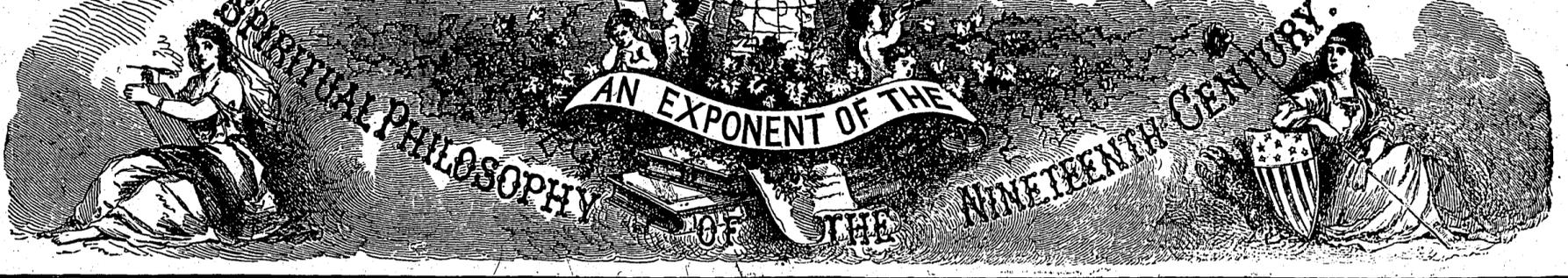


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Original Essay.

ARE EVIL SPIRITS ALLOWED TO MANIFEST?

To the Editor of the Banner of Light:

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

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

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

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

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

The author concedes, indeed, that "the great majority of spirits communicating convey the impression that evil spirits display their 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 senses, and media whose preconceived erroneous notions are not eradicated by spiritual development."

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

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

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

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

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

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

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

Our author, however, while denying that malicious spirits are ever permitted to manifest, admits what is practically of little 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

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

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

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

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

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

Ancon, 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 story wide in the deep blue night; In perilous ways, where oft with woful cry, 'We've heard the drowning sick 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 fall, 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 forest life are strong and green, Thy branches in the woods to fresh winds blow, And at their roots the sweet wild blossoms grow; In the far forest thou hadst happier been."

"Not so, not so!" the tossing ship replied, "Though daily winds and storms I have withstood, Mind of man's mind, together we've defied The cannon's rage, the tempest's wind and tide; Grauder 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 round below her lowest deep— I and the noble trees I bear, some day, Doing our very best, shall pass away, And men in honor shall our memory keep."

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

—Harper's Weekly.

A Word from G. A. Fuller.

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

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 compliment of Christian misrepresentation and detraction. It seems almost impossible for a Christian, Orthodox or heterodox, to render justice to a non-Christian; he is almost sure to misjudge and misrepresent, if not caricature, the views and the mental and moral status of those declining to worship his idols. All Christians of every shade and hue are idolaters to a greater or less extent; they all worship, or adore, or unduly reverence a man, Jesus, and a book, the Bible. An idolater is, necessarily, incompetent to do justice to one wiser than himself, who lets in the light of God's truth on the object of the devotee's idolatry. Hence, a scientific, rational, critic, devoted to impersonal truth, not to personal idolatry and hero-worship, must never expect to encounter in misrepresentation from the worshippers of the man Jesus, the mythical "Christ," and the very fallible Hebrew and Christian Bible. I was not surprised, therefore, to read the tirade of unjust aspersions and misrepresentations found in the *Banner of Light* of March 12th, over the signature of C. Stearns. In contrast, however, to this style of criticism, I have been the recipient of warm commendation for said lecture from some of the best minds in the Spiritualist ranks, intellectually and morally—men and women of brains and culture, conjoined with high morality and virtue—parties, too, not specially anti-Christian, but possessed, like myself, of a sincere admiration of the Man of Nazareth as a moralist and a reformer. One tells me that my lecture indicates a vast amount of research and learning, and must greatly advance my reputation as an essayist and scholar; another says that my lecture covers the ground entirely, and nothing more need be said; a third, who has given an impossible of successful contentment; and so on.

