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# Spiritual Phenomena.

MATERIALIZATION IN SAN FRANCISCO.

To the Editor of the Banner of Light: .

Since materialization is the most astonishing as it is the most convincing form in which Spiritualism has been presented on this earth, it is incumbent on those who have witnessed it to bear evidence of the truth as it appears to them. In this city no small controversy and even acrimony have existed in regard to the genuineness of such manifestations made here, among those who, for the sake of the cause they are maintaining, should be more charitable toward the views of each other. The two materializing mediums of this city are Mrs. Crindle and Mrs. Sawyer. Of the latter I shall not speak, as I know nothing personally of her doings. With the former I have had considerable acquaintance as a medium, and have seen her materializations in almost every condition. Her rooms are in a large, public lodging-house, the owner of which is a Catholic, and has no connection with any kind of Spiritualism. They consist of two rooms. The front parlor is about 10x25 feet, fronting westerly on Third street, one of the principal streets of the city. There is but one entrance to it, which is from a short wing of a large public hall. The remaining, or dark room, is easterly of the parlor, opening into it by folding doors extending the larger part of the side. This room is about nine feet square, and has no entrance nor any opening from it except by the folding doors. To the northerly | never seen it under sufficiently favorable cirof this little room is a small room which opens into the main hall, but which formerly connected by a door with this room, which doorway is now strongly and closely boarded and spiked, the paper which covers it being, at the corner proximate to the materializing corner, partly torn off by investigating skeptics trying to find a clue to the discovery of fraud. The little room on the north has been occupied exclusively by a single man as a sleeping-room, who, as I am informed, regards his mysterious neighbor and her intelligent visitors as a lot of lunatics.

At one evening of the public materializations, taking advantage of the absence of the occupant, a professional gentleman of large intelligence and strict veracity, to remove all doubts of communication from that room, occupied it with a good light before the adjoining room was darkened or materializations were commenced, and for about an hour afterwards, and the dark room was thoroughly examined before the medium entered it; no one but the medium was admitted into it. The materializations went on as usual, and as many as three materialized human bodies appeared at the door at one time. In the meantime the well-known voice of Mr. Gruff, the presiding spirit of the dark séances could be heard making good-humored calls to the gentleman in the northerly room. In about an hour that gentleman returned into the main room and vouched to the perfect certainty that no communications were made with that room. The following is a diagram of the rooms, showing also the connection with the main building and streets, and particular positions at private sittings:

Third street 1. D E G

The room immediately below is a large high store-room, extending back twice as far as the materializing rooms. It is occupied as a Jew clothing store; the occupants are neither visitants nor believers in the materializations. There is not the shadow of a chance for a trapdoor. The furniture of the dark room is very simple, a small table, a small wardrobe on the east side, a bureau, three or four chairs, and

been open for examination. I myself, and more than fifty others, have at various times examined it to our satisfaction. The medium is a plain, honest-looking woman, a resident of Oregon before her removal to San Francisco. She has not been a traveler, has had no opportunity to study legerdemain, and has never been known, so far as I can learn, to have practiced it. It is simply ridiculous to suppose that she could perform the feats of an accomplished juggler without the juggler's conditions, much less the exhibitions I have witnessed, which far exceed any known feats of jugglery.

There are three modes of exhibition: One a dark circle. The next a circle partially lighted by a large lamp, which is so far regulated that sufficient light is given to distinguish a face at the door, and ordinarily in the circle when in close proximity. The third, and most reliable. is the private exhibition in the dark room partially lighted. The leading spirits are, first, Mr. Gruff, the presiding spirit of the dark circles, and assistant at materializing circles. He can only materialize in the dark. He has a beautiful masculine voice, which in both talking and singing is full of melody. He is decidedly a live spirit, full of ready wit and repartee. He appears to penetrate your most private doings, distinguish persons outside at a distance, and read letters in the pockets. He usually speaks through a long tin horn, and his voice can be heard coming from all parts of the room. Latterly he lights the speaking end of the horn with a phosphoric light. The controlling material-izing spirit is Mr. Bird. He has a kind voice are the hardest to deceive and the keenest to and a good face, and he materializes at all public | detect jugglery. All, so far as I know, have been circles. He also intelligently answers questions by written communications. The most perfeetly materialized form is Inez Logan. She appears on all occasions, has a soft sweet voice, and a handsome face and figure. Her figure. voice, and even her countenace in the materialized condition, are well known to the writer, and those who have frequented the materializations. She was personally known in her lifetime to a gentleman who calls to see her often. and with whom she claims to have been in love when living. He is a believer in the reality, almost to fanaticism.

Another well-materialized spirit is Star Eye. She has a peculiar and well-known voice, but always appears in a stooping attitude. Another thoroughly materialized spirit is "Grandma Miller," a very old lady-for they all materialize as they appeared when they departed. Her face is well known, and she has only two teeth in her head, which she allows any one to examine ad libitum. She is very loquacious, and talks of old times up in Vermont, and shows them how to bake "slapjacks," &c. Father Matthew's face is known to a good many, but I have cumstances to catch the prefeatures. with one other, and twice with two others; all through the folding-doors from the front room, to distinguish and recognize materialized forms passing in front of the opening and the coun-I have examined carefully the countenance of Inez. I have seated myself each time by the side of the medium, so that I could feel her, see She has never put us under any special condismall place about 3x5 feet in the dark corner barely space enough for the materialized forms to rise and stand there, there being also several musical instruments placed in the corner. I have, however, put my hand clear around into the dark corner, and felt the patting of the hands which I could not see there. The medium seems always desirous to give us the best possible conditions for examining, only requesting harmony and but little noise. Inez usually comes out first, steps around to the light, advances and salutes us, and afterwards usually comes around to me and places her hands in mine for strength. She is perfectly and completely formed, only I have not yet been able definitely to distinguish the beating of the pulse and heart. She is as natural as in life. Each time I have talked with her about twenty minutes. She shows nearly an average amount of mind for a girl of twenty-two years, very kind manners, strong affection and great purity. I have seen evidence which I cannot here detail,

