had no light to guide the spirit onward. I feel that I have been blessed in my labors; that I have been blessed in returning to earth. I would say to each friend, to-day, work on earnestly and well, early and late for the truth, and the angels will bless you. Byand-by we will meet and greet you, and guide you to your spirit home. I was fifty-four years of age when I passed away. My husband is Moses Goodwin, of Glover, Vt. I am Mrs. Sallie Goodwin.

James Brewer.

This is an experience which I had to take upon myself. It has been pressing upon me for some time, that I owed it to myself and my friends on earth to return and manifest. Now that I realize the possibility and truth of spiritreturn, it seems to me it is my duty to manifest to friends in the body. It is somewhere about a year since I died, after a brief illness. I had no desire to pass away so soon, even though I knew and realized that, at most, but a few years could come to me in the mortal; still I felt that I had a great deal to attend to, that I had many ties to bind me here, and so I was not entirely prepared to go. But now I feel all this is changed; I feel that I have entered upon a life which is to stretch out, on and on, before me; it is for me to set myself to work to understand something of its laws and to find an occu-

My brother is not here with me to-day, but he desires me to send his love and his fraternal greetings to friends. But a few days, I may say, intervened between my departure and his, and we are associated in the spirit-world; we feel as though we were but infants in this new life. as we truly are. I do not feel to express myself | he before defrauded; in this way may he work concerning it, because I have not yet gained any understanding of it, but if my friends will only seek to realize that we are living, active. earnest workers, that our existence is continued on and on, I feel that it will be of benefit to my brother and myself, and that when I can or by the violation of law in the first degree report I shall have some news to give, and perhaps some advice and counsel concerning our affairs in the mortal. I am from Springfield, Mass. I was in the drug business when in the form. My name is James Brewer.

Hiram Barton.

I am Hiram Barton. I feel a call-I may say I feel it, I do not exactly hear a call, but there is one extended to me—to return and manifest, sult. But we cannot say that all suffering and I seem to sense it. I have a brother John, who is traveling in the South for the benefit of his health. He was in Albany, Ga., and recently I have been with him. I have sought to manifest my presence, but without success. I feel that perhaps by coming here I shall be able to learn something by which I may profit, and which will enable me to come closer to my brother John. 1 wish him to realize that his days on | fact of that of yesterday or of ancient times. Inearth are numbered, that nothing can benefit him materially, for the disease which is eating into his system is weakening him in every way, is sapping his vitality, and has attained such a hold upon him that nothing can remove it now. When he enters the spirit-world, and becomes clothed with a spirit-body, sound and free from disease, I know he will rejoice with me that the change has come. At present he is not satisfied to go to the spirit-world; he cannot feel reconciled to the change; and that is one reason why I return to day. I feel that he will linger on the earth for many months, perhaps for nearly two years, as I can see that he will grow weaker and weaker by degrees, and I know I can assure him that before the end comes of earthly scenes he will become more satisfied and reconciled to go to the spirit-world. I feel that the experiences which are to come to him will loosen his hold on earthly life, and will lessen his desire of remaining in the form, and cause him to long for spiritual strength, for everlasting life.

But I have a call, as I said before, from a friend, one who is not connected with me by ties of consanguinity, yet who is very dear to knows nothing of its whereabouts; while the my soul, and I would say to her: Dear friend, I spirit born into the spiritual kingdom is for a have in the spirit-world sensed your desire to time helpless, dependent upon those who cluster hear from me, and as I have no opportunities of returning elsewhere I come to this place, to send out to you an assurance of my love and sympathy, and of my presence with you frequently. Many of your dear ones are inhabitants of the spirit-world. Although not satisthey should have done. I wish my friends to fied concerning immortal life, still your thoughts realize that I can return and speak; that I am | turn heavenward, if I may so express myself; you desire to know something of the future, and

mortal life for every one, and that you shall | The beautiful flowers seem-to-welcome me, and meet your dear ones once again, so I come to say, yes, it is true. Although parted many years since, so far as earthly scenes and associations go, yet we have been united in spirit. I have sought to come to you at various places, but have never succeeded. Now, I believe I shall do better. I believe I shall come in the future so materially, so tangibly rather, that you will realize, comprehend and understand more and more of the future life, and the existence of those you love.

Lilian M. Smith.

My friends are in Fitzwilliam, N. H. I have visited this place several times, but I have found so many spirits anxious and earnestly waiting for their time to come to manifest, I could not feel to crowd in and take their place; but today the kind gentleman who directs the circle has assisted me to control the medium and speak my thoughts, that they may reach my friends who sometimes desire to know of me and to receive a message. I bring my love, and I bring the sweet flowers of the spirit-world, that grow all around me undisturbed by storm or tempest. The sun glows down upon them, the fresh dew of morning falls upon them, keeping them enriched with its moisture; they grow beautiful and strong; I pluck the sweet lilies, beautiful roses and fragrant pinks, and twine them into garlands, to express the love and sympathy of my spirit for those dear ones who remain in the mortal form.

I knew whither I was going. I felt rejoiced that the spiritual home awaited me, so I had no fear or feeling of terror for the grave. Death had no sting, for I realized that a beautiful world of light and sunshine lay just beyond the mortal veil.

I shall be twenty-two years old in June. I wish my friends to know that I keep account of time, as I did when on earth. I realize the days as they pass by. I know the sweet thoughts of my friends as they flow out to me in the spiritworld. I know when the anniversaries return of my decease, of my spiritual birth, and also of my earthly birth. I realize them all. I know how the dear ones think of me; each sweet thought reaches me in the spirit-world, and is side, to bring my influence, to guide and guard them, and lead them home to the spirit-world; that Lilie is with them, and will ever remain beside them till each dear one shall pass away from mortal scenes, and join her in that land of light and love where angels work together for the advancement of humanity, and where peace and joy immortal reign in every soul that is anxious to live a true life. Lilian M. Smith. My father is Richard C. Smith.

Séance held Feb. 11th, 1881. Questions and Answers.

QUES.-[By T. T. Stowe.] If suffering works out for us an exceeding and eternal weight of glory, and sin is the cause of suffering, is not sin necessary or indispensable?

Ans.-Until ignorance is banished by knowledge, until man becomes developed in wisdom, sin, which is the violation of natural law, will be inevitable in the existence or experience of mankind. Knowledge and wisdom may be attained through experience, and sin may be necessary to bring this experience to man through the suffering and pain it evolves upon his spirit. We can see no cessation of sin or evil till humanity becomes unfolded in all the moral laws, which are implanted in the human breast by the divine Father above. He who defies the moral law of justice, and defrauds his neighbor, sins. If he violates a natural law of God. in the time that is to come such an one may become repentant; he may see and feel the enormity of his transgression in its true light. and suffer therefor to an unmistakable degree. This suffering will cause him to reach out for something higher and better; will implant within his soul a desire to assist that one whom out-happiness for himself. Sin may be essential in the experience of mankind, but we believe that when humanity grows in knowledge and wisdom, sin shall pass away. There is much of suffering that is never caused by sin, Painful experiences come to all, that cause misery and suffering; it may be through no fault of him who suffers; and yet it seems that this misery must crowd in upon his soul. Suffering refines and strengthens the spirit; that is its mission. And if the spirit becomes chastened, if its pride becomes subdued, then will suffering work out for that spirit an exceeding weight of glory-for happiness will be the reproceeds from sin.

Q.-[By the same.] Assuming there is as much inspiration among mankind to day as there has been at any previous time in the world's history, which is the most reliable, that of to-day or that of the olden time?

A.—We should place most dependence upon that of to-day, for the reason that it proves the spiration comes to you to day; the spiritual manifestations you are yourselves receiving bring undoubted evidence of its truth; judging from your own experiences at this time, you can very readily understand the manifestations of the past. While to-day you have evidence and a living witness, all over the land, of inspiration and of spiritual manifestation, concerning the past you have only the recorded evidence which is to be found in historical works.

Q. - [By the same.] Is man truly "born again" until he has thrown off the material and entered spirit-life?

A.—Many people have sought to give an interpretation of the phrase, "unless ye be born again ye cannot enter the kingdom of heaven.' To us there can be but one explanation, which is: that when the spirit emerges from the mortal body, throws off the material and enters the spiritual state of existence, it is born into a new life, into a new experience, as the process of death is very similar to the process of birth upon the mortal plane. The child born upon earth comes helpless, dependent, suffering, around it, and oftentimes it suffers even more than tongue can tell; yet it is born a new being, into a new existence, where it receives and passes through many strange and varied experiences. New birth, in our opinion, is the passage of the spirit through matter into the spiritual world.

to call my spirit back to this place [alluding to flowers on the table]. I wish to send my love to all my friends. It is three years since I passed away. I knew that I was going to the beautiful spirit-world; that I should ever be happy and well and strong there. I had been ill and suffering for a long time. Sometimes it would seem that I was growing strong and better, and then again I would become weakened from pain. I wished to go, although but fifteen years had passed over my head in the mortal form.