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

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

When Bro. Stearns says I am "color-blind

to moral truth," because I seem to use falsehood about Jesus, but tell the plain, simple truth concerning him, as demonstrated by contemporary literature and his own words in the Bible, he demonstrates that he is "color-blind" to intellectual truth, where Jesus is concerned. Having been a student of moral philosophy for over twenty years, not confining myself to the meagre Christian system, but including in my researches that of all available schools of thought, ancient and modern, including those of modern scientific thought, the Utilitarian, the Spencerian, and the Comtian, and having as I do the greatest reverence for the strictest moral code, which to a limited extent at least I try to exemplify in my own walk through life, it is, to say the least, decidedly unjust to stigmatize me as incapable of moral discrimination. Practically, this is an "entirely uncalled for attack" on my moral character, and evidences the reckless manner in which assaults are made on the private characters of persons by the idolatrous worshippers of Jesus. With Christians generally, the words "infidel" and "miscreant" are synonymous; indeed, miscreant etymologically signifies "unbeliever," being derived from *mis*, "wrong," and *creant*, "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 free-thinkers, as asserting Jesus to be a "brilliant reformer and teacher of glorious truths." When did I ever deny this? The gentleman has not the least warrant, in anything I have ever said or written, in asserting that I denied the beauty of the many moral precepts uttered by Jesus. If the gentleman will read my lecture again, he will see this fact several times referred to. In order that he and all others may fully understand this, I will now say that Jesus was a moral and religious reformer, and teacher of 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 humanity, as did he; he is not preeminent over his fellows. He made many mistakes, and a part of his teachings are very erroneous, as was also the case with Gautama Buddha, Zarathustra, Moses, Socrates, Confucius and Lao-tze. Each one of them failed to rise above the dominant ideas of their times in many particulars—all of them reflect very distinctly the local idiosyncrasies of the country and age giving them birth. Buddha's transmission of souls, Zarathustra's first-worship and nature-deities, Confucius's ancestor-worship, and other Chinese specialities of thought and custom, Socrates's mythological gods, Moses's burnt offerings and sacrifices, are paralleled by Jesus's theories of the Jews being the chosen people of God, his anthropomorphic Jehovah, everlasting punishment, existence of the devil, and hosts of evil spirits, destruction of the world in that generation, his assumption of the relation of deity, his "beatific corpse," "a grisly skeleton," etc. Please re-read what I said, Bro. S. Those expressions were applied exclusively to the effete Christianity of the present day, with no reference to the primitive religion of Jesus. A great difference exists between the two. Jesus never taught his own divinity, vicarious atonement, the trinity, justification by faith, &c. The Christianity of today, even in its most liberal phases, is very different from that of Jesus. Jesus's doctrines are especially Jewish in their character in many respects, and inapplicable to the people of the present day. Primitive Judaic Christianity is foreign to the mind and the sociological status of today; it could exist nowhere except in Judea in the first century. Being transplanted, after the fall of Jerusalem in A. D. 70, it speedily died out; a very different phase of Christianity, founded by Paul, supplanting it in the world. In some respects the Christianity of Jesus is superior to that of Paul. Paul's religion surpasses Jesus's. Both are largely grounded in error. Early Christianity was superior to the religions it uprooted, and so was a step forward in evolutionary growth; but now its mission of usefulness is nearly ended. It must disintegrate and give way to a nobler, purer religion—the Religion of Humanity, Free Religion. And this perception of a higher moral truth than is contained in Jesus's fragmentary teachings is what has been called "color-blindness" on moral subjects. To reverse a higher, better morality than that of Jesus or Buddha is to be morally blind, the partisans of those faiths would say; but, along with the great thinkers and moralists of the world, I shall ever welcome such "blindness" in preference to bowing in servile adoration before the fitful, flickering gleams of light emanating from Asia thousands of years ago. As the nineteenth century exceeds the first in science and the arts, in civilization and in the power of the intellect, so does it exceed the past. Without ignoring the good received from the past, I do not propose to be unbecomingly 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 language, I take that based upon common sense, 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 hisimps. These were common notions of the time when he lived, and were not believed in figuratively or symbolically, but as literal facts. Jesus used precisely the same language in speaking of them as was used by others. He never modified their meaning, but always used them as living, actual realities. The theories of "universalists" and Unitarians are based on mere verbal quibbles, are fallacious throughout. They have outgrown the mistaken ideas of Jesus concerning hell and the devil, and having mistaken conceptions concerning Jesus, thinking him incapable of error, they attempt to inject nineteenth-century ideas into the words of Jesus. They distort and pervert the plain words of Jesus into a meaning entirely foreign to Jesus's mind. When Jesus said "eternal punishment," he meant "eternal punishment" when he spoke of "the devil," he meant "the devil." When Jesus said that at the Judgment day at the end of the world he would, seated on a throne, say to those on his left hand, "Depart from me, ye cursed, into everlasting fire, pre-

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

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

How I have made "an 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 defects of Jesus and Christianity, with not a word of attack upon the truths of Jesus or of Christianity, I fail to see; perhaps it is due to my moral color-blindness. Where, in all I have ever uttered, have I, in the slightest manner, said aught to weaken the influence of 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 infallible 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. Crowl, usually demonstrate themselves to be full of the old theological virus, prejudice, bigotry, spite and unreason.

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

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

Presidio of San Francisco.

Spiritual Phenomena.

SEANCES WITH MRS. FAY.

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

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

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

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

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

Before closing let me remark that I said to a lady—a fine medium and psychometrist, reading character readily—that any person who was a fair judge of human nature would be confident that Mrs. Fay was a truthful woman after talking with her ten minutes. "Yes," said she, "when I first met her I could feel that she was a good, honest woman." ABBOT WALKER. Boston, Mass., 1881.

Camp-Meeting Probable in Connecticut the Coming Summer.

To the Editor of the Banner of Light:

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

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

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

one-half miles wide, with water of sufficient depth for vessels and steamboats. The Niantic River comes into this arm of the Sound at this point, giving an opportunity for sailing some four miles up the river. There are plenty of oysters, clams, and various kinds of fish, within a stone's throw of the grove. The grove consists entirely of pine trees, with heavy tops, and in a very thriving condition and quick growth. Two never-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 picnic at this place on Thursday, the 9th day of June; but should the weather be such that it would be unadvisable to go that day, then the picnic would be held on Friday—and we here invite all persons friendly to the enterprise to heartily join us in this gathering, so that we may then and there decide if we will take stock, or purchase lots, and obligate ourselves for sums sufficient to pay for these premises, which must be guaranteed at this time in order to secure the property.

If we fail at this juncture of the proceeding, the matter will rest for this year, and probably for many years to come. The committee are of the opinion that the place only needs to be seen to give the impression that financial success, if entered into, would be the result. No doubt half fare, or less, will be given on this picnic occasion. The eastern portion of the State may be accommodated by an excursion, by taking steamer at Norwich for those who might go from there or New London; 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 can be here secured, where the salt breezes of Long Island Sound may be enjoyed, away from the bustle and confusion of village and city life; repose can be experienced and a good appetite satisfied, where there is plenty of sea-food at your door.