called forth by pure accident, which almost convinced me of her pure spirituality. Latterly one purporting to be my sister has appeared first to me. Of her identity I cannot fully determine, as she has not been able to show her countenance, and has only been able to speak a few words; but her height and figure appear to correspond exactly. She comes neatly and very fully dressed. Her appearance seems accompanied with considerable pain, and she displays evidence of the deepest emotion and affection. At one sitting a very tall materialized form appeared to the lady sitting with me as her mother, and a small girl as her daughter, both of whom she recognized as such. Another figure has been partly materialized before me, showing the height and a partial form covered with materialized drapery. She was represented as a friend whom I had known from childhood. I said: "How can I tell that it is you, since I cannot see your face nor hear your voice?" The medium then described her clairvoyantly to perfect identification. What appeared and purported to be the same one, I have seen rising before, but could only perceive a dark strong shade, with complete profile. Another form I have seen several times rise up over the table, with head, arms and drapery; but the lower portion of the body did not seem to be material-

placed in the dark corner. The room has always | dium. She always comes sweeping widely her drapery over the room. Each one has a peculiarity of manner and movements, and all the voices are very distinct, peculiar, and generally very melodious. I have witnessed two or three times the dematerialization of Inez. She commenced to dematerialize still in front of the opening in the door, but her head would incline to the dark side of the medium, the brain-power appearing to return toward the medium from whence it came. The drapery and lower part of the body appeared to sink into the floor as I stooped over to watch it disappear. I have also shaken hands with Mr. Gruff, his hand only materializing, and visible to me. He took my hand with a strong masculine grasp. I have seen at these private sittings as many as three materialized forms at a time, and as many as seven distinct forms appearing separately. I have also watched the singular phenomenon of building up from short shapeless shadows to full life-size ones, with form and complete profile; arms and hands without body, or with a piece of a body, and apparently fingers without hands. In some of the public circles have been exhibited many interesting things, although not so satisfactory as at the private sittings. I shall leave them for others or for another occasion to describe. Like exhibitions have been made to many others; not all, however, have taken so much pains to obtain the fullest views of these astonishing phenomena

Amongst the observers are scientific and professional men, merchants and artists, seeing as are the hardest to deceive and the keenest to actuated by a high desire to know the truth, and avail themselves of these tangible and superhuman proofs of a future existence. Many old Spiritualists have condemned without seeing; none, however, that I know of, have gone so far as to dispute the actual appearances of flesh and blood, but attribute it to expert jugglery. They say the materialized persons are too real, but they have never yet been able to tell where all these different ladies, gentlemen and children have been concealed, and how they are so deftly brought upon the scenes. Others require the conditions of examining each time the person of the medium, and pla his a galvanic battery or some delicate arrangement by her to determine her movements; as though several fullgrown persons could be concealed under the lady's skirts, or that each movement of hers would bring forth a matured human being! These births may well be compared to Minerva springing from the head of Jupiter. A distinguished lady Spiritualist has denounced these materializations in a public lecture, always taking care, however, to mention no names. If found in error she can still exclaim, "Thou canst not say I did it!" Neither will she anhave had five private séances; once alone, twice | spiritual guide. Her views, I think, can be explained on two grounds—mistake of facts and in the daytime. Just enough of light is let in | mistake of laws. All the ordinary spiritual intelligence is given, as exhibited by clairyoyants. with the addition that the voices come from without the medium. But other great psychotenance by examining it at the door, where logical laws and extraordinary scientific achievements are manifested. The mechanical and chemical composition of the human body, from the floating atoms of the atmosphere; the curher outlines, and reach all over and behind her. | rent of electric or astral fluid from the medium and mediumistic persons, as an instrument for tions, except that she has requested that the the workmen to perform their work; and the flow of the brain-power from the medium to the should not be occupied by us, as there was materialized forms, appear to be some of the wonders of this great work. As I have never yet been confirmed in the belief of Spiritualism. I am open to explanation or conviction of the truth, whatever it may be; but I cannot be convinced by the mere denunciation of persons, with whatever fame they may plume themselves, who will neither go themselves to see, nor accept the most authentic statements of the facts, as given by others.

San Francisco, 1880.

#### AN INTERESTING SITTING WITH WATKINS.

To the Editor of the Banner of Light: I have had a second sitting with Mr. C. E. Watkins, a private one, which I propose to give a brief account of, as I think such important facts as occur in his presence cannot be kept

toc much before the public mind. I commenced by writing a name of a deceased friend, and a question, on a slip of paper. Six of these slips being thus prepared, and placed on the table, Mr. Watkins, who had retired from the room while the writing was being done, returned, and requested me to point with a pencil to the folded papers, which, I may observe, I could not distinguish the one from the other. Having told me to hold a particular pellet in my hand, he said, "Write down T. T." These were the initials of one of the names I had written, which was soon after given in full, accompanied by a reply to my question. The person addressed held strong materialistic views, and, moreover, was very conservative-anti-democratic in the extreme, and my question referred to this. The reply given was: "I do not think much of Materialism, or I should not be here now, and I do not think much of the views I

On pointing to another paper the medium at once commenced laughing, and said, "I cannot say what I want for laughing, but the spirit, James Dexter, says, 'This manifestation is not produced by a dog's tail."

The question was addressed to a facetious friend of mine, who once told me an anecdote (he was great at anecdotes) of some people he knew being scared by hearing what they supposed to be spirit raps, which turned out to have been produced by a dog wagging its tail, and my a few musical instruments, the latter being ized. This one is called the sister of the me- question referred to this circumstance.

the effects of your drinking propensities now?' friend Cooper, it makes it almost a hell for me at times, but I am working out slowly. Tell all not to drink. Graham Hewett."

done by the said Graham Hewett, but at his request, by one of the guides of the medium.

Two other slates were now taken and placed together, with a fragment of pencil between them. Mr. Watkins here remarked that he was going to try a new experiment, which was for his baby to hold the slate. So, little one-yearold was brought forward, and its hands placed in contact with the slate. But passivity could not be obtained in this manner, and a new expedient was adopted: The slates were placed in a chair, and the baby deposited upon them. After the lapse of about a minute the slates were examined, and on one of them was written, in a bold, legible hard, "My dear friend Cooper, I am writing this myself. Graham Hewett."

Another question addressed to a relative was replied to by the medium writing with pencil and paper automatically, the writing strongly resembling that of the person addressed, the signature being almost a fac simile.