I wish to tell my friends-all those dear ones who remember me so kindly—that I am well; all pain and suffering are gone: I am strong and happy. I wish to say to those who surrounded me in the Lyceum at times that I return. I return sometimes daily, but always when the Lycoum meets, in order to bring my influence, and to join those I once knew in the exercises of the day. I wish to call their attention to the Lyceum; I wish to ask them to throw all their interest into it, to work with a will. I do not like to see it declining and dwindling away; it pains me so much to find the members losing interest and the visitors remaining away. It seems to me our Lyceum in New York City might be one of the grandest and largest Lyceums in the world, I know of so many who might take an interest in it, and who would do so, I think, if they realized how the spirits work for little children and wish to see them educated in spiritual things.

I send my love to all. I will return whenever I can. I will send my love as I bring flowers. Oh, may it blossom in the path of each one, with fragrance, bringing no thorns, but only beauty and light to strengthen them in their walks through life, and to bless them and give them thoughts from me in my spirit-home! Many dear friends who are in the spirit-world send their love, and return whenever they can to bring an influence of good to their friends on earth. My name is Ella Moore, from New York.

Mrs. Louisa Reed.

I feel a desire to return and take on myself these conditions. I feel that it will be an experience for me; one which I need very much in my unfoldment. I have been a resident of the spirit-world for several years. I have friends in thought reaches me in the spirit-world, and is as beautiful and fragrant to my soul as are the beautiful flowers which blossom around me. I return to bring the glad tidings of immortal life, to send to my friends assurances of love, that they may know I frequently return to their an ovice in these things. I do not understand how to hving my influence to guide and guard. low to work, and I was told to come here that I might learn, and perhaps be able, by-and-by, to manifest myself, and to assist others in manifesting to their friends on earth. I lived a good many years in the body. I had many painful experiences; some of them even cling to me now; but the shadows only seem to throw out a background, as it were, for the bright places, and I feel to enjoy my spiritual life very much because of the past. I do not talk very well in public, because that was not my forte, but I felt that if I could reach my friends I would be willing to undertake this, and perhaps in so doing be ing to undertake this, and perhaps in so doing L should gain that experience which I feel I need. My husband is with me in the spirit-world. Ho passed away before I did. His name is Jesse Reed. He desires me to convey his regards and remembrances to all old friends, and assurethem of his welfare, and that he is active. My name is Louisa Reed. I was from Marshfield, Mass.

Special Notice,

BY THE CONTROLLING SPIRIT, IN REGARD TO AD-VANCING SPIRIT MESSAGES. A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise the expression of my own ideas: that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular tin are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED. Feb. 11.-George W. Jones; Mrs. Susan W. Stanwood; William R. Lavender; Nathantel Davidson; Mrs. Glorvina A. Currier.

Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lothrop; Lyman Strong; Suste Pisher; Hattle A. Davis; R. A. Bullock; Bennie Gray,

Feb. 18.—William Alkens; Mrs. Mary W. Bartlett; Joseph Hadley; Isabel Hulling; Estella Page; Ira Holt; Cella A. Thaver.

seph Hadley; Isabel Huling; Estella Page; Ira Holt; Cella A. Thayer.

A. Thayer.

Feb. 25.—Thomas Smallwood; Eliza B. Safford; Charles E. Sietson; Lennel Thompson; Eunice S. Somers; Henry Mercdith; Ula M. Shedd; Sopha Havens.

March 1.—George P. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otis Buckman; Chaunesy Paul.

March 4.—Thomas Greene Mitchell; Alice Wilder; William A. Halnes; Jennie D. Reed; George A. Riley; Lydia Langlands; Dove-Eye.

March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hariman; Mical Tubbs.

March 11.—Eliza W. Lowe; John N. Maddern; Nathan Fletcher; Charlty Akers; George N. Rice; Dr. Thomas W. Flatley,

March 15.—James Bowen; Henry A. Jenckins; Lizzle F.

March 11.—Buza W. Lowe; John N. Maddern; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Flatley.

March 15.—James Bowen; Henry A. Jenckins; Lizzle F. Meintosh; Capt. Samuel Searie; Mary E. Thayer; Abigail Cushing; Herbert Bicknell.

March 18.—Elishas Spaulding; Nellie E. Street; George W. II. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peier Valkenberg.

March 22.—Rev. Eliphalet P. Crafts; Marion White; William Jennings; George S. Beals; Enoch Plummer.

March 25.—Col. C. C. Benton; Haitle Ames; Jerome Morrili; Wilder Bush; James Beard; Kate Seeley.

March 20.—Hamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lowis J. Hibbard; Shining Star.

April 5.—Mrs. Lucretia Safford; Ellen A. Walker; Austin Kent; W. S. Neal; Markey Dodd; Allee.

April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lowis; George W. Hali; Selah Lovejoy; Maria Coffin; Eliza Ann Long.

April 12.—M. L. Massey; J. W. Brown; Charles May; Mary A. Gillon; William Norton; Lizzle Weich; Charles B. Brown.

April 15.—Ransom M. Gould; Jesslo Dunbar; William Kuthyl, John B. Bless Nanager.

13. Hrown.

April 15.—Ransom M. Gould; Jessie Dunbar; William

Knight; John B. Pike; Nancy Goodwin.

April 22.—Lucy Alcott; Mrs. Flora Keeney; William T.

Norris; Capt, James C. Fledler; J. Bartley; Mrs. Emma

Corter.

trier. April 26.—Lizzie A. J. Palmer; William Alderson; Edie Campbell; Henry Keep; Mary E. Henderson; Dr. John C. Warren.

April 29. Roy, George B. Jocelyn; Benlamin Moulton;
Pauline Morris; Stephen Thatcher; Elisha Ifathaway; Hat-Tauline Morris; Stephen Thatcher; Elisha Intihaway; Hat-id. Jilgelow.

May 3.—Elijah Colburn; Clara Lytle; Charles F. New-omb; Kate Fitman; Mary M. Cutter; Charles Peckham.

May 6.—Josie Williams; Charlie Russell; Freddle Flich

Bullard; Lulu Sheppard; Lawrie E. Corthell; Tommie Ray;

lary Bertha Gray; Orrin E. Bates; Fannie Randall; Forest

Ally; Annie Bramhall.

May 10.—Henry M. Anglin; Bridget Twomey; Charles A. Miller; Nellie L. Goodwin; J. P. Simmons; Charlie Silbee.

May 13.—Rosanna C. Randall; J. S. Thresher; Bernard Brennan; Mamie French; Julia B. Morrill; Richard G. Alexander.

A Spirit Message,

From a Daughter of Thomas R. Hazard. My DEAR FATHER: I am more than glad to meet you. I am delighted to be able to return to you as I do, and to express toward you the love which wells up in my heart for you. Oh, this is better than living in far off California, hovering between 'life and death, longing for the change yet loath to leave my dear ones! This is gloriously beautiful! And when I found I could clothe myself in material form and stand once more before you, radiant and happy, my once more before you, radiant and happy, my delight knew no bounds.

delight knew no bounds.

Dear Anna sends her love, with a crown of blooming lilies. She is so beautiful! She is over-auxious to manifest her presence to you. All my sweet sisters are here, and are bathing your spirit, with a flood of love and sympathy. Dear, kind grandmother Hazard desires me to give you her blessing. She is by your side att this moment with her hand on your head. She is anxious for you to take great care of your health this winter, and guard against taking more cold. I was delighted to find so many loved ones on the spirit-shore, all of whom any happy and glad. They are all workers, too My brother Robinson wishes me to give you he love; and, dear father, remember us all to out Lie Moore.

Ella Moore.

Lifeel so pleased that I can come and manifest!

In the is a noble soul. Dear father, heaven ble you ever. Your happy, loving Extrem

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April 16.

MISS JENNIE RHIND,

TYPICAL MEDIUM, Psychometrist and Scor. Will answer Letters. Send own handwriting, sox and age, and to open the stamped and directed envolope. Business Sittings given daily. Will answer calls to lecture. 19 Essox street, Boston.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 157 WEST NEWTON STREET. Hours from 10.A. M. 104 P. M. Will visit patients. [18 at present the West; will return June 1st.]

March 19.