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

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

The Anniversary at Brooklyn, N. Y.

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

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

On the afternoon of Sunday, April 2d, Everett Hall was crowded to its full capacity, and the proceedings were of a character that will cause them long to be remembered in the annals of Brooklyn Spiritualism. After singing by the choir, the President of the Society, Mr. C. R. Miller, delivered the opening or introductory address. He said:

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

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

Though these prophecies were spoken in the remote past, they are, as all Spiritualists know, having literal fulfillment in the mediumistic manifestations of to-day. Modern Spiritualism is distinguished from all that has gone before—from all previous spiritual outpourings—by its universality, and by the evidences that accompany it, that spiritual intercourse is as orderly, as true and obedient to law, as was the falling apple to the law of gravitation. You call the movements of the planets the science of astronomy; but you have not a particle more reason to call the relations of the starry worlds to each other a demonstrated science, than you have to call Spiritualism such. If the 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 causation, and the world of matter is the world of effects; that spirit is everywhere present in matter, and that the latter is only the covering, the outward expression of an interior intelligence; that the material and spiritual worlds are interblended spheres, and that the world death is only an arbitrary, and, in its popular conception, a very inappropriate description of the incident of a transition period—the passage from the mortal to the spiritual plane of existence.

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

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

the seers of the ages, and foretold by ancient 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 convulsory, destroying islands, continents, and races of animals; and humanity, equally convulsory, exterminated tribes and nations, and left in ruins empires and splendid cities, whose remains we explore or find covered by the sands of the desert.

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

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

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

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

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

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

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

MRS. BRIGHAM'S ADDRESS.

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

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

Before the glorious advent of the New Dispensation, whenever angels made their appearance, those who saw and to whom these loving messengers came were filled with fear, and were not 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 revealer fell down to worship him, showing that he had a vague conception of spiritual intercourse, and supposed that he was in the presence of a being who was entitled to his homage and worship. But said the good angel, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets!" One of the Jewish prophets had come to John as a comforter, as one friend comes to another, but he could not grasp the truth, could not comprehend the real significance of the visitation, and in his ignorance "he fell down to worship before the feet of the angel."

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

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

MRS. HYZER'S ADDRESS.

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

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

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

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

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

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

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

[Concluded in our next.]

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

TO BOOK-PURCHASERS.

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

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

THE WORK OF SPIRITUALISM is broadcasted all over the world. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance.

Thomas Gates Forster.

The three-days' celebration in San Francisco of the Thirty-Third Anniversary of the advent of Modern Spiritualism was fully reported on the pages of the Banner of Light.

The speaker narrated from his personal observation facts in different parts of the world which prove this true. He spoke of the phenomena as creating a disturbance in the old and worn grooves of thought, revealing new channels in physical knowledge, and swinging back a door whose opening disclosed a higher science of the soul.

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.

try. The darkest spirit must eventually progress to higher light.

The speaker confessed that he was born again under the blessed influence of the raps. They were the first to announce that the relics of ignorance from the dark ages were only human assumptions.

Few of the public utterances of this highly-endowed medium have been received with more spontaneous enthusiasm, or created a deeper impression. He rose to the level of his subject at every turn.

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.

It appears that the energetic and able magnetic healer, Dr. J. D. MacLennan, having escaped the penalties of the unjust statute by showing that, though charged in the bill of indictment of "practicing medicine without a diploma," he had never done anything of the kind.

The regulars have only themselves to thank for the trap into which they have fallen. The old adage among lawyers, "the man who is his own lawyer has a fool for a client," may be aptly parodied and made applicable to the medical profession.

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.

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.

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.

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.

And it is properly and pointedly asked by them if we are forever to continue the old treadmill process, the wheel forever sinking down as we climb, and we forever no nearer the top?

It is claimed by them that the right foundations of character can be laid only by the organic tendencies of children in moral and physical health, before birth.

This position is taken in consonance with the demand of the time—and that demand is founded on natural law and the convictions of science, requiring only the same enlightened culture in this, which guides our conduct in other relations; and that in this, as in other relations, there must be light and knowledge.

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.

Another Reformer Passed Up Higher.

The spirit of Mrs. Harriet Newell (Greene) Butts, wife of Bryan J. Butts, of Hopedale, Mass., left its earthly tenement, in quiet serenity, just as midnight was ushering in the 6th of May, for the higher life, after a sojourn of sixty-two years three months and seventeen days.

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

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

More Boomerang legislation has made its appearance, this time in Kansas, where a prohibitory law for the suppression of the sale and use of intoxicating liquors interdicts the use of wine in churches for the observance of the sacrament. The worshippers of forms and creeds are greatly troubled thereat, and the Philadelphia Ledger seriously warns Pennsylvania legislators to steer clear, in their enactment of prohibitory laws, of the rock that may destroy the usefulness of the church!

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

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

Spiritualism Abroad.

Mr. Fittou's séances continue to result in remarkable manifestations. Mr. James B. Tetlow in the Medium and Daybreak reports some interesting occurrences at one of them. A spirit, designated "the French lady," came very richly attired, making a fine display of shining drapery and jewelry.

Mr. 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 séance room, on the 25th ult.

Mrs. SUSAN WILLIS FLETCHER, an American lady, has been sentenced in the Central Criminal Court, to twelve months' imprisonment, on a charge of obtaining property by false pretences.