Such are the principal occurrences at this highly satisfactory scance, and I do not see how persons who witness these things can escape from the conclusion that spirits are the active agents in the production of these phenomena. I think even friend Seaver, of the Investigator, who considers me over-credulous in testifying to these facts, would be constrained to admit, on attending one of Mr. Watkins's séances, that there "are more things in heaven and earth" than are comprised in his materialistic philoso-

Mr. Watkins has received a highly satisfactory letter from a gentleman holding an official position in this city, who had a sitting with him a few days ago. The writer says, "I am more than satisfied with the result of my sitting with you, and you are at liberty to refer to me at any time, and I shall take pleasure in testifying to the genuineness of the manifestations which take place in your presence. My experience with you yesterday was the 'last straw which broke the camel's back' of materialism with me, and I have not a leg to stand on as a denier of spiritual force. I am a convert, and shall hereafter call myself a Spiritualist, and can give to any who ask a solid reason for the faith that is in me."

As it is uncertain how long Mr. Watkins is to remain in Boston, Spiritualists will do well to induce their skeptical friends to pay him a visit

while they have the opportunity.

#### Boston, April 5th, 1880. ROBERT COOPER. CONFIDENCE IN MRS. CORNER.

A gentleman of position, writing from abroad, sends the following expression of sympathy with Mrs. Corner, and of confidence in her integrity and mediumistic power:

A story of an unfortunate occurrence that happened at the rooms of the B. N. A. S., where Mrs. Corner was the medium, has reached my ears, and I think that, as she has probably had a good deal of unpleasantness to put up with, she may like to see a line from one whose confidence in her has been in a ways whelen by what dence in her has been in no way shaken by what transpired.

I have had the pleasure of sitting with her as a medium a great number of times, and seen the materializations of several spirits through the materializations of several spirits through her instrumentality. Marie, her own control, especially do I know, and have watched her closely. During Mrs. Corner's séances at Mr. Fletcher's, I always sat quite near to the curtain of the inner drawing-room on the left hand side, a vantage ground of observation from whence I could inspect what was going on with minuteness. On several occasions I have seen Marie only partially materialized, gradually growing up into her full form of about five feet four. I have conversed with Marie; have often touched her hand, which was almost invariably a cold one; and have measured her height against the door-post; and I solemnly declare, against all possibility of contradiction, that she is not Mrs. Corner, does not resemble Mrs. Corner in figure, and is several inches taller than Mrs. Corner.

Mrs. Corner.

I have also seen Marie come out into the circle with a veil on, just sufficient to reach below her knees, and then, before all, cause an elongation of the veil to the extent of many yards. But perhaps the most convincing proof of the medium and the spirit being different individuals occurred in October last at Mr. Fletcher's house.

The medium was in a transa when sudenly as curred in October last at Mr. Fletcher's house. The medium was in a trance, when suddenly a tall spirit in a white Oriental robe, with a girdle round the waist, and a swarthy face, appeared, holding Mrs. Corner with his arm about her, she being still entranced. For some time the two forms stood together before the curtain, showing a remarkable contrast to one another in height, size, dress and general features. At longth the tall figure—which looked to he

tain, snowing a remarkable contrast to one another in height, size, dress and general features. At length the tall figure—which looked to be about six feet three inches, or six feet four inches—got more shadowy, and Marie's voice from within was heard, calling to Mr. Fletcher to come, as the spirit was going to let the medium fall; and before Mr. Fletcher could render assistance the spirit vanished, and let Mrs. Corner fall on the floor so heavily that we were all afraid she might be seriously hurt.

Besides Marie, who always, by the way, appeared with bare feet, I have seen many other materialized spirits through Mrs. Corner's mediumship—Winona, Dewdrop, Marguerite and others connected with myself, who have appeared upon the scene—and it has been very interesting to watch the process of materialization, which varies according to the power that is present, and the employment of it by spirits who wish to clothe themselves with flesh. There is a marked difference between the efforts of those who make the attempt for the first time and others such as Marie when presents and the power of the first time and others such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when such as a such as Marie when such as a such as Marie when presents and the such as a such as Marie when such as a such as Marie when a such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when presents and the such as a such as Marie when such as a such as Mari forts of those who make the attempt for the first time, and others, such as Marie, who prac-

tice materialization constantly.
I understand that Marie was not with Mrs.
Corner on the late unfortunate occurrence, and I should judge, therefore, that the medium was made the victim of some malicious spirit who found her unprotected. I sincerely hope that the matter may pass over without giving her

The next question was addressed to a young man who died from the effects of intemperate the effects of your drinking propensities now?"
To which a reply was written between two slates I held in my hand, and read thus: "Well, friend Cooper, it makes it almost a hell for me at times, but I am working out slowly. Tell all not to drink. Graham Hewett."

I was then informed that the writing was not done by the said Graham Hewett, but at his re-

#### MATERIALIZING MEDIUMS.

To the Editor of the Banner of Light :

Yesterday morning I had a sitting with Dr. J. V. Mansfield, 61 West Forty-Second street, N. Y., whose remarkable mediumistic powers are so widely and favorably known. Among other questions I wrote the following three, all addressed to Theodore Parker in

1st. Can Theodore Parker tell me how our persecuted materializing mediums will prosper in the

2d. Will the self-constituted junto of professed Spiritualists succeed in doing them and the cause of Spiritualism further injury than they have already done?

3d. Will the English enemies, or mistaken friends of the cause, succeed in their endeavor to destroy the necessary conditions for materializing spirit-forms by crushing out dark circles, as they propose to do?

The above three questions were scaled so as to be impervious to the external vision of the medium, and submitted to him. The answer came (verbattm):

impervious to the external vision of the medium, and submitted to him. The answer came (verbatim):

"Thanks, thanks, for such respectful notice. I have frequently talked with you since my departure through the God-gifted and beautiful lady. Staats, and trust I may have the pleasure of conversing many times more through the same channel ere you come over here to dwell. Not long since I was talking with Henry Ware, ir., and my old friend Wm. E. Channing, of the signs of the times, and our conjoint conclusions were that Spiritualism had obtained such a hold upon the minds of the inhabitants of earth that all other isms would be lost or swallowed up by it in less than the next century. Talk about crushing out the light of Spiritualism! You might as well say you would crush out the light of that great luminary, the sun! Fear not, then, brother Thomas. This great light that is now so much feared by the elergy, and those who would side with them, is managed by the angel-world, and no power on earth, or all powers combined, will affect it or impede its progress in the least. The day is not far distant, my faithful co-laborer, when spirits will not only materialize, as you see them from time to time, but they will stand before mortal audicness and proclaim the truths which are eternal! The mediums will be protected—for, persecuted as they are, yet they are under the watchful care of the angel hosts. Then, my brother, 'cry aloud, and spare not.' Your friend and brother, 'cry aloud, and spare not.' Your friend and brother, 'cry aloud, and spare not.' Your friend and brother, 'cry aloud, and spare not.' Your friend and brother.