MRS. M. E. RHODES,

ELECTRIC and Magnetic Manipulations, for Nervous Diseases, Rheumatism, &c. Contracted Cords a spe-cialty. Patients treated at their homes, if desired. al Com-mon street. Boston, Mass. "w*-May 21. DR. J. WM. VAN NAMEE, celebrated Chair-voyant, has located at 8 Dayls street, Hoston, Mass. Office days Tacedays, Wednesdays, Thursdays and Fridays, 10 A. M. to 5 P. M. Williamswer calls to lecture near Boston. Terms moderate. Examinations made from lock of hair. Anril 30.—4w

Mr. and Mrs. Fred. Crockett

GIVE Magnetic Treatments, Medicated Vapor Baths, Psychometric Examinations, Dexter House (2), Lenov street, Boston. 2w*-May 14. MRS. L. W. LITCH,

PHYSICIAN and Test Medium, No. 28 South Russell street (first door in rear), Boston. Gircles Sunday evenings and Thursday afternoons. 13w*—April 23. CELIA M. NICKERSON,

TRANCE and Writing Medium, 1618 Washington street, Boston, Hours 9 to 4. Will lecture and attend funerals, Jan. 29.—20w* MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, \$2,00; age and sex. 19 Essex street.

MRS. BOUTELLE, BUSINESS, Medical Clairvoyant and Test Medium. Life Reading by letter, \$2,00 and stamp. 68 Dover street, 100 - May 21.

Mrs. M. J. Folsom,

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

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, Test Medium, 94 Tremont Street, between Tremont Temple and Montgomery Pl. May 21.—1w*

AUGUSTIA DWINELS,

CLAIRVOYANT, Trance and Prophetic Medium, No. 131 Tremont street, Room 9 (formerly 23 Winter street), Boston. 2w*-May 14.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 1466 Wash-ington street, Boston. Hours 9 to 5. 13w*—April 30.

Mrs. S. E. Crossman,

MAGNETIC PHYSICIAN. Examinations at a distance, \$2,00. 5 Temple Place, Boston. 1w*-May 21. TRANCES M. REMICK.

TRANCE MEDIUM for Spiritual Communications and Healing of Spirit and Body. 94 Pembroke street.

May 14.—4**

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 conts and stamp. Whole life-reading, \$1,00 and 2 stamps, 37 Kendalistreet, Boston. A. Dwight street, Boston. Office hours 0 to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00. April 2.

ME. MORIER, Psychometrist and Scoress.
The future unveiled. Letters answered. Send handwriting, sex and age, and enclose \$1. 55 Lagrange street,
loston.

DR. FANNIE C. DEXTER, Test Medium. Examines hair, Treats magnetically 476 Tremont street-dw*-May 7. SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested.

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

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER, WILL attend to calls to speak at short notice. Also Funerals attended on notice. Onset Bay, East Wareham, Mass. April 2.

Mrs. M. C. Bagley,
TEST, BUSINESS AND MEDICAL MEDIUM, No.
188 Broadway, Chelsea Square, Chelsea.
May 7.—4w*

MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship. Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medi-vo white chiefs and squaws. He travel like the wind. He to circles. Him big chief. Blackfoot want much work do. Him want to show him healing power. Make sick ople well. Where paper go, Blackfoot go. Go quick. nol right away. 19 todo, litin want to snow him. Blackfoot go. Go quiex. Send right away."

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00, or 1 sheet each week for one mouth for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1,00 and 33-ct, stamps.)

and Blackfoot's Magnetized Paper.
JAMES A. BLISS, Medium.

ASTHMA.-Woman, 67 years, cured. Time of sickness, 3 ASTHMA.-Man, 60 years, great deal benefited. 2 years PARALYSIS.-Woman, 24 years, cured. Time of sickness, STIFFNESS KNEE JOINTS.—Girl, 8 years under treatment. Benefited a great deal; stiffness 6 years. PAINS IN BACK.—Man and Woman, both cured, 23 and 24

1NFLAMMATION OF KIDNEYS, WITH COMPLICATIONS, &C.—Man, 58 years, mostly cured, where M. D.s pronounced incurable. FITS.-Child, 3 years. All right.

HEART DISEASE.—Woman (my sister-in-law). As said M. D.s. she has had the heart disease, and could not live two weeks, Very little medicine taken; only Tincture Digitalis. She is a trance medium, and is always resisting her spiritual guide. Great deal better, and up for two weeks (time required per M. D.s for her death). SPINIT CONTROL.—Woman, 64 years (myaunt). Vory well, PAIN IN THIGH.—Man, 27 years. All right,

PAIN IN THIGH.—Man, 27 years. All right.
RUNNING UP AND DOWN PAIN IN ADDOMEN.—Woman,
25 years. A Paper on now, and feels great deal better.
STATE OF LOUISIANA.
Parish of Point Coupée.
I hereby certify that the within list of cures of different sickness were done per the Red Cloud and Blackfoot Magnetized Paper.
Witness my official signature this 0th day of April, A. D.
1881.

{L.S.S.}

April 2. SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$1,00.

MRS. A. B. SEVERANCE,

Ineation, \$1,00.

Address,
Gentre street, between Church and Prairie streets,
April 2.

White Water, Walworth Co., Wls.

Consult Prof. A. B. Severance, IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject rettaining to practical life. Send lock of hair or hand writing and one dollar. Address 219 Grand Avenue, Mil waukee, Wis.

Ach Pork Advertisements.

THE MODERN BETHESDA

Dr. J. R. Newton, Healer.
EDITED BY A. E. NEWTON,
THIS important work is for sale by the NEWTON PUB.
CO. 201 Broadway, New York, also by Dr. J. R.
NEWTON, Station G, New York. Sent postpaid on reseint of price, \$2,00.

DUMONT C. DAKE

TREATS diseases magnetically at 31 East 20th street, (near Broadway,) New York City. Jan. 1.

Mrs. Lizzie Lenzberg, Medium, 351 West 33th street, New York.

MRS. C. H. DECKER, 205 East 36th street, New York, gives Psychometric Descriptions by mall, one dollar per page, letter size; personal interview, one dol lar per hour. March 26.

THE INFIDEL PULPIT,

Weekly Lectures delivered by George Chainey in Paine Memorial Hall, Boston, Mass. TERMS \$1,00 A YEAR.

Your lectures stir me like trumpets. They are elequent, logical and poetical. They are as welcome and refreshing as the breeze of morning on the check of fever. -R. G. Ingersoll,

Address GEORGE CHAINEY, No. 3 Union Paus, Boston, Mass. March 26. DO YOU WISH TO MAKE MONEY

I WANT one Agent (male or female) in every city and town to take charge of an agency for the sale of a most valuable preparation. A person may devote all or a portion of their time to the business, and I warrant GOOD PAY for all time given to it. I burnish the goods on the most easy and theorem terms. I furnish all advertising free, and pay all necessary expenses. No canvassing. No pedding. Address at once for particulars, enclosing stamp, ALBERT BARNES DONNAN, 25 Maple street, Worrester, Mass. May 44.

A NEW DISCOVERY. DR. ABBIE E. CUTTER'S ELECTRO-MEDICATED AMULETS,

A POSITIVE protection from infection in all Contagious and Hay Fevers; Smail-Pox and Meastes, by electricity and medicated absorption. Price by mail, 50 cents; postage free. Address Dis. ABBIE E. CUTTER, East Wareham, Mass April 2.—am

AGENTS WANTED EVERYWHERE to sell the best over invented. Will knit a pair of stockings, with HEEL and TOE complete, in 20 minutes. If will also knit a great variety of tancy work for which there is always a ready market. Send for circular and terms to the Twombty Knitting Machine 10. market. Send for circular and terms to the Twombis Enitting Machine Co., 409 Washington street, Boston

JOHN WETHERBEE would like to communicate or some person of means, or one who can command about \$5,000. No. 18 Old State House, Boston. May 7.

Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

"THE universe is governed by law," were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-beard of the Soiar System by the hand of Nature and the inspiration of Omnitic power. Nothing in the universe ever did or ever will happen by chance. The events of alfe can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.: Any person sending me the place, sex, date of birth (giving hour of the day), and 53-c1, postage stamps, I will give them in return a personal test and proof of the science.

Any person sending me §1, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending me §2, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.: Sickness, its character and time, also its result. Hustiness, whether good or unitavorable in their results. Marriage, its condition and time. In fact, all important turns in the highway of human life. More detailed nativities written at prices proportionate to the labor required. I will write a nativity for any one without charge who will secure me three (\$2) nativities and forward me \$3.

The most sensitive may be assured that no statement will be made touching the length of life unless by their request, I will point out to such the places in the pathway of the fature where flowers may chance to spring.

Por my own profit and the public good, I soilet a test of the science.

OLIVER AMES 4:001.D.

BABBITT'S LAMP SHADE.

BABBITT'S LAMP SHADE.

The most Simple, Useful and Beautiful Thing of

The Kind ever Devised.