A large and enthusiastic meeting of the "Anti-Compulsory Vaccination League" was recently held at Brighton, Eng. The Chairman, in the course of his opening address, stated that among the members of the League are many of the nobility, members of Parliament, and even several of the medical profession; that in protecting their children from that which would injure them they were using a God-given right.

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. Knapp had been a man of strict integrity, a hard worker, and one of that seemingly to human vision unfortunate class who are seldom if ever in what the world calls "good luck."

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.

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.

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.

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

BRIEF PARAGRAPHS.

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

The horse which pulled a loaded dray up a hill, high-ered a haul.—Starbuck Independent.

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

Speech is silver, silence is golden, and cheek is brass.—Herold 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 if we 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 twilight into eternal life?—Longfellow.

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

It is very difficult to be learned. It seems as if people were worn out on the way to grant thoughts, and can never enjoy them because they are too tired.—Mittlenarch.

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 he's green, And when he's black he's slack; A fire is not when it is cooled, 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 13:31!" The parson looked up the text and found: "Now we know that God heareth not sinners."

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

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

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

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

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

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

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

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

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

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

Everybody has been wrong so often, that authority is proved to be fallible.—The 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 ELDRIDGE GERRY BROOKS," to be issued in a few days by the Universalist Publishing House, Boston, is a book that will claim the attention of readers irrespective of sectarian lines. Dr. Brooks was a prominent minister in the Universalist Church for nearly half a century, and his labors in its behalf were earnest and untiring.

Do fishermen castnet for Spanish mackerel?

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

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

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

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

Message Department.

Public Female Meetings. Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOONS. 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 access until the conclusion of the service, except in case of absolute necessity. The messages published under the above heading indicate that spirits carry with them the characteristics of their earthly 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 doctrine put forth by spirits in these columns that does not comport with his or her own. An expression of much truth as they perceive no more. It is our earnest 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 visitors desire to behold natural flowers upon our table, we solicit donations of such from the friends in the spirit-world who may feel that it is a pleasure to place upon the altar of spirituality their floral offerings. (Miss Shelburne wishes to distinctly understand that she gives no personal sittings, either on Wednesdays or Fridays.) Letters pertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Lewis B. Wilson, Chairman.

Messages Given through the Mediumship of Miss M. T. Shelburne. Science held Feb. 8th, 1881. Invocation. Oh, thou Great Spirit, thou merrily 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 gift of life, for that boundless sea of existence flowing out full and free for every soul. We bless thee for the tender ties of friendship and 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 Father and Friend, we rejoice when we behold thy children consoling to their griefs which their first bestowal upon them; we rejoice with joy unspeakable when we behold thy dear humanity consoling 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 beauty and fragrance, and when all the children will rejoice in a knowledge that they are indeed brothers and sisters, and will be ready at all times to extend the hand of loving kindness unto each; then shall indeed the whole human race press forward, approaching thee and thine angels, and being 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, and we shall be blessed to rest upon each one this hour. May they go forth from this place refreshed and strengthened, eager to perform their work and the mission of life—to perform whatever thou, their Master, hath 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 unfolding by the excessive use of any stimulant or opiate. Should the excessive use of tobacco operate upon the nervous system in a soothing 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. Q.—[By H. C. Reed.] Are the deformities of the human body in this life continued in the 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 seem to be an outgrowth from the spirit within. The spirit that is warped and narrow-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 warped 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—its hope, 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 endorse 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, ever hope, this desire for immortality. It has brought the clouds of

superstition pressing in around the race and hidden the light of truth's revelations; it has created creeds and dogmas and sects, which 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 immortality forever presses upon the human race, and it will do so until the divine knowledge is received that there is indeed an immortal life, and that endless existence awaiteth every one. It is a blessing, if true; yea, the blessing of humanity; for what greater good can come to man than the knowledge that there is an eternal life where he can work out all the capabilities of his being, where the possibilities which he 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 lower 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 E. 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 welcome me and give me greeting, and many others who have been in the spirit-world for years. They all gave me greeting and welcomed me to a new home. I bring their love to all, and I say 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. H. My husband's name is Samuel Sinclair; my name is Mrs. Annie E. 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 my love to all my dear friends, and to say I am happy, perfectly happy, in this spirit-world. I know 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 world—quite 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 appeared 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 they should have done. I wish my friends to realize that I can return and speak; that I am still active, but I am not now cramped and confined by a weak, diseased body. All the old

weariness has passed away, and I can journey here and there, to and fro, without let or hindrance. I feel that my friend Henry Watson may possibly see my message. I do not know where he is at the present time, or I would request you to transmit it to him. He is a traveler, as I was myself, and am now; but I am impressed 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 feel that perhaps in the future I shall be able to come more closely to him and benefit him somewhat from my experience. I feel he has a great deal to pass through. I felt this when I was in the body; I felt 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 spirit-world 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 spirit-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 knowledge 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. By-and-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 spirit-return, 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 occupation suited to my spiritual capacities. 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 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 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, 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. I wish him to realize that his days on earth 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 my soul, and I would say to her: Dear friend, I have in the spirit-world seized your desire to 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 satisfied concerning immortal life, still your thoughts turn heavenward, if I may so express myself; you desire to know something of the future, and you hope that it is all true that there is an im-

mortal life for every one, and that you shall 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.

Lillian 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 whether 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 spirit-world. 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 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 side, to bring my influence, to guide and guard them, and lead them home to the spirit-world; that Lillie 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. Lillian M. Smith. My father is Richard C. Smith.