I next submitted the following sealed question to Mr. Parker: Will (as I have been told) materialized spirits walk our streets so as to be visible to all within the space of the coming five years? The answer came word for word:

word for word:

"Yes; it has been so told you, and it will be verified to a wonderful extent; but that all will be able to see them I do not believe, not even for ten times that time. They walk out now, and to your vision and touch are as real as could well be. The strides that are to be made in materialization the next five years will shake modern theology from centre to circumference.

Theo. Parker."

In conclusion let me say, might it not be well for you, Mr. Editor, to suggest in all humility to our learned London friends, who, in their wisdom, have decided that spirits shall materialize in the light of noonday, or not at all, whether it would not be equally proper for them to demand like conditions from God Almighty (as they do from his angels), who, though held to be omnipotent, has never as yet in all time, so far as my slender scientific attainments enable me to speak, perfected on earth the materialization of a single specimen of the human, animal or vegetable kingdom, without subjecting it to the condition of darkness in its incipient stage? THOMAS R. HAZARD.

New York, April 9th, 1880. SEANCES WITH HENRY B. ALLEN.

To the Editor of the Banner of Light:

Thinking that many of your readers may not have had an opportunity to witness the manifestations occurring in the presence of Henry B. Allen, I propose to give a brief account of what transpired at two séances lately held in this place. On the evening of February 17th a table was placed in the middle of a room, and upon it several bells, a guitar and writing materials. Around this sat twenty-four persons, Mr. Allen, the medium, being seated with them. The persons on either side of Mr. Allen held him by his hands.

The lights were then extinguished. In a few minutes the dulcimer, which was outside the circle and nearly behind, the medium, was played upon, the bells were rung, and the guitar, which was floated about the room, was also played upon, and several persons sitting some distance from the medium were touched by it upon the head; it was also placed in the laps of many present, playing the sweetest of music at the same time. Hands were felt, voices heard, and lights were seen above the circle. By request of persons present, hands were shown in the air, accompanied by lights, some of which were seen above the wrist. Independent writing was obtained, full names being given of persons who passed away twentyfive years ago, the messages being directed to the persons for whom they were intended. Writing was given on the collars and shirt-bosoms of gentlemen, and one had a pencil taken from his vest pocket, his collar written upon, and then the pencil replaced. Chairs were taken from three persons at a time, including the medium. Toward the close of the scance the dulcimer, which weighs thirty pounds, was heard moving about, then raised over the circle and placed upon the table, where it was again played upon. The chairs on which the dulcimer had rested were also raised in the same manner and placed upon the dulcimer, that of the medium being taken and put upon the top of the whole, where they were found at the close of the seance.

On the evening of the 18th the manifestations were more remarkable than those of the previous evening. Some one asked if the ticking of the clock would interfere with the manifestations. The medium said if it dld the spirits would stop it; and no sooner had he said it than it was done; and during the evening it was several times started and stopped. At my request, loud raps were produced upon the top of the clock. It was several times taken from the shelf, carried over the company, and deposited upon the table. In fact, about everything that we asked was done by the unseen power. A message was written upon a slate, and when finished the pencil was carried up to the ceiling and then back to the slate instantaneously. Time and space forbid my telling the many wonderful things that were done at these two seances. They have caused much speculation, both among those who were present and those who were not. We hope to have him with us again at some future time.\

Exeter, N. H. EDWARD V. GILMAN.

### Children's Lyccums.

#### Inauguration of the Shawmut Spiritual Lyceum.

On Sunday morning, April 4th, was held the closing session of Lyceum No. 2, of Boston, at Amory Hall-It having been decided by the management to change its name, in obedience to the request of the spirit friends of the school. The hall on that occasion was crowded, the number of adult spectators being large, and the children present seeming to be filled with happiness, and a cheerful wish to abide by the discipline necessary to correct participation in the services.

As an opening exercise the school and audience united in singing "Nearer, My God, to Thee," Mrs. Hattie E. Sheldon, Assistant Guardian, leading. Silver Chain recitations—in which Mrs. May Biggs, Guardian, Mrs. Sheldon, and Mr. C. Frank Rand, Assistant Conductor, joined with the school, from the platform-were next participated in; after which came the grand Banner March, which was executed in a style reflecting high credit alike upon the Lyceum and its orchestra.

Mr. J. B. Hatch then redeemed his promise made on a former occasion, by making a somewhat extended address, in which he skillfully and interestingly portrayed the history of "No. 2" from the inception of the movement to the time of its approaching change of name. As we have not space for all Mr. Hatch's remarks, the following abstract, embodying its main points as they appeared to our representative, must suffice: He called the attention of his hearers, in commencing, to the fact that Sunday, April 4th, was the first Sabbath of the Lyceum's second year of existence. What he was about to say concerning the instituting of Lyceum No. 2, and its continuance up to the present time, had not for its spring any feeling of vainglory, or ndividual pride. Both himself and his coadjutors considered the making of this statement to the public an act justly due to those invisible workers by whose direction the school had been founded, and by whose ald it had been carried forward to the present hour He desired to make this open acknowledgment of the gratitude which bimself and his assistants in the work felt that they owed to the spirit-world. About one year ago the speaker severed his connection with Lyceum No. 1; and not only did he suppose his work in that direction done, but it was his intention at that time never again to enter into any public service connected with Spiritualism. But in the month of Febru ary, 1879, he was approached by a friend who stated that some evenings before a spirit purporting to be Mrs. Fannie A. Conant had controlled the medium at a séance attended by this friend, and had expressed the wish that he [Mr. H.] would come into the presence of the instrument then used, as she had something to say to him. He obeyed the call, and to his surprise he was requested, carnestly, to make an effort to establish a Children's Lyceum in Charlestown District, he being assured of ultimate success. His faith in the practicability of the enterprise was not very strong, but that of his friend, C. Frank Rand, now his worthy assistant, was, and he [H.] yielded to the wishes of others expressed in the same direction, the result being the hiring of Armory Hall (once a Methodist church) and the announcing of the experimental forma-tion of No. 2. The first session—small indeed—was held April 6th, one year ago, in that hall, in Charlestown District. About half a dozen worthy people came, and about the same number of children (among the latter he cited the three sons of Mr. Rand, also Misses Ella Carr and Gracle Burroughs). But something seemed to say to him, and to all present, "Go onthis is but the beginning," and they did "go on," without books, paraphernalia, or any of the ordinary accessories which do so much to render Lyceum sessions pleasant to all concerned. Obedient to a call published in the Banner of Light, the friends met at his house, and organized a Lyceum Association, the officers then chosen serving (substantially) up to the present time. For one month the school continued to be without books, etc., but its numbers increased, and the adult attendance multiplied, and the bills were paid each Sunday before leaving the hall. Then came the time when the set of equipments now in use was obtained for the school; and at the date-in June-when the Lyceum closed its sessions for the heated term, its mem-