Dr. Barbitt, whose discoveries and works with reference to Light, Color and the fine forces are already becoming well known over the United States and in portions of Europe and Asia, has devised a Lamp Shade, which is infiliation, beautiful and encering, transmits a soft bine light that not only soothes and strengthens the eye, but acts as a quieting principle to the nervothens theory, but acts as a quieting principle to the nervothens theory, but acts as a quieting principle to the nervothens theory, but acts as a quieting principle to the nervothens theory, but acts as a quieting principle to the nervothens theory, but acts as a quieting principle to the nervothens of the purpose, and is almost as longs as leather. Over this has been deposited a graded blue thit. It consists of four sides, each of which has its own special character, as follows:

1. The SOLAR SIDE, which gives a fine unitation of the sun by radiating actual streams of light while in asc. This is admirable for those who destro a cheering effect.

2. The LUNAR SIDE, which is still more soothing.

4. The STELLAR SIDE, which is still more soothing.

4. The STELLAR SIDE, which is still more soothing.

4. The SIADOW SIDE with the softest light of all, especially soothing and healing for irritated eyes or for those who read, which offsets the destructive effect of artificial light. It is the only physiological shade, and presents four grades of light in its sofar, junar, stellar and shadow sides. Its inventor, Dr. Rabbitt, 4s author of celebrated works on Light, Color, etc. the Kind ever Devised.

Light, Color, etc.
Price for Lamp Shade, postpaid, 25 cents, or 6 for \$1.
Price for Shade Holder, 15 cents, or 4 for 50 cents. Send for eircular. For sale by COLBY & RICH.

PRICE REDUCED. THE WRITING PLANCHETTE,

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends,

The Planchette is turnished complete with box, penci and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a lox, and sent by until, postage free. PLANCHETES, With Penninghain Wheels, 60 cents, securely packed in a box, and sent by until, postage free.

NOTICE TO RESIDENTS OF OANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the unaits, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

NINTH EDITION. THE VOICES.

BY WARREN SUMNER BARLOW.

BY WARREN SUMNER BARLOW.

The author has revised and enlarged the woice of Prayer, and added the whole to this Edition without hereasing the price. His criticism on the "Parable of the Prodigal's Son," of vicarious atonement, etc., in this part of the work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—In His unchangeable and glorious attributes.

THE VOICE OF A PEDBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERISTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Myses has been defeated by Satan, from the Garden of Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Ninth edition—with about one-fourth additional matter; with a new stippical steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in heveled boards.

Price \$1,00; full glit \$1,25; postage 10 cants.

35 Persons purchasing a copy of "The Voices" will receive, free, a copy of Mir. Barlow's new pamphilet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they so order.

they so order.
For sale by COLBY & RICH.

SENT FREE. RULES

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

This little Book also contains a Catalogue of Books published and for sale by COLHY & RICH.

Sent free on application to COLBY & RICH.

THE CANDID INVESTIGATOR. BY "HONEST INJUN."

An amusing satire upon investigators who insist upon applying their '! fraud proofs' 'to mediums, and finally repudiate their own tests.

Taper, 10 cents.

For sale by COLBY & RICH. NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Brone. For sale at this office. Price 1,25; cloth-bound copies, \$2,50.

Jan. 4.

FREE---PLATE ENGRAVINGS---FREE! IMPORTANT ANNOUNCEMENT.

UNTIL FURTHER NOTICE,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection. For each additional engraying 50 cents extra.

RECAPITULATION:

Banner of Light one year, and one Picture, \$3.00 Banner of Light one year, and two Pictures, \$3,50 Banner of Light one year, and three Pictures, \$4,00 Banner of Light one year, and four Pictures, \$4,50 Banner of Light one year, and five Pictures, \$5,00 Banner of Light one year, and six Pictures, Postage on both Paper and Pictures will be prepaid by us, and the.

All New Subscribers, or Old Patrons on Renewing their Subscriptions

latter safely enclosed in pasteboard rollers.

BANNER OF LIGH

MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has traited her dusky robes. The classed bands, unturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, traistill, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "evold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and liminates the room. It is typical of that light which flows from above and floods the soul in its seried moments of true devotion.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

LIFE'S MORNING AND EVENING.

FROM THE ORIGINAL PAINTING BY JOSEPH JCHN.

Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, winds through a landscape of bill and plain, bearing on by earr of Go this swom bark of an aged Pfligrim. An Angel accompanies the boat, one hand resting on the helm, while with the estate say is toward the open sea—an emblen of eternity—reminding "Life's Morning" to live good and per sive, say "That ye is their barks shall float at eventile," they may be like it life's Evening. It fitted for the "error of his hand a case of the year of their barks shall float at eventile," they may be like "Life's Evening." It fitted for the "error of indicated a case of their or A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a case of elemant which is the fitted for the teach of 1 general vector that whisper to the youthful pligrims on the shore, "Be kind." Near the water's edge, unto they with the condition of the letters we read, "God's love." Inst beyond situationable wall for face taddient with knowness and I was shoulf its tha first letter of "Charlty."—"Faith" and "Hope" being already garracred in the basket by he is also that thoughtfully consider the closing thread of the water's read to the constant thoughtfully consider the closing thread flows of Heyant's Thanatopsis. "Thy will be hope "has lation unantar bow of the beat, and is the vograps's bright intering of faith. "Failing in the water'rounders the best to the same of the heave of measurements." The boy, playing with his toy locat, and the reference of the mean of the passing sceaes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

THE RETAIL PRICE IS \$2.00.

HE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the velt of materiality from beholding eyes, and reveals the guardians of the Angel World. In a locat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ecased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnotteed, the boat became detached from its fastenings and located out from shore. Quickly the current currel liberoud all earthly help. Through the foaming rapids, and by precipious rocks, dashed the bark with its precious clarge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was in evilable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped, the rope that lay

thou, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the heat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herole sister, his little form nearly paralyzed with fear. SIZE OF SHEET, 22 BY 28 INCHES: ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PÀINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," " " from the church tower bathed in sunset's fading light, "The owing herd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plots its weary way," and the tred horses look eagerly toward their home and its rest. A boy and his dog are eagerly families in the inclined surface of the picture, In one hand she holds wild flowers, in the other grass for "my colt," Seated under a tree in the churchyard, around which the twilight shadows are closing in, he poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life classical composition and polished rhythm, have fascinated the poetical heart of the world.

"Homeward" is net a Steel Engraving, but Stein---Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2.00.

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the The Companion-Plece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN.

The scene is in harvest time on the banks of a river. The farm-house, frees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unloading my in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a boy baby, who foundly caresses "Old White," the favorite horse, that is drinking at the trough. The milking did stands by her best cow. A mong the feathered tribe a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Oxen driven by a lad are approaching with a load of hay. A youngster on the fodder-shed is preventing his cat from preying upon the doves. Cattle, sheep, lambs and colt, together with ducks, goese, doves and other birds, are artistically grouped and scattered throughout the nicture. The mellow light of the setting sun richly illuminates this eloquent Art Poem of thrifty and contented American farm-life.

tinting has produced the most perfect and pleasing sunset effects. Size, 22x28. THE DAWNING LIGHT."

Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1672 PROPESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydosville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-kenowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art: To give the picture its deepest significance and interest, the ideal with the real was united, embodying spiritis-sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form. Illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Frankin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwoll, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the bill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house, in the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES: ENGRAVED SURFACE ABOUT 11x14 INCHES.

THE RETAIL PRICE IS \$1,00.

TERMS OF SUBSCRIPTION, IN ADVANCE: For <u>Yoar.....</u>53,00 Six Months 1,50

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

COLBY & RICH.

Banner of Dight.

BOSTON, SATURDAY, MAY 21, 1881.

Lake Pleasant Camp-Meeting.

Prospects for the Season of 4884-Condition of the Grounds-The New Area-Musical Attrac-tions-The Intellectual Department-Miscel-

A reporter of the Banner of Light visited the famous Lake Pleasant camp-ground a few days ago. He found Mr. Henry (the guardian of the territory through the winter), and journeyed over the grounds in his company. Walking through the silent streets, the writer thought of the happy throngs who were promenading those thoroughfares last summer. The success of last season was unprecedented. This year the prospeets are still brighter. Thousands all over the country who have not yet attended this meeting, will do so the coming season.

The Lake Pleasant meeting began as a country pienie. Each year it has increased in size, so that now it is a thriving little city every July and August. There are about one hundred sottages on the ground, and a large number of new buildings are already in process of construction. The streets are being cleaned, and by June 1st Mrs. French, of Boston, will have the spacious

hotel in running order.