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 he before defrauded; in this way may he work 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, or by the violation of law in the first degree. 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 result. But we cannot say that all suffering proceeds 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 fact of that of yesterday or of ancient times. Inspiration 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, knows nothing of its whereabouts; while the spirit born into the spiritual Kingdom is for a time helpless, dependent upon those who cluster 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.

Ella Moore. I feel so pleased that I can come and manifest!

The beautiful flowers seem to welcome me, and 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 Lyceum meets, in order to bring my influence, and to join those I once knew in the exercises of the world. 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, 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 I 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 unfolding. I have been a resident of the spirit-world for several years. I have friends in the mortal form, and it seems to me they would be pleased to hear from me, and from those with me who have passed beyond their mortal state, whose presence they are not aware of. I return sometimes, seeking to manifest, but I am a novice in these things. I do not understand how 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 I should gain that experience which I feel I need. My husband is with me in the spirit-world. He passed away before I did. His name is Jesse Reed. He desires me to convey his regards and remembrances to all old friends, and assure them of his welfare, and that he is not aware of my name is Louisa Reed. I was from Marshfield, Mass.

Special Notice. BY THE CONTROLLING SPIRIT, IN REGARD TO ADVISERS AND OTHER MESSAGES. A few words, Mr. Chairman, I wish to say, in behalf of the hand which 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 time, we 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; Nathaniel Davidson; Mrs. Gloria A. Currier. Feb. 12.—Amos Fack; Mrs. Emma W. Jenck; A. J. Lott; Lyman Strong; Susie Fisher; Hattie A. Davis; H. A. Bullock; Jennie Gray. Feb. 13.—William Atkins; Mrs. Mary W. Bartlett; Joseph Hadley; Isabel Hurling; Estelle Page; Ira Holt; Cecilia A. Thayer. Feb. 14.—Thomas Smallwood; Eliza B. Safford; Charles E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry Merrill; Uta M. Shedd; Sophia Havens. Feb. 15.—George T. Hildreth; William Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otis Buckner; Chauncey Paul. Feb. 16.—Phonos Greene Mitchell; Alice Wilder; Lydia Ann A. Haines; Jennie D. Reed; George A. Riley; Lydia Langland; Dove Eye. Feb. 17.—Sarah E. Sanborn; John S. Thomas; John Reelley; Ella Snow; Dolly Harriman; Mabel Tubbs. Feb. 18.—Eliza W. Lowe; John N. Maddox; Nathan Fletcher; Charley Akers; George N. Rice; Dr. Thomas W. Flahy. Feb. 19.—James Bowen; Henry A. Jenekins; Lizzie P. McIntosh; Capt. Samuel Sealie; Mary E. Thayer; Abigail Church; Herbert Hickox. Feb. 20.—Eliza Spaulding; Nellie E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Vokoberg. Feb. 21.—Rev. Elliphaz P. Crafts; Marion White; William Jennings; George S. Beals; Ernest Plummer. Feb. 22.—C. C. Coe; Wm. H. H. Coe; Wm. H. H. Coe; Jerome Morrill; Whitby Bush; James Beard; Kate Seely. Feb. 23.—Hamilton Payne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis B. Smith; William H. Smith. Feb. 24.—Mrs. Loretta Safford; Ellen W. Baker; Austin Kent; W. S. Neal; Markey Dodd; Alice. Feb. 25.—Samuel Shaw; Mrs. Lillian E. Hollander; Martha W. Lewis; George W. Hill; Sam. L. Waller; Maria Collins; Eliza Ann Long. Feb. 26.—J. W. Massey; J. W. Brown; Charles May; Mrs. A. G. Gittin; William Norton; Lizzie Welch; Charles B. Brown. Feb. 27.—Ransom M. Gould; Flossie Dunbar; William Knight; John B. Pike; Nancy Goodwin. Feb. 28.—Lucy Alcott; Mrs. Jerro Keeney; William T. Norris; Capt. James C. Fleuder; J. Bartley; Mrs. Emma Carter. Feb. 29.—Lizzie A. J. Palmer; William Alderson; Edie R. Campbell; Henry Keep; Mary E. Henderson; Dr. John C. Warren. Feb. 30.—Rev. George B. Jocelyn; Benjamin Moulton; Pauline Morris; Stephen Thatcher; Eliza Hattaway; Hattie J. Bigelow. Feb. 31.—Eliphah Colburn; Clara Lytle; Charles F. Newcomb; Kate Pluman; Mary M. Cutler; Charles Peckham. Feb. 32.—John Williams; Charles Russell; Freddie Fitch; Bullock; Louie Sherry; Lavie E. Corbett; Fannie B. Waller; Mrs. Bertha Gray; Orrin E. Bates; Fannie Randall; Forest Lily; Annie Bromhall. Feb. 33.—Henry M. Anglin; Bridget Twomey; Charles A. Miller; Nellie L. Goodwin; J. P. Simmons; Charlie Silice. Feb. 34.—Rosanna C. Randall; J. S. Thresher; Bernard Alexander; 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 a religiously beautiful world. I could could clothe myself in material form and stand once more before you, radiant and happy, my delight knew no bounds. Dear Anna sends her love, with a crown of blooming lilies. She is so beautiful! She is over-anxious 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 at 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 are happy and glad. They are all workers, too. My brother Robinson wishes me to give you his love; and dear father, remember us all to our loved brother Barclay. We all bless him, for he is a noble soul. Dear father, heaven bless you ever. Your happy, loving daughter, ESTELLE.

Advertisements.

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A. P. WEBBER, MAGNETIC PHYSICIAN, OFFICE, 157 WEST NEWTON STREET, Boston. Will visit patients, (Is at present in the West; will return June 1st.)