surely a good result for so short a period of work. When the summer vacation passed an attempt was made to call the school together (in September) in Ivanhoe Hall, on City Square, in the District; the place, however, proved unfavorable, and the prospects for success again seemed to wane; but the spirit advisers were not backward in declaring that the victory was sure, and that a way out of the present difficulties would certainly be provided. This proved to be the case in a most unexpected manner to him [H.], for Lyceum No. 1 of Boston in the fall of '79 decided to remove to occupancy, and he was able to obtain the use of it for No. 2. Since coming to the city proper the new school had steadily moved onward, gaining numbers, attendance and prestige, and it was now in a sound financial condition-" owing no man, woman or child anything' In a pecuniary sense. [Applause.]

bership rolls contained the names of eighty children

concluding, the speaker reiterated his statement of thanks to the spirit-world, and to the spirit Mrs. Faunle A. Conant, whose advice had led to all the success es which had been won by the new organization-even the coming of the New York and Brooklyn delegations to Boston having been the result of her direction; and the assurances she had given that all expenses would be met without trouble had been gloriously fulfilled. While, for instance, the two New York State delegations were in this city No. 2 Lyceum had received nearly \$400, without any marked effort on the part of its management-all was accomplished, he believed, by spiritpower acting upon human agents to whom, as well as to the spirits, he desired to return the earnest acknowledgments of the school. After a few eloquent sentences touching the importance of the Lyceum movement and the good work it was accomplishing in all parts of the country wherever introduced, he closed his remarks by reading a paragraph (from the Banner of Light) wherein Bishop Simpson was put on record as preaching the true spiritual doctrine concerning the grave and that which lies beyond.

At the close of Mr. Hatch's earnest and eloquent remarks, Miss Carrie Shelhamer read in a highly accentable manner the poem "The Message of Light-The Advent of Modern Spiritualism." (written by her sister, Miss M. Theresa Shelhamer,) which appeared in the Banner of Light for April 3d; Misses Carrie Welch, Carrie Huff, Gracie Jacobs, Maud Marion, Gracie Burroughs, Kittle May Bosquet, Lucy Gunter, gave recitations; Miss Bertie Kemp performed a piano solo; Hattle Davison sang; Mrs. Russell and Mr. Fairbanks presented a vocal selection (Miss Davison accompanist); Miss Esther Singleton sang, (Mrs. J. W. Day accompanist), and Miss Lizzie J. Thompson read a fine poem by William Denton, in a style which would have pleased that gentleman himself had he been present.

Mr. Hatch next introduced Mrs. M. V. Lincoln, who he said, would now explain to the school and the audience the meaning, purpose and origin of the new exercise which she had proposed for the Sunday following Easter, and which the Lyceum now gathered was about to put into practical form for the first time.

Mrs. Lincoln stated the case and its surrounding circumstances in the following manner: While present at the banquet given to the New York and Brooklyndelegations during their visit to Boston, she was informed by one of her most intimate spirit controls that Mrs. Fannie A. Conant had a message which she desired her [Mrs. L.] to deliver to the friends there assembled. This message involved a project, the nature of which she afterwards explained to the delegates at the farewell meeting in the Banner of Light Free Circle-Room. Thursday afternoon, March 11th. The substance of the communication ran as follows: Desiring that the New York and Brooklyn friends should take home with them something more than the memory of pleasant hours, and that they should inaugurate, on their return, a rite whose yearly recurrence would not only bring up the recollections of the past most vividly, but also preach a sermon of practical worth and suggestiveness, both to adults and children, wherever the was observed, the spirit of Mrs. Conant wished that the appended plan be taken into consider-

old Theology-at least its death as far as the converts to Spiritualism were concerned-and the birth of Modern Spiritualism, and as such was eminently worthy the services regularly held on that day. The Sunday following the 31st the spirit desired should be regularly celebrated hereafter as the Spiritual Easter, as marking the deliverance of those commemorating it from the dark bonds of theologic superstition, and the gaining of freedom and light-a freedom which would ultimately exert its beneficent sway over every child of humanity, and a light whose divine effulgence would yet shine upon all!