The regular Camp Meeting exercises will begin July 31st, and close September 4th—two weeks longer than usuals. This change has been made in consequence of the demands of the

There is no more beautiful spot in all New England than Lake Pleasant. The Fitchburg Railroad—one of the best in the country, which is under the efficient management of John Adams; Esq.—runs along the shore of the Lake, You are landed in immediate contiguity to the granular metallican walking or has high ideas items. grounds, no tedious walking or bus hire litems worthy of mention. From the cars you step at once to a broad but not long flight of stairs and once to a broad but hot long light of statis and proceed directly to the vast natural auditorium, where ten, thousand people can gather within hearing distance of the speaker. Around the amobitheatre, stretching back many acres, the cottages and tents are to be found. Back of the music-stand, which is at the entrance to the auditorium, the beautiful Jake, with its silvery

waters, looks like a fairy picture.
When the meeting is at its height, Lake Pleasant has the appearance of a little city in holiday

THE SECULAR AND SPIRITUAL.

Some of the dear brethren fear that the spiritual element will be crushed out in view of the material success-the secular influences which are growing so powerful in the line of amusements. This is a groundless fear. All of the officers of the Association are determined to afford the people the best food possible in the direction of intellectual, and spiritual nourish-ment, and they also feel bound to supply ration-

al amusements—in which all participate—for the thousands who come and go daily.

Spiritualism will continue to be the inspiring ideal of the meeting. No invidious distinction should be made between the secular and spiritual; this is the spirit of sportation the deay. ual; this is the spirit of sectarian theology

Order is the essential requirement—discipline, executive ability. The annusements should be made absolutely secondary, and should never be allowed to interfere with or interrupt in any way the services of the platform.

All things considered, the officers of the As-sociation have done remarkably well in handling the great crowds, which have convened at Lake Bleasant. Still they should continue to strive in well doing, and make each year an improvement on former occasions.

THE NEW AREA.

Last year several acres of new ground were cleared along the easterly shore of the lake. This territory was immediately taken up, and was regarded as the most favored portion of the entire camp ground. Since the close of the meeting the work of "clearing "has been prosecuted, and now a strip of land 1000 ft. by 500 is nicely cleaned, and lots are ready for occupancy. These lots command a view of the lake and are in great demand.

THE INTELLECTUAL DEPARTMENT.

The Banner of Light has already published the official list of speakers for this season. It is submitted again in this connection:

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Sunday, July 31st. Mrs. J. T. Lillie and Cephas B. Lynn: Wednesday, August 3d. Alfred Denton Cridge; Thursday, 4th. Mrs. J. T. Lillie; Friday, 5th. George A. Fuller; Saturday, 6th. Mrs. Nellie J. T. Brigham; Sundáy, 7th. Dr. J. R. Buchanan and Mrs. F. O. Hyzer; Tuesday, 9th. Abby N. Burnham; Wednesday, 10th. Dr. J. R. Buchanan; Thursday, 11th. Mrs. F. O. Hyzer; Tuesday, 12th. Cyphas B. Lynn; Sunday, 10th. Mrs. Cora L. V. Richmond and Prof. Henry Kuddle; Tuesday, 18th. J. William Fletcher; Wednesday, 37th. Prof. Henry Kiddle; Thursday, 18th. J. William Fletcher; Wednesday, 37th. Prof. S. B. Brittan; Sunday, 21st. Edward S. Wheeler and Mrs. Cora L. V. Richmond; Tuesday, 23d. Dr. G. H. Geer; Wednesday, 24th. Prof. R. G. Eccles; Saturday, 27th, Dr. G. H. Geer; Sunday, 28th, Mrs. Fannie Davis Smith and J. Frank Baxter; Tuesday, 30th. Dr. J. H. Currler; Wednesday, 31st. Miss Jennie B. Hagan; Thursday, September 1st. W. J. Collville; Friday, 20d. Mrs. S. A. Byrines; Saturday, 36, Dr. H. B. Storer; Sunday, 4th, W. J. Colville and J. Frank Baxter. and J. Frank Baxter.

MUSIC.

The Fitchburg band is an essential adjunct to the Lake Pleasant Camp-Meeting. The grand concerts which are rendered daily give life and animation to the gathering. In the pavilion each afternoon and evening, on week days, Capt. Russell's musicians furnish the choicest of pusic for dancing. The band has been en-

of music for dancing. The band has been engaged for the entire season.

On Saturday afternoon, July 30th, Capt. Russell will wield his baton for the first time at Lake Pleasant this season. On July 3ist—the first Sunday of the meeting—grand sacred con-certs will be given.

Special advices inform us that the Fitchburg Band was never in so high a degree of perfec-tion as at the present time. Capt. Russell has made careful selections of the latest music, with special reference to his Lake Pleasant engage-

NOTES.

Look out for the electric light at the Pavilion. Boating is a favorite pastime at Lake Pleas-

The sanitary rules of the camp should be rigidly enforced.
The speakers' stand will be enlarged—a needed improvement.

Stafford, Conn., will be well represented at the Lake this year.

Remember that the hotel will be open June

1st. Go early with your family.
The streets will be well watered this year, for which we shall all return thanks. Harvey Lyman meditates daily on the "bluff." He waits the coming of the people

Large delegations are expected from Troy, Utica, Newburyport and New London this year. There is room enough for all who come to Lake Pleasant. Accommodations are ample remember that.

For circulars and information relative to the meeting address Joun Harvey Smith, Box 1452,

Springfield, Mass.
Mr. Chenery, of Montague, will have the postoffice this year. He is a genial man and an efficient government officer. A large number of reliable mediums have signified their intention of remaining at Lake

Pleasant during the entire season.

Mrs. French, the new hotel proprietor, is a lady of experience in the business, and the public will be well cared for at moderate rates.

Lock the swings this year, Mr. President

Beals, during the services from the platform, and you will receive a vote of thanks from hun-

year. It is too early to publish a detailed statement. Such information will appear in due

A bridge across the ravine to the "new area" is an imperative necessity. Building in that section of the camp will be very rapid when a bridge is built.

-and they are legion—at the depôt restaurant; also at the Lake Shore Dining-Room. His terms for board are reasonable. He also has lodging

rooms to let.

The bath-houses will be renovated and enlarged. Indeed, improvement is the order of the day at the Lake. There will be many happy surprises for the visitors to the camp which the

writer will not divulge.

Spectators will have a chance to witness the dancing while reclining in choice seats, the lessees of the Pavilion having arranged for the onstruction of a tier of first class seats around outside of the building.
Subscribing for the Banner of Light is not an

insignificant camp-meeting duty. The writer will be most happy to greet once more the large number of friends who gave him their names The "premium engravings" for Lake leasant inspection are already in a costly Twenty thousand Lake Pleasant circulars will

Twenty thousand Lake Pleasant circulars will be distributed early in June. John Harvey Smith, the indefatigable clerk of the Association, and his able and genial clerk, Mr. T. Coburn, are busily engaged in collecting matter for the publication, Lake Pleasant is a well advertised locality.

Charles W. Sullivan, of Boston, the well-known wocalist, will conduct the singing at the speakers' stand, and will have a large choir under his charge. Mr. and Mrs. Lillie, and Mr.

speakers stand, and will have a large choir under his charge. Mr. and Mrs. Lillie, and Mr. Bacon, of Philadelphia, will also sing. They are under a week's engagement. J. Frank Baxter's welcome voice will be heard frequently during the last two weeks of the meeting.

Spiritualist Meetings in Brooklyn, N.Y. The Spiritual Society Conference Meetings are

chi at Eversti Hall, 28 Falton street, every Saturday, oven-ig at 50 clock. After those speakers who have been invited cattend the Conterence and take part in the exercises have oken, any person in the andience is at ilberty to speak pro-riem, under the ten-minute rule. J. David, Chairman, The Spiritual Praternity Conference Meetings the held mail further notice at Brooklyn Institute, corwill be held mith further notice at Abrooklyn institute, for her Washington and Concord streets, every Friday'evening s, B. Nichols, President.

The Enstern District Spiritual Fraternity meets that arms Half, Ninth street, near Grand, every Sunday,

The Eastern District Spiritual Conference meets every Wednesday evening at Phonix Hall, at 74. Charles R. Miller, President; W. H. Collin, Secretary.

Echoes from Everett Hall. Fo the Editor of the Banner of Light:

Echoes from Everett Hall.