MRS. M. E. RHODES, ELECTRIC and Magnetic Manipulations, for Nervous Diseases, Rheumatism, &c. Contracted Curia a specialty.

DR. J. WM. VAN NAMED, celebrated Clairvoyant, has located at 8 Davis Street, Boston, Mass. Office days, Tuesdays, Thursdays and Fridays, 10 A. M. to 5 P. M.

Mr. and Mrs. Fred. Crockett, GIVE Magnetic Treatments, Medicated Vapor Baths, &c. Psychometric Examinations, Dexter House (2), Lenox Street, Boston. 2nd Floor - May 14.

MRS. L. W. LITCH, PHYSICIAN and Test Medium, No. 25 South Russell Street (first door rear), Boston. (Gives Sunday evenings and Thursday afternoons.)

CELIA M. NICKERSON, THANCE and Writing Medium, 168 Washington Street, Boston, Hours 9 to 4. Will lecture and attend funerals.

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant, Psychometric Readings by letter, \$2.00 per page, 19 Essex Street, Boston.

MRS. BOUTELLE, BUSINESS, Medical Clairvoyant and Test Medium, Life Reading by letter, \$2.00 and stamp. 62 Devonport Street, Boston.

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. April 2.

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, Test Medium, 94 Tremont Street, between Tremont Temple and Montgomery St., Boston. 2nd Floor - May 14.

AUGUSTIA DWINELS, CLAIRVOYANT, Trance and Prophetic Medium, No. 131 Tremont Street, Room 9 (formerly 22 Winter Street), Boston. 2nd Floor - May 14.

Dr. Charles T. Buffum, THANCE, Medical and Business Medium, 149 Washington Street, Boston, Hours 9 to 6. 13th - April 30.

Mrs. S. E. Crossman, MAGNETIC PHYSICIAN, Examinations at a distance, \$2.00, 5 Temple Place, Boston. 1st - May 21.

FRANCES M. REMICK, THANCE MEDIUM for Spiritual Communications and Healing of Spirit and Body, 94 Pembroke Street, Boston. 2nd Floor - May 14.

MRS. JENNIE GROSSE, Test, Clairvoyant, THANCE and Healing Medium, 57 South Street, Boston. 2nd Floor - May 14.

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SAMUEL GROVER, Healing Medium, 162 West Concord Street, D. G. will attend funerals if requested. Nov. 27.

JOSEPH L. NEWMAN, Magnetic Healer, No. 83 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. 13th - Feb. 5.

I. P. GREENLEAF, THANCE and IMITATIONAL SPEAKER, WILL attend to calls to speak at shows, etc. Also funerals attended on notice. Onset Bay, East Weymouth, Mass. April 2.

Mrs. M. C. Bagley, TEST, BUSINESS AND MEDICAL MEDIUM, No. 188 Broadway, Chelsea Square, Chelsea, Mass. May 7 - 4th.

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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 JOHN. Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, leading on its course to the horizon. In the foreground, a woman is seated on a bench, looking out over the water. The scene is peaceful and contemplative.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.00.

"THE ORPHANS' RESCUE." Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lies in the swollen stream, two orphans are playing. It was late in the day, before the storm raged, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky above the horizon.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2.00.

"HOMEWARD." AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"Homeward" is not 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.

"FARM-YARD AT SUNSET." The Companion-Place 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-houses, trees, water-mill, sky and clouds form the background. In the foreground are the most interesting groups, in which are beautiful and interesting figures of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grains holds a boy, who fondly caresses "Old White," the favorite horse, that is drinking milk from a bucket.

Stein-Copied in Black and Two Tints, in a high grade of that art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size, 22x28.

"THE DAWNING LIGHT." ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1827 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia Township, Wayne County, N. Y., and made a careful study of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and uplifting mission of light and love.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1.00.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year \$3.00; Six Months \$1.50; Three Months .75.

PARTICULAR NOTICE. Only those sending \$3.00 for a FULL YEAR'S SUBSCRIPTION are entitled to one of the above Premium Engravings.

GOLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, MAY 21, 1881.

Lake Pleasant Camp-Meeting.

Prospects for the Season of 1881—Condition of the Grounds—The New Area—Musical Attractions—The Intellectual Department—Miscellaneous.

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 prospects are still brighter. Thousands all over the country who have not yet attended this meeting will do so on the coming season.

The Lake Pleasant meeting began as a country picnic. 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 cottages 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 13th—two weeks longer than usual. This change has been made in consequence of the demands of the public.

THE BEAUF.

There is no more beautiful spot in all New England than Lake Pleasant. The Fitzburg band and some of the best in the country, which is under the efficient management of John Adams, Esq., are giving the best of music on the lake. You are landed in immediate proximity to the grounds, not tedious walking or hire—items worthy of mention. From the cars you step at once to a broad but not long flight of stairs and proceed directly to the vast natural auditorium, where ten thousand people can gather within hearing distance of the speaker. Around the amphitheatre, stretching back many acres, the cottages and tents are to be found. Back of the auditorium, the beautiful lake, 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 attire.