As an appropriate order of service the spirit suggested that in each Lyceum all over the land should be set up on that Sabbath an evergreen tree, to be called the TREE of WISDOM. Upon it each group-at the end of a march similar to the Grand Banner March, except that flowers instead of flags were borne in the hands of the participants-in order, and each scholar of each group in turn, should deposit a flower, at the same time reciting aloud a sentiment appropriate to the time and place. This exercise could also be joined in by the officers, if they so willed. Around the base of the tree the spirit requested that a bank of mossto represent the Ever-green Shore-be arranged, whereon the little ones, too small to reach the branches, might lay their offerings, while they recited their verses. This plan, she announced, "No. 2" was about to practically inaugurate as a distinctive feature of Lyceum

The Floral March was then participated in. The Lyceum made a circuit of the hall, its members and leaders carrying in the right hand (instead of flags or other insignla) the flowers which were to be placed upon the "Wisdom Tree"; each group then returned to its own regular place of convening (as marked by the targets when the school was ordinarily in session), and its members took seats at a word from the Conductor; after which that official called one group after another, with its leader, to come to the foot of the tree and deposit the flowers in the possession of its members, each child or teacher in so doing reciting an appropriate metto; the guards standing by the tree took the offerings and affixed them to the branches with such speed as was practicable, and thus the service proceeded till all had been included in the exercise. The place assigned, during this new service, for the Conductors and the Guardians was upon the platform, but each officer personally gave a blossom for the tree, and recited a motto. The tree was of moderate size, and was surmounted with a white dove. The flowers placed upon it embraced specimens of the calla llly, heliotrope, forget-me-not, pink, rose, ivy, white lily, pansy, willow bloom, etc., etc., the whole making a beautiful and attractive display. Mr. Hatch announced that the tree, as it stood, with its floral offerings, was, at the close of the meeting, to be presented to the City Hospital, that the flowers might give pleasure to the sick—which notice was received with marked approbation by the assembly.

Mr. Hatch then announced that the name of the Shawmut Spiritual Lyceum, formally accepted at a previous meeting of the Association, would now be adopted by Lyceum No. 2 in place of its old patronymie; and that after a song by her sister Carrie, Miss Shelhamer, the medium at the Banner of Light Free Circle-Room, would install the officers in their respectlve positions in the new organization. At the conclusion of the song, Miss M. T. Shelhamer advanced to the front of the platform, holding in her hand a calls lify, and spoke as follows:

Mr. Conductor, Officers and Members of this Lycoum: As I have been sitting here this morning listening to the various exercises, my mind has reverted to that grand Summer-Land Lyceum which meets above us in the spiritual world, and many of whose members I feel have gathered in unison with you at this hour in harmony and sympathy; and as I thought of that grand Lyceum-that glorious school of learning in the heavens—a thought also came to me of one whose name is 'Lily." She it was who requested me to bring to you at this time, as an offering from the spirit-world, a lily for your Easter tree; it was with a happy heart that I consented; and now, Mr. Conductor, I place upon the symbolic tree this fruit of the spirit's request.

Mr. Conductor, officers and members, will you be good enough to rise to your feet? [Here the school rose.] The day has passed by, and Lyceum No. 2 of Boston is numbered with the things that were. To day we gather here to inauguate a new Lyceum, which shall be known to you and to the world at large as the Shawmut Spiritual Lyceum, of Boston. This name which we present to you to-day has been handed down to you from the spirit-world, in commemoration of the coming of the Indian bands, who return to you from the upper hunting-grounds of the spirit-land to impart to you strength and courage; and in their name, and the names of the pure and holy angels-workers for the spiritual cause—who have ascended on high, we to-day formally confer upon you this new and significant designation. And may this new Lyceum go forth Paine Building, thus placing Amory Hall (on Washington street, Boston,) again in the field as a candidate for spreading far and near a grand and noble influence mental on the many disabilities which beset the progression of the movement, enlarging in eloquent terms on which shall uplift all those with whom it comes in contact. May this new title be to members, officers, and all who hear it, a sweet sound, which shall suggest the hills, the valleys, the rivers and streams which this

poetic Indian name calls up before the imagination. [Addressing the officers-the school being seated by order of the Conductor—the influence controlling Miss Shelhamer spoke as follows:]

To-day we install you anew as officers of this organization, and as actively working friends of the dear little children who meet here from week to week. We would say to each, be as pure as the white Hly; remem ber the vast possibilities residing in the little ones around you; possibilities that can be gradually drawn out, and by-and-by be turned to good purposes. As you look upon a tiny seed you may not comprehend what possibilities of beauty or fruitage are lying dormant within; but as the summer sun shines from above, and the clear and crystal dews fall, then that little seed expands and reaches outward to the fulfillment of its duty as a link in the chain of being, whether of flower, or grain, or fruit. And so with these little ones gathered here to day: If at times they outwardly appear unmindful of their glorious privileges, or inattentive to the life lessons sought to be imparted to them. be not discouraged, for the work is going on within them, to an extent, perhaps, even beyond their own comprehension, and in due time the harvest of your labors will surely appear. Give them the calm, clear sunshine of life, the crystal dew of appreciative friendship, and you will, in due season, see how these possibilities within each will bloom forth in beautiful

flowers of love and beauty. Mr. Conductor, we give to you, in behalf of the grand spirit-world, the care of these dear little children. In them you may find the possibilities for great and noble work; remember that what they are, you, and the dear officers joined with you, are responsible for in a measure: If they eventuate in great and good men and women, a glorious meed of praise will lie at your door. May noble and exalted ones in spirit-life watch over and guide you, and as the days go on, and the summer months proceed, bringing forth the beauteous flowers and blossoms, so may you go forth in your glo rlous work, and may your own lives unfold, to the extension and enlarging of the lives of all who come within the sphere of your influence.

And to thee, oh our Father and our Mother God! we would offer the praises of every heart at this hour; we would place upon thine altar the aspirations, the thanks givings, the love of these thy children: May they ever work with thee and with thine angel hosts. May these officers and teachers here gathered work hand in hand with the spirit messengers, guarding and guiding these young souls through the highways of time until they shall hear the final summons from on high, which blds them rest from their labors in the mortal, and shall respond with loving and thankful hearts, knowing that the good they have done will never be lost, but be perpetuated and improved upon in the lives of these thy little ones. Amen.

[At the conclusion of the invocation the officers took their seats, and Miss Shelhamer continued:]
Now, Mr. Conductor, I have here two books—the one

the "Biography of Mrs. J. H. Conant," the other its companion volume, "Flashes of Light from the Spirit-Land"—which I wish to present to your organization as a memento of the present happy occasion. It has been the request of this dear medium, who while on earth devoted her life to the cause of truth-this dear The 31st of March was a date marking the death of same direction in those glorious organizations which resumed her silent devotion the observer perceived

are as Lyceums and kindred associations above us, that these books be presented to this school as a nucleus, small though it be, of a spiritual library, which they hope you will be assisted to form in this city.