To the Editor of the Banner of Light:

Our Brooklyn Spiritualist Society met in a strongly representative body in upper Everett Hall, on Thursday evenling, the 5th inst., and elected officers and an Executive Committee for the ensuing year. The event was of more tign ordinary interest, for the reason that its honored President, Charles R. Miller, was expected to insist upon fils expressed wish to retire from the position, and the conviction, generally shared, that his request should at this time be granted. Mr. Miller's journalistic plant, the Psychometric Circular, has grown under his hands so rapidly, and has opened up such an important field for his personal services in the cause of Spiritualism at large, that his friends and coaliborers here had come to see the propriety, ay, necessity of allowing bim to retire from the immediate supervision of the Society's affairs. To secure a successor who should not remind us too frequently and too impleasantly of the loss sustained in President Miller's retirement, seemed a difficult task, and the anxiety was not wholly past until Thursday evening last, when Mr. H. W. Benedlet, Acting Treasurer for the Society, consented, and was elected its President. The meeting seemed equally fortunate in its canvass for Vice President, Mr. Fred. Haslam, an active worker, consenting to take the position. And it was, for the best of reasons, entirely satisfied and pleased with the acceptance of Mr. W. H. Johnson, one of the most garnest, genial and solid-men in the ranks, when that gentleman was voted the choice of the Society for its Treasurer. Mr. S. W. Russell was unanimously appointed Secretary.

The dominating sentificent of the meeting was one which prompted to greater individual efforts, a more equal and reasonable division of labor, and under this inspiration the following named members were appointed an Executive Committee for the ensuing year: Messrs, J. R. Brown, Prof. A. T. Deam, S. D. Haines, P. J. Hussey, Martin, David, Brett, Furlong and Regr

prepared and read the following:

Resolved, That this meeting-representing the Brooklyn Spiritualists' Society-desires to give expression to the feelings of respect, admiration and regard which its members cherish for their retiring President, Mr. Charles R. Miller, who for the past five years has so ably and faithfully performed the duties of his office, and with great zeal and fearlessness championed the cause of Spiritualism in Brooklyn, And we do hereby unife in tendering to him our thanks for his ardinous labors and uniform courtesy, while we express the hope and leef the assurance that the Society will continue to receive his invaluable aid in furtherance of all its imperiant interests and concerns.

On motion it was ordered that the foregoing resolu-

On motion it was ordered that the foregoing resolution be suitably engrossed and presented to Mr. Miller; also that eaples be sent for publication to the Banner of Light and Psychometric Circular.

Saturday Evening Conference.—In the absence of Chairman David the Conference Saturday evening was presided over by President Benedict, and proved the pleasant and profitable convocation for which these evening gatherings have become so famous locally. Ex-President Miller made the opening address, the president Miller made the opening address, the president Miller made the opening address, the president Miller made the pening address, the problem to a discourse Suggested by a glance backward over five years of continuous service as President of the Brooklyn Spirlinalist Society. Brief and pungent addresses were made by Dr. Weeks, of New York, Mr. Duff and Mrs. Dr. Cooley, of Brooklyn, the last named speaker throwing a whole lap full of poetical bouquets after the form of Mr. Miller retreating from the President's chair.

speaker throwing a whole lay that on potential hondrets after the form of Mr. Miller retreating from the President's chair.

Children's Progressive Luccum.—To those who have a love for children and are happy to see them coming under influences which inspire them with high ideals of life, and strengthen them for all its arduous struggles, there is no other place in Brooklyn in which to pass a pleasanter hour on Sunday morning than in the Progressive Lyceum. Under the conductorship of Mr. Bowen and Mrs. Beekwith, ghardian, the Lyceum in Brooklyn is becoming a school which every spiritually-minded parent must find a heart and purpose to aid as soon as they make themselves thoroughly acquainted with it. One very pleasant feature lately introduced in the exercises are brief exhortations, and reading of attractive anecdotes by Prof. Dean—one of those goodly men who "keep their best affections young," and a worker who throws the strong, sweet influence of his genite spirit into every quarter of our spiritual vinevand without reserve. A plenic session in Prospect Park is earnestly talked of for the last Sunday in May.

Mrs. Hyzer's Discourses.—The very large audlences that heard Mrs. Hyzer yesterday must have been impressed with the thought that in her recent visit to border land, when we were quite uncertain about her return at all, she gathered up an unusually large number of pearls to bring back and scatter amongst us. Her theme last evening was, "The Gentle Nazarene; ills Place in History and His Relation to Us"an pleture of dazzling beauty, a masterpiece of masterpieces, from the inspired brain of a priestess who bears, perhaps, the purest, the brightest flame to our common altar of Spiritualism.

S. W. R., Rec. Sec.

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

To the Editor of the Banner of Light:

In the absence of Mrs. R. Shepard-Lillie, who had been announced to deliver the opening address, the Chairman read a communication in the Daily Eagle in regard to mediumship, and said that "Mediumship" would be the subject for consideration for the evening, and calling upon Mrs. A. E. Cooley, M. D., to make the opening address, she said: "From many years' experiences a medium I find that every person is one to a certain degree, and by Psychometry I learn that all persons are more or less impressible; that the home clicle is the best place for mediumistic development." She warned the Conference to avoid public development." She warned the Conference to avoid public development in the sacredness of the home circle, and under home influences, notably Mrs. Brigham, Mrs. Hyzer, Mrs. Watson, Frank Baxter, and many others. She urged upon all to seek none but the best and purest influences, and to live lives of pure morality, and ever strive to be fitting intermediaries between the world of spirit and of matter.

The Chairman briefly stated the result of a circle held in Brooklyn with Mr. Eglinton, the London medium, at the home of Mr. Haslam, where a pleasant and harmonlous clicle met to witness some of the phenomena through him. After sitting with him for as hour

A large number of reliable mediums have signified their intention of remaining at Lake Pleasant during the entire season.

Mrs. Freuch, the new hotel proprietor, is a lady of experience in the business, and the public will be well cared for at moderate rates.

Lock the swings this year, Mr. President Beals, during the services from the platform, and you will receive a vote of thanks from hundreds.

The railroad rates will be the same as last year. It is too early to publish a detailed statement. Such information will appear in due senson.

A bridge across the ravine to the "new area" is an imperative necessity. Building in that section of the camp will be very rapid when a bridge is built.

Mr. Stedman will welcome all his old friends

regard to them I have, through what I have seen through my own mediumship, become satisfied that they do occur. I have also had the pleasure of witnessing some full form materializations, through Mr. France, under strictly test conditions—and he is a medium who is always ready and glad to give such séances. I helped make the cabinet in a private parlor, took the medium into a separate room and disrobed him. I examined every article of clothing before he was re-clothed, and he had not a particle of white garments upon him; yet many forms appeared clothed in white. Fourteen hands were seen at one time, and many forms appeared. One of the most pleasing manifestations was that of a spirit-child of the medium, apparently about three years old. The epitain was rolled up square, and the medium was seen deeply entranced and the little child playing at his feet and also sitting in his lap. In the cabinet was a table call-bell, which the spirits used when they wanted the light turned up. This little child spirit stood outside the cabinet and struck this call-bell several times, dropped it upon the floor and picked it up again. It also de materialized in plain sight, and again materialized, apparently coming up through the floor. In answer to a question Mr. W. said he heard spirit-voices. He said he believed in honest mediums ship. He thought all honest mediums would be willing to submit to crucial tests, and warned mediums against such spirits, as were unwilling to give tests of identity. There must be responsibility in mediumship and when mediums will strive only for the best and purest influences we may look for the highest and best unfoldment.

Mr. Wheelock made a very severe criticism upon the best leaved to read the control to the control to the control of the contr

purest influences we may look for the highest and best unfoldment.

Mr. Wheelook made a very severe criticism upon Dr. Beard's recent lecture in New York on Trance Medlumship, showing that he was profoundly ignorant of the subject, and expressed surprise and indignation that such men should claim to be scientists.

Mr. Wheelook spoke over an hour, and was listened to with deep and earnest attention. He is an incisive speaker and we were much pleased with him. We carnestly hope that all mediums for any phase of phenomena will be willing to give unmistakable evidences that they are what they represent themselves to be; the efforts of all Spitualists everywhere should be to protect and sustain all tried and genuine media, and combine to sweep all charlatans and impostors from the field.

S. B. NICHOLS.

Foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER TWENTY-EIGHT.

BY J. J. MORSE,

Special Correspondent and European Agent of the Banner of Light.