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 nourishment, and they also feel bound to supply rational 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 sectarian theology. Order is the essential requirement—discipline, executive ability. The amusements 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 Association have done remarkably well in handling the great crowds which have convened at Lake Pleasant. 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. It is now the site of the new meeting work of "clearing" that has been prosecuted, and now a strip of land 100 ft. by 500 is nicely cleared, 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:

- Sunday, July 31st, Mrs. J. T. Lillie and Cephas B. Lyne; Wednesday, August 3d, Alfred Denton Crider; Thursday, 4th, Mrs. J. T. Lillie; Friday, 5th, George A. Fisher; Saturday, 6th, Prof. B. B. Brewster; Sunday, 7th, Dr. J. E. Buchanan and Mrs. E. O. Hyzer; Tuesday, 9th, Abby N. Burnham; Wednesday, 10th, Dr. J. E. Buchanan; Thursday, 11th, Mrs. F. O. Hyzer; Friday, 12th, J. William Fletcher; Saturday, 13th, Cephas B. Lyne; Sunday, 14th, Mrs. Cora L. V. Heymond and Prof. William Kiddle; Tuesday, 16th, J. William Fletcher; Wednesday, 17th, Prof. Henry Kiddle; Thursday, 18th, Prof. S. J. Lillie; Friday, 19th, Mrs. N. J. Willis; Saturday, 20th, Prof. B. B. Brewster; Sunday, 21st, Edward S. Wheeler and Mrs. C. A. Richmond; Tuesday, 23d, Dr. G. H. Geer; Wednesday, 24th, Edward S. Wheeler; Thursday, 25th, and Friday, 26th, Prof. G. E. Fessenden; Saturday, 27th, Dr. G. H. Geer; Sunday, 28th, Mrs. Fannie Davis Smith and J. Frank Baxter; Tuesday, 30th, Dr. J. H. Currier; Wednesday, 31st, Miss Jennie B. Hagan; Thursday, September 1st, W. J. Colville; Friday, 2d, Mrs. S. A. Byrnes; Saturday, 3d, Dr. H. B. Storrs; Sunday, 4th, W. J. Colville and J. Frank Baxter.

MUSIC.

The Fitzburg 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 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 31st—the first Sunday of the meeting—grand sacred concerts will be given.

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

NOTES.

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

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 be thankful.

Harvey Lyman meditates freely 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 JOHN HARVEY SMITH, Box 1422, Springfield, Mass.

Mr. Cheney, of Montague, will have the post-office 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.

Mr. President Beals, during the season, will be on 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 season.

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

and they are legion—at the depot 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.

Speakers will have a chance to witness the dancing while in choice seats, the lessees of the Pavilion having arranged for the construction of a tier of first class seats around the 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 last year. The "premium engravings" for Lake Pleasant inspection are already in a costly "case."

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. Colburn, are busily engaged in collecting matter for the publication. Lake Pleasant is a well advertised locality.

Charles W. Sullivan, of Boston, the well-known vocalist, will conduct the singing of the speakers' stand, and will have a lovely 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.

CEPHAS.

Spiritual Meetings in Brooklyn, N. Y.

The Spiritual Society Conference Meetings are held at the First Baptist Church, every Sunday, at 10 o'clock. After those speakers who have had the honor to attend the Conference and take part in the exercises have spoken, all persons in attendance are invited to speak or pray, under the immediate supervision of J. David, Chairman.

The Spiritual Fraternity Conference Meetings will be held until further notice at Brooklyn Institute, corner Washington and Third streets, every Friday evening, 8 o'clock. S. B. Nichols, President.

The Eastern District Spiritual Fraternity meets at Latham's Hall, 53th Street, near Grand, every Sunday, at 10 o'clock. D. M. Miller, President.

The Eastern District Spiritual Fraternity meets every Wednesday evening at Phoenix Hall, at 74, Charles R. Miller, President; W. H. Colburn, Secretary.

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 evening, the 19th inst., and elected officers and an Executive Committee for the ensuing year. The event was of more than ordinary interest, for the reason that its honored President, Charles R. Miller, was expected to insist upon his expressed wish to retire from the position, and the conviction, generally shared, that his retirement should be the order of the day. Mr. Miller's journalistic pen, the Psychometrical 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 co-workers here in Brooklyn, and elsewhere, have felt the necessity of allowing him to retire from the immediate supervision of the Society's affairs. To secure a successor who should not remind us too frequently and unpleasantly of the loss of our President, Mr. Miller's retirement, seemed a difficult task, and the anxiety was not wholly put until Thursday evening last, when Mr. H. W. Benedict, Acting Treasurer for the Society, consented, and was elected its President.

The meeting opened at 7 o'clock, and was presided over by 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. H. W. Benedict, an earnest, general and able worker, when that gentleman was voted the choice of the Society for its Treasurer. Mr. S. W. Russell was unanimously appointed Secretary.

The outstanding staff 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. H. B. Brown, J. E. Buchanan, J. S. Martin, S. D. Greene, W. J. Beard, R. W. Thompson, C. J. Warren, David Taylor, J. P. French, and Capt. Berry, Brown, Holmes, P. J. Hesse, Martin, David Smith, Pauling and Briggs.

Of this Executive Committee, Mr. H. B. Brown is the general needs of the Society suggest, and all such working with the energy and self-sacrifice of which the religious profession gives such notable example, who much is expected to do.

The meeting deemed it dutiful and proper to put upon record the feelings so generally entertained for Mr. Miller, and at the request of Mr. Benedict, Mr. Brown prepared and read the following:

Brother J. That this is a long and interesting the Brooklyn Spiritualist Society, and the 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 earnestness championed the cause of Spiritualism in Brooklyn, and who has been a source of inspiration and encouragement to his arduous labors and uniform courtesy, while we express the hope and feel the assurance that the Society will continue to benefit by his labors and the furtherance of all its important interests and concerns.

On motion it was ordered that the foregoing resolution be suitably engrossed and presented to Mr. Miller; also that copies be sent for publication to the Banner of Light and Psychometrical 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 are so famous. 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 lot of poetical bouquets after the form of Mr. Miller retreating from the President's chair.