Not from any mysterious source these volumes reach you—though in justice let it be said that credit is certain ly due those who have been the mundane instruments by whom they have been provided—but as a gift of that risen soul who takes such an interest in your labors I refer to our noble medium, who, though out of sight, is still to memory dear-Mrs. J. H. Conant. This biography of that sainted woman: outlining as it does her life from its unfoldment to its cessation on the mortal shore, to be more widely unfolded in the spirit sphere of being-containing as it does a history of her struggles, her trials and her triumphs-containing as i does noble utterances from the spirit-world: I present to you in the name of the Spiritual Lyceums, as an index pointing the young mind to the fact that fidelity to its own interior impressions of right, and to the highest inspirations which may reach it from without, is the spirit's true course while yet a pilgrim among the scenes of earth. And this other, which bears the title of "Flashes of Light from the Spirit-Land," given through Mrs. Conant by advanced intelligences from beyond the tide, I also present, with the hope that these flashes may illumine your lives, and that the teachings of this book, carefully perused by you all, may send you forth to the battle of life bearing a shin ing and ultimately victorious light in all your souls!

Take these volumes, Mr. Conductor, and though their intrinsic value may not be great, yet measured by the labors that have called them forth, the noble and exalted deeds of which they have been the fruitage, and the power they are able to exert upon the thought of those who read, they are indeed of untold worth.

Mr. Hatch accepted the offerings in a few words fitting to the occasion, and expressed the determination that with these two works as a foundation, the labors which himself and his colleagues would surely perform in future would result in the formation of a library for this new Lyceum which would alike be an honor to Spiritualism as known in the city of Boston, and a grateful acknowledgment of what had been done in this direction for them by the spirit-world. He then, as his first official act as Conductor of the Shawmut Spiritual Lyceum, presented to Miss Shelhamer a fine bouquet which had graced the table during the exercises, his gift being acknowledged by the surprised recipient in remarks at once appropriate and full of feeling.

The exercises of the occasion then closed with the Target March by the school. The Shawmut Spiritual Lyceum has inaugurated its official existence under bright prospects for future usefulness, and we join with all its numerous friends in wishing its offcers, teachers and members success in the important work of personal supervision and the impartation or reception of practical instruction in which they are severally engaged.

### The Annibersury.

Celebration of the Thirty-Second Anniversary of the Modern Spiritual Advent. at Charter Oak Hall, San Francisco, Cal., March 30th, 1880.

BY EMMA HARDINGE BRITTEN.

To the Editor of the Banner of Light: According to promise, I have the pleasure of sending you a brief report of the commemorative exercises held at the above place on the 30th of March, an occasion which has become memorable here, from the remarkable interest it excited in the general public, as well as amongst the press of the city. The meetings were held during the afternoon and evening of Tuesday, March 30th, under the management of Mrs. Ada Foye, lessee of Charter Oak Hall, and the afternoon session was attended by quite a number of promitient and talented workers in the spiritual ranks, who volunteered to assist in making the occasion one long to be remembered in the annals of Californian Spiritual-ism. The hall was profusely decorated with flags, banners, floral emblems, pictures lent for the occasion, and a magnificent display of choice flowers and evergreens.

At 2 o'clock P. M. the hall was densely crowded; over six hundred persons had already assembled, and despite the fact that an unusually exciting political election was proceeding at that very time, strangers kept pouring in until every part of the hall was densely crowded. The afternoon session was opened by the writer in an invocation, after which Mrs. Upham-Hendee, a highly respected electric physician, and a veteran California medium of twenty-five years' standing, commenced the proceedings by a stirring trance speech of about half an hour's duration. Mrs. Hendee comthe reunion of long-severed friends, the good and use of the glorious telegraph between mortals and immortals, and the tremendous struggle by which Spiritualism has had to win its way to popular acceptance. She urged her hearers not to fear the obnoxious name of 'Spiritualist," and promised them that the time was at hand when that title would be esteemed the most honorable one that could be desired. She concluded a fine and affecting inspirational address by the recita tion of an impromptu poem.

Mrs. Eliza Fuller McKinley next took the stand. This admired and popular trance speaker remarked that she was laboring under the indisposition conse quent upon several weeks' confinement to the house by sickness, nevertheless she could not resist the urgent appeal which the glorious occasion, and the invitation of her friends, Mesdames Ada Foye and Emma Britten, had made upon her. The angels, too, had bid her come, hence she was there, and nobly did the lady testify to the worth of the work which the angels had given her to do. She defined Spiritualism as the religion of life, and thought that the present occasion was one especially calculated to cement the ties of human brotherhood which bound the race together. She pleaded that at such a time all misunderstandings should be forgotten, all petty differences merged in the grand recognition of the sublime revelations which Spiritualism had brought. She spoke of the great work which Spiritualism might perform amongst the insane, when competent magnetic physicians were al lowed to demonstrate the difference between obsession and lunacy, and deal with such cases as the old prace tice could never affect. The lady concluded an admirable address amidst loud applause.

She was succeeded by Miss Clara Mayo, who elicit ed tokens of universal approbation by her exquisite recitation of Whittier's poem, "The Two Sisters."

This was followed by a brief and pithy address from our esteemed Universalist clergyman of this city, the Rev. Mr. Parker, a ripe scholar, the warm friend of the late Mr. Hoyt, Mrs. Ada Foye's father, and a liberal, outspoken spiritual Christian preacher. Mr. Parker related the memorable history of John Murray, the founder of Universalism, and pointed out the intimate relations between the sweet and humanitary doctrines of that faith, and the teachings of the most enlightened spirits of the New Dispensation.

At the close of Mr. Parker's address, the President introduced Mr. C. M. Plumb, who commenced by a brief allusion to the significance of this anniversary, and reminded those present of the necessity of show ing their colors when the next census was taken. He paid a passing tribute to the raps as heard through the mediumship of Mrs. Foye, and to Mrs. Britten, for her loyalty in declining to forsake her spiritual hall for a church, at the invitation and for the gratification

of the few. He dwelt upon the ennobling influence of Spiritualism; the small occasion there was to fear the communion of "evil spirits," and closed with the inquiry whether each succeeding anniversary brings us any enlarged power over ourselves-makes us stronger, better, more hopeful and more true? He related a touching incident in illustration, which I give in his own words: "A reporter at an exhibition of that exquisite work of art, Powers's 'Greek Slave,' observed three ragged, barefoot and dirty little street urchins who had by some chance found their way within the entrance, and stood in speechless wonder before the sublime creation. One little girl was seen to steal medium who has since devoted her energies in the silently away. She presently returned, but when she

that she had come back with face, hands and feet carefully washed. She had gone out from the silent teacher of purity, inspired with the need of preparing herself to look upon the form divine, and to the extent of her means she had made herself clean, whilst angels witnessed the pure and holy purpose enshrined in her child's heart. We are happily admitted to the enrapturing vision of the angel-world with our earth-stained garments and soiled personalities. How many of us have turned aside to cleanse ourselves from all unworthiness, that we may with fitting countenances and purified lives gaze upon the holy scene?"

The next speaker was Mr. Wm. Emmette Coleman, who was warmly greeted by the many admirers who have become acquainted with him through his stirring writings and eloquent lectures. Mr. Coleman spoke at more length than any of the former speakers, and his remarks were, like Mr. Plumb's, so warmly appreciated by the audience that I am unwilling to mar their excellence by a mere synopsis. With this paper, therefore, I send you a full report of Mr. Coleman's speech, not doubting it will find that place which it so well deserves in the columns of the Banner of Light, when the press of anniversary reports is over.\* I will only say at present it was an admirable exposition of true Spiritualism as a religion, a moral force and a science. The speaker dilated on the priceless value of the movement in forming his own life, character and intellect, and after painting in vivid colors the glorious illumination which it shed over the day of life and the hour of death, concluded amidst loud applause.

Mrs. P. W. Stephens, of Sacramento, the sister of our esteemed veteran speaker, E. V. Wilson, was next introduced, and gave an ingenious definition of the relation between Phrenology and Spiritualism, the organs of the brain, and the constituent elements of human society.

The last speaker was a venerable and well-known gentleman, who for more than a score of years has honored the cause of Spiritualism on this coast by his noble and fearless advocacy. "Father Pierson," as he was named by his own request, was received with a warm welcome, and commenced by the somewhat startling suggestion that they (the audience) should unite with him in soliciting the good spirits to do something to prevent Emma Hardinge-Britten from leaving the rostrum, "a calamity," as the venerable speaker termed it, which that audacious apostle of the movement has publicly announced her intention to do. After some touching and acceptable allusions to the lectures now being given in that place, and warm congratulations on the grand status the cause had achieved in this city, Father Pierson pronounced the closing words of the afternoon's addresses. Mrs. Britten dismissed the andience, and the first session, thus brilliantly and harmoniously conducted, ended.

Mrs. Cressy, a charming young amateur singer, Miss Nickerson and other professional vocalists, contributed to enliven the addresses with sweet music, and the audience separated, evidently delighted with the gra tuitous entertainment provided for them.

In the evening, although a small fee of ten cents was charged to help defray the cost of the hall, &c., long before the time of commencement-7:30 P. M.-the body of the hall, gallery, in fact every foot of standingroom, was literally choked up, and many went away, unable to obtain a chance of squeezing inside the doors. In addition to some good vocal and instrumental music, the evening exercises were limited to the anniversary oration by Mrs. Britten, and a test rapping séance by Mrs. Foye.

The address consisted of a succinct account of the rise and progress of the spiritual movement; a description of the famous "spook house" at Hydesville the first public investigations at Corinthian Hall, and divers other points of history pertinent to the time and place. The speaker gave an account of her own con version, some twenty years ago, from English Orthodoxy to American Spiritualism, through the instrumentality of the very medium who then sat at her side and the very same raps that were sounding jubilate at that moment and on that platform.

The address concluded amidst a very shout of pro longed applause, to be succeeded by the crowning triumph of the day, namely, a rapping and writing test séance by Mrs. Foyc. In about three-quarters of an hour about an average of one spirit a minute pre sented itself, which this marvelous medium described to the audience without a moment's pause or breathing time. Ballots were disregarded, though the names given were mostly written within them. They appeared to the eye of the secress in shining letters or the wall, were spoken in her ear, or given by the spirits in form to her clairvoyant sight. Test after test was poured out as fast as words could give them. The raps resounded through the hall with clarion clearness. Every name and description was instantaneously re cognized, and all were given, as is almost always the case at Mrs. Foye's public meetings, to strangers.

Such was the closing triumph of a glorious and tri umphant day, and when all was done the vast crowd noured out into the city streets, many of them dazed hewildered, astonished, but all obliged to confess they had heard Spiritualism placed on the highest pinnacles of religion and science, and seen Spiritualism so clearly demonstrated that night, that they could no longer resist the conclusion that they had heard from the land of souls the grand choral anthem, "I am he that liveth, and was dead, and behold I am alive for

### B'NAI B'RITH HALL.

We have received, and shall print next week, an interesting report of the Anniversary proceedings held in this hall on Sunday, April 4th—the account being kindly prepared for our columns by William Emmette Coleman, Esq., of San Francisco.

(\*We shall give this speech to our readers at the earliest apportunity afforded us.—ED. B. of L. J

### Albany, N. Y.

We have celebrated here, for the first time I think, the anniversary of what is termed the advent of Modern Spiritualism. Mrs. Williams, formerly a stanch Presbyterian, opened her pleasant parlors and invited the more prominent Spiritualists of our dull city to celebrate with her what she now deems the most glo rious epoch of the world's history.

As an introductory, a young girl played on the piano and sang several appropriate airs with no little feeling and effect. Mrs. Williams then read an article in the Banner of Light respecting the dawn of our faith at Hydesville, and the majestic sweep of the light arising thence—that effulgence that is yet to know a higher

Dr. G. L. Ditson being called upon, read an account of the manifestations that took place at his house a number of years since, when the Fox sisters were his guests. Some explanations of these wonderful phe nomena followed.

Mrs. Elihu Smith, a trance medium and a highly es teemed member of society, then gave a lengthy discourse, principally relating to our growth out of the Orthodox trammels, superstitions and false teachings. A small table was then placed in the room, and four persons, selected by an Indian control, were seated at it, when it soon began to tip and manifest an intelligence that would have surprised many; in one instance giving the age (97) of an old lady who had recently gone to a higher life.

At rather a late hour we parted with our most esti mable hostess and her husband (only half-his better half-a Spiritualist), grateful for their courtesy and thoughtful attention on this unique occasion.

AN OLD SPIRITUALIST.

### Belfast