Since my last Mrs. Fletcher has had her trial, and received sentence of imprisonment, at the Old Bailey, here in London, as your readers are aware from your own pages and other end, and submitting to the inevitable with a calmness that did her stoicism credit; crossing the Atlantic to meet her accuser and to face a prosecution, the which, if gratitude and affection mean aught, should never have been instituted. Her accuser has now the satisfaction(?) of having one whom she had vowed an afwhat they seem, and not at all times to be what they seem, and not at all times to be trusted in implicitly. The merits of the case are in a nut-shell. Did Mrs. Davies's mother communicate through the mediumship of either Mrs. or Mr. Fletcher? If so, and that spirit chose to advise her daughter, as it is averred she did, why does that daughter accuse Mrs. Fletcher of fraud? If not, then Mrs. Davies's ecstatic (hysteric?) gush about finding her mother is rubbish, and she a soft-headed enthusiast. In the first case Mrs. Fletcher's condemnation clearly implies that the genuineness of mediumclearly implies that the *genuineness* of medium-chip is no bar to a conviction. But in this connecship is no bar to a conviction. But in this connection there is a point or two of interest to Spiritualists and mediums that ought to be considered. Admitting the spirit of Mrs. Davies's mother did communicate, and did advise, as is alleged, in the matter of her late property, ought mediums to accept such valuable considerations, upon advice given through their own mediumship? And under such circumstaces, is it not questionable wisdom on the part of Spiritualists, or investigators, to act upon advice of itualists, or investigators, to act upon advice of

But to revert to the supposition that Mrs. Davies, being a "soft-headed enthusiast," imagined she held communication with her mother, but in fact did not, is to at once boldly accept the theory that the Fletchers are frauds in this case, and that they, with an unparalleled im-pudence, planned and executed a scheme of fraud that stamps them as villains at once. Such a conclusion, is very different to the one which those who knew them here arrived at. Mrs. Fletcher always bore a character for honesty that was above suspicion, in the minds of her friends. But, if the idea that aither or the idea that either or both traded upon their mediumship was the true one, then sympathy must turn to pity that humanity thus degrades itself. The court that humanity thus degrades itself. The court ruled out all evidence as to mediumship and the reality of spirit-communion; but, in the name of common-sense, it is difficult to understand why; for if the allegation that Mrs. Davies had been deluded by "pretended communications" with her mother constituted the foundation of Mrs. Fletcher's assumed offence, why was not the accused permitted to show that it was possible to receive communications from disembodied intelligences which bore every evidence of being genuine? The question would have then resolved itself into whether Mrs. Davies's mother really did communicate; and if it was proven she did, what becomes of the charge of false pretences? It yanishes at the charge of false pretences? It vanishes at once—for the false pretence was in claiming the communication to be from Mrs. Davies's mother, when even the possibility of such a communication being received was not admittal by the court

ted by the court.

But the inner side of the late trial has yet to be made public; and how much of jealousy, petty malice and ill-advised action this will discover, is not for my pen to predict. Our English spiritual journals have acted variously: the Medium keeping strict silence all the time; the Herald of Progress printing an article that the Herald of Progress printing an article that reflected a moderate knowledge of the case, and not too great a grasp of spiritual experiences; the Spiritualist, bitterly hostile all through, missing no opportunity of adversely criticising the Fletchers, while its adulation of Mrs. Davies would have been amusing, had it not suggested other emotions. Light has been the one journal that has befriended the stranger in our midst, and through its pages Dr. T. L. Nichols has presented to the world much well-timed and able testimony in Mrs. Fletcher's favor.

Fletcher's favor.

The lesson of the case for mediums is this: The lesson of the case for mediums is this: Beware of accepting gifts from professed Spiritualists, as a result of advice from communications through your own mediumship; but, there, let us hope the Spiritualists of Mrs. Davies scharacter are few and far between. Poor mediums! Abused by skeptics, denounced in pulpit, charged with fraud, without the fraud alleged being inquired into, your case is indeed hard! Mr. E. W. Wallis is hastening his preparations for his impending visit to your shores, and he will leave behind him a large circle of friends, who will watch his progress in your midst with interest and affection, for he is much respected

interest and affection, for he is much respected with us. No doubt a warm reception will be

given him. Mr. F. O. Matthews, who I see announces a summer trip to America, has succeeded in establishing an excellent series of meetings at Ladbroke Hall, in the western district of the metropolis. The hall is well filled by good audiences twice each Sunday; and on Good Friday an excellent tea and soirée was held, for the nurpose of commemorating the thirty-third adpurpose of commemorating the thirty-third advent of Modern Spiritualism. A full house, hearty speeches, and excellent vocal and instrumental performances testified to the enthusiasm

pronounced by competent critics as wonderful-

ly interesting.

The demand for Epes Sargent's "Scientific Basis" continues, and small wonder that it should, for it is indeed a masterly work. Colby & Rich have done inestimable service in publishing that and Dr. Peebles's "Our Immortal Homes," since each work is (of its kind) a masteriy work.

Mr. James Holmes, of Leicester, lately a lecturer on Secularism, and known to many Boston Free Thinkers, has lately appeared on the Spiritualist platform here, lecturing upon Spiritualism, the truth of which he has accepted after a severe and protracted investigation. He speaks fluently and well, presents facts, does not include in "tall talk," and, being a close reasoner, proves himself an acceptable and able advocate. His appearance has been received with marked favor, and his labors will undoubt

edly be of much service to our cause.

The many friends of Mr. Willie Eglinton are interested and gratified at reading the satisfac-

interested and gratified at reading the satisfactory reports of his scances which correspondents have sent to your columns. He is certainly a wonderful instrument for the angel world.

As Alexander Calder, Esq., is compelled to leave England, business taking him to China, India and elsewhere, he has temporarily resigned the presidency of the British National Association of Spiritualists, but the office is retained for his refocupancy upon his return.

With hopes that progress may proceed space.

With hopes that progress may proceed apace, with desires for peace and wisdom, your correspondent lays down his pen with a grasp of the hand and hearty God-speed, in spirit, to his friends and co-workers on the great continent.

Progressive Literature Agency, 53 Sigdon Road, Dalston, London, Eng., May 4th, 1881.

· LONDON LETTER.

To the Editor of the Banner of Light:

The case of Mrs. Fletcher has not lost its interes with us, nor has she or Mr. Fletcher lost the sympathy of those who really know them. There were some friends of Socrates who sat by him until he drank the hemlock. Of our three Spiritualist papers, one has allowed me to express my very decided opinion of the entire innocence of Mrs. Fletcher; one has not alluded to the conviction in any way; the other has openly rejoiced at what it calls her well deserved punishment. This last has been all along the devoted partisan of that remarkable woman, Mrs. Hart-Davies.

Last week Mr. Lewis, Mrs. Fletcher's solicitor, applied at Bow street for a summons against the only important witness in the case, Mrs. Hart Davies, on a sources, bearing herself with fortitude to the charge of perjury. Sir James Ingham, the leading police magistrate of London, after hearing the assig nations, granted the summons, which is returnable next Friday. But no Mrs. Hart-Davies can be found. She is not at the lodgings she swore she was occupying at the time of the trial, and was not there then, the owner declares. The officer bearing the summons and two detectives have searched for her in vain. On Friday, if she does not appear, a warrant will be issued, fection for, and a trusting faith in, sent to a and perhaps a reward be offered for her apprehenfelon's cell; while Mrs. Fletcher has learned sion. If she has escaped and left the country, her that professions of affection are not always case is nearly as had as if she were convicted of perjury. Of course the sole witness having taken flight or not daring to appear, there is nothing to hinder Mr. Fletcher and Col. Morton from coming to London and setting the whole matter right before the public. The whole fabric of the prosecution. Mr. Justice Hawkins told the jury, rested upon the evidence of Mrs. Hart Davies, and she is summoned to answer for perjury and can nowhere be found; she stood alone, without husband, without friends, her character strongly impeached, yet a jury convicted Mrs. Fletcher on her evidence because shed Mrs. F.) was a Spiritualist. In no other conceivable case would twelve men have found such a verdict on such testimony. The government appealed to them to but down Spiritualism, and they did as they were bidden; acting upon their own prejudices, no doubt, as well

> of the public. Mrs. Fletcher is in Tothill Flelds Prison, an exclusively female penitentiary, under charge of a lady superintendent and female warders. Her only visitors, so far as I can learn, are the chaplain and physician. In three months from the date of sentence she will be allowed to see four friends for twenty minutes, and to

as upon those of the judge, the bar, and a large majority

write and receive one or more letters. I have said and some have seen that the conduct of Mrs. Fletcher in coming to England to meet her trial. and refusing to avoid imprisonment when her friend's urged her to do so, while she was out on ball, was truly heroic. So, I have no doubt, is the way in which she bears her imprisonment. Whatever its terror, I think she will come out cleared of every false imputationthat she will be welcomed with enthusiasm, and do a great work for Spiritualism. We have no speaker on the platform now to approach her in eloquence and magnetic force and impressiveness. She has not really begun her work, and is now going through the needed

preparation. I think you have had Mr. Holmes, the secularist lecturer, converted to Spiritualism, in Boston. He spoke last Sunday morning and evening in Goswell Hall. I was curious to see and hear him, and on entering the hall was asked to take the chair. A few segularists were present, and some questions were asked. One gentleman, dissatisfied with so unsatisfactory a mode of controversy, challenged Mr. Holmes to a public discussion, and of course the challenge was accepted. Mr Holmes proposes to affirm on the first night that the facts of Spiritualism tend to prove the existence of a Supreme Mind, and on the second to deny that science can give any satisfactory explanation of the phenom ena of Spiritualism. Such a discussion will draw large numbers of both Spiritualists and Materialists and enlighten both. The gentleman who has chal lenged Mr. Holmes is a Materialist and Atheist, is con nected with the press, and will, I should think, give a fair statement of the agnostic philosophy. Mr. Holmes is a self-educated man, trained in the rather rough school of secularism, and he has had but a short expe rience of Spiritualism, but he sees his points clearly and states them effectively.

The difficulty in such a discussion is obvious. There is no agreement as to the facts. When these are denied what room is there for argument? The facts of Spiritualism must be admitted as true before any deductions can be drawn from them. Mr. Bradlaugh is very decided upon this point. No secularist, in his sense, that is no materialist, can be a Spiritualist. A secularist leader in Liverpool, who took the chair when I gave a lecture there, was not of that opinion, and asserted that his being a secularist did not at all hinder him from being a good Spiritualist.

Mr. Bastian, who has given many admirable séances in London, has gone to Hamburgh, where he has many friends, and thence to Vienna, where he will be the guest of an Austrian nobleman, who is also an enlightened investigator of Spiritualism, with whom Mr. Eglinton held many successful séances. Messrs. Bastian and Eglinton worked beautifully together here. Just before the trial of Mrs. Fletcher she was sitting with them in my house, when a lovely flower of the clearest planetary light formed itself over the head of Mrs. Fletcher. It formed, and then was snatched away as by a human hand into the perfect darkness, and then formed again as perfect and brilliant as before. We often have large and perfect crosses of light. I have had them brought close to my face and pressed against my cheek so that I could feel their solid forms, and by their gleam see the hands that carried them; but of flowers of light this was my first observa-

You are very good to publish my letters. I have been twenty years in England, and this is writing nome. I hope, before long, to have something more

THE TRUE TEST.

The Merit of Religion, Government, Persons and Things Must Rest upon a Basis of Worth.

Some Truths Illustrating this, and Testimony of Value to All Readers.

(Christian at Work.)

The true test of any religion is the effect it produces ipon the lives of those who profess it. And, indeed, the test of real merit everywhere must be the power it possesses of accomplishing desirable results. In this age of the world men are not judged by what they claim to be able to do, but by what they can do; not by what they are reputed to be, but by what they are. Here is where the religion of our own country rises superior to the faith of Mohammedan or Hindoo lands; for while there is much hypocrisy in the church, and far too much worldliness, there is yet an absence of those sensual and brutal elements which characterizes the religions of Arabia and the Ganges.

This principle is equally true in all other depart-. ments of life. The same rule which applies to persons is equally applicable to things. Unquestioned merit must characterize them all, or they cannot be acceptable, much less popular. The clear and well arranged lecture delivered by Dr. Charles Craig before the Metropolitan Scientific Association appeared in the columns of this paper a short time since. In this lecture many truths were brought to light bearing directly upon, and affecting the interests of, the entire community. These facts, as stated by the doctor in his lecture, have been discussed in the columns of the religtous press to a considerable extent in the past, and that, too, by very prominent personages. A few years ago the Rev. J. E. Rankin, D. D., of Washington, who is prominently known among the Congregational denominations of the country, published yan article upon the same subject which drew forth most bitter replies from prominent physicians, and in response to these articles Dr. Rankin published long communications in the New York Independent, the Boston Congregationalist and the Chicago Advance reiterating his former statements, and strongly emphasizing them. In these articles Dr. Rankin frankly stated he was as strongly convinced of the efficacy of the means used as he was that the Genesce liver emptled into Lake Ontario. He further said: "I have known, too, of its use in similar cases by physicians of the highest character and standing, and I want, in the interest of humanity, to recommend Warner's Safe Kidney and Liver Cure."

Now while very few people are afflicted as severely as was Dr. Craig, or the cases Dr. Rankin refers to, still it is a lamentable fact that the great majority of people, in all parts of the land, are suffering to a greater or less extent, from ill health, and that this lack of health arises from either disordered kidneys or liver. Some additional facts, from the highest sources, of special interest upon a subject of such importance to the community, have, therefore, been collected by this

paper, and are herewith given. Rev. D. W. Bartine, M. D., D. D., is known in all parts of the land as a prominent and efficient leader in the Methodist denomination. In speaking upon this same subject, as shown in his own experience, he said: Some few months since I found myself suffering from a kidney difficulty which I knew to be the first stages of Bright's Disease. By the use of a reliable test I found that my system was giving off albumen, and in some instances in a coagulated state. I also suffered severely from dropsy, particularly about the ankles. together with slight pains about the kidneys, derangement of digestion and great dryness of the skin. I had at all times much thirst, and of course this was followed by a gradual falling of strength. This was about the state of things when I commenced using the preparation known as Warner's Safe Kidney and Liver Cure. I took about six tablespoonfuls every day for a week, and found all my symptoms decidedly improving. I continued taking the remedy until I entirely

recovered." In a communication made by Rev. Dr. C. A. Harvey, the well-known financial and educational secretary of Howard University, Washington, D. C., the Doctor

"I have for the past few years been acquainted with the remedy known as Warner's Safe Kldney and Liver Cure, and with its remarkable curative efficacy in obstinate and so called incurable cases of Bright's disease which occurred in this city. In some of these cases, which seemed to be in the last stages and had been given up by practitioners of both schools, the speedy cures which were wrought by this remedy seemed to be little less than miraculous. I am convinced that for Bright's disease in all its stages, including those first symptoms of kidney troubles, which are so easily overlooked, but are so fraught with danger, no remedy heretofore discovered can be held for one moment in comparison with this, and I hope that Warner's Safe Kidney and Liver Cure may become as widely known as is the existence of the

maladies which it will cure." Rev. A. C. Kendrick, D. D., LL. D., who is Professor of Hebrew and Greek languages in the University of Rochester, N. Y., and who is one of the American revisors of the New Testament, in speaking of the effect which Warner's Safe Kidney and Liver Cure had upon himself, stated most emphatically that he had received marked benefit from it, and he cordially recommended it to the use of others.

Rev. A. Bramley, pastor of the Arsenal-street M. E. church, Watertown, N. Y., testified in a recent interview that the first few bottles of Warner's Safe Kidney and Liver Cure had entirely removed the distinctive features of a severe kidney difficulty, and that while he had not been able to lie upon his back without great pain for more than five years, he was now not only able to do so, but slept soundly, ate heartily, and calls himself a well man.

Rev. A. P. Hill, of Shoeheel, N. C., having been troubled with a severe kidney and liver disease for a number of years, said: "I have been praying for relief for four years, and I believe I got it in answer to prayer. May God bless the firm who manufacture Warner's Safe Kidney and Liver Cure. Many of my friends have also used it with marked benefit, and I hope my testimony in its behalf may save the lives and relieve many who are now severely suffering from kidney or liver troubles in some of their many and dangerous forms.'

Rev. P. F. Marklee, in writing from Montgomery, Ala., said: "I have paid at least one thousand dollars for doctors and medicine and never received any relief until I commenced taking Warner's Safe Kidney and Liver Cure. I am too thankful to express in words the benefit this medicine has done my family and myself. I have been to the hot springs, sulphur springs, and several other places noted for the curative properties of the waters, but this great remedy' did for me what everything else failed to do-it cured me. I hope the Good Father may crown the efforts of those who are manufacturing it, for the noble work they are doing." There are no more reliable endorsements to be found

in this land than those above given; and coming from divines of such prominence, they prove beyond a doubt the value of the great remedy of which they speak. It should also be remembered that Mr. H. H. Warner, the proprietor and manufacturer of this remedy, was himself cured by its use after having been given up to die by several physicians. So grateful was he for his remarkable cure that he determined the world should know of this remedy, and he therefore began its manufacture. Mr. Warner is also a prominent patron of other public enterprises and the sciences, and by endowing the Warner Astronomical Observatory at Rochester, as well as by fits many other public benefactions, has become known to and respected by the whole land. His standing alone is an ample guarantee of the purity and worth of the remedy he makes; but the thousands of testimonials from all parts of America, gratefully telling of the relief it has given, prove it beyond a question. As a result it is attracting great and universal attention throughout the entire country. No one fact has been more apparent in the past few years than that kidney and liver troubles are alarmingly increasing. When, therefore, a remedy has been found which not only cures the worst as well as all minor troubles of this nature, but also regulates, controls and keeps in perfect order these most important organs at all times, it is certainly cause for graitfude. This is just what has been done in thousands of cases, in addition to those above mentioned, and it is what will be done in tens of thousands of other cases in the very near future. been given up to die by several physicians. So grate-