Children's Progressive Lyceum.—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 in their struggles, there is no better place in Brooklyn in which to visit a pleasant hour on Sunday morning than in the Progressive Lyceum. Under the conductors of Mr. Bowen and Mrs. Beckwith, guardian, the Lyceum in Brooklyn is becoming a well known and every Sunday a hundred 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 articles and anecdotes by Prof. Duff, one of those good men who "keep their best affections young," and a worker who throws the strong, sweet influence of his gentle spirit into every quarter of our spiritual vineyard with his ready pen.

The Chairman briefly stated the result of a circle held in Brooklyn with Mr. Eglington, the London medium, at the home of Mr. Haslam, where a pleasant and harmonious circle met to witness some of the phenomena through him. After sitting with him for an hour and a half no manifestations occurred. Dr. Kinner, a well-known medium, was entranced by one of his Indian controls, and said, "You all better go home. No spirits come." This failure on the part of the medium and spirits was as unexpected as it was surprising. It was composed of representative Spiritualists, among whom were Dr. Eugene Crowell, Judge Wm. Colt, Fred Haslam, Dr. Kinner, a very excellent medium, Dr. E. Eason, of White Plains, N. Y., and others, and to some of us was a proof of the genuineness of his mediumship, as the failure was quite a pecuniary loss to him. We regretted it very much, as we hoped to have been able to have reported a very satisfactory séance.

A. Wheelock, of Ballston Spa, N. Y., a well known medium and lecturer and Superior of Lake George Camp Meeting Association, was the next speaker. He said: I have recently passed through some new phases of development in regard to materialization, and from formerly being very skeptical in

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. French, and other mediums, and I am glad to give such accounts. I helped make the cabinet in a private parlor, took the medium into a separate room and closed the door. I examined every article of clothing belonging to the cabinet, and I 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 curtain 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 covered with the spirits used when they wanted the light turned up. This little child spirit stood outside the cabinet and struck this cabinet several times, dropped it upon the floor and picked it up again, and 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 mediumship. He thought all honest mediums would be willing to submit to critical 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 greatest influences we may look for the highest and best fulfillment.

Mr. Wheelock made a very severe criticism upon Dr. Beard's recent lecture in New York on Trance Mediumship, showing that he was profoundly ignorant in the criticism, and that the mediumship of a medium such as men should claim to be scientists.

Mr. Wheelock spoke over an hour, and was listened to with deep and earnest attention. He is an incisive speaker and was very much pleased with him. We can not regret that the mediumship of any of the phenomena which they are willing to give unmistakable evidence that they are what they represent themselves to be; the efforts of all Spiritualists everywhere should be to put to critical tests, and warn mediums and combine to sweep all charlatans and impostors from the field.

S. B. NICHOLS.

pronounced by competent critics as wonderfully 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. Peabody's "Our Immortal Homes," since each work is of its kind a masterpiece.

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 indulge in "fall 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 undoubtedly be of much service to our cause.

The many friends of Mr. Willie Eglington are interested and gratified at reading the satisfactory reports of his séances 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 re-occupancy upon his return.

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 Stryker Road, Dalston, London, Eng., May 14th, 1881.

S. B. NICHOLS.

LONDON LETTER.

To the Editor of the Banner of Light:

The case of Mrs. Fletcher has not lost its interest 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 charge of perjury. Sir James Ingland, the leading police magistrate of London, after hearing the assignments, 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, and perhaps a reward be offered for her apprehension. If she has escaped and left the country, her case is nearly as bad 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 settling 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 she 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 put down Spiritualism, and they did as they were bidden; acting upon their own prejudices, no doubt, as well as upon those of the judge, the bar, and a large majority of the public.

Mrs. Fletcher is in Totthill Fields 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 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 friends urged her to do so, while she was out on bail, 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 imputation—that 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 necessary 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 secularists 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 proposed 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 phenomena of Spiritualism. Such a discussion will draw large numbers of both Spiritualists and Materialists, and enlighten both. The gentleman who has challenged Mr. Holmes is a Materialist and Atheist, is connected 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 experience 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. Eglington held many successful séances. Messrs. Bastian and Eglington 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 observation.

You are very good to publish my letters. I have been twenty years in England, and this is writing home. I hope, before long, to have something more interesting. There is, in fact, something new, but the time has not come to make it public. When it comes some people will be astonished and many delighted. My last words to Mrs. Fletcher when she went into the prisoner's dock at the Old Bailey to hear charge, verdict and sentence, were, "You have to make many acts of Faith, and Hope, and Charity." She had no doubt as to what was before her. She was fully prepared and thoroughly resigned.

T. L. NICHOLS, London, April 20th, 1881.

The attention of our readers is called to the prospectus of the Banner of Light, to be found in another part of this issue. This is a fine, large publication, which very many of our citizens will read with great interest.—Nuckolls County Herald, Nelson, Neb.

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 upon 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 poetry in the church, and far too much worldliness, there is yet an absence of those sensual and brutal elements which characterize the religions of Arabia and the Indies.

This principle is equally true in all other departments 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 religious 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 an 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 Genesee liver emptied 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 a 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 copious 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 table-spoonfuls 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 says: "I have for the past few years been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficacy in obstinate and so-called inoperable 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 called himself a well man.

Rev. A. P. Hill, of Shoehol, 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 now 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 its 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 endorsing the Warner Astronomical Observatory at Rochester, as well as by 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 the contrivances which are in perfect order these most important organs at all times, it is certainly cause for gratitude. 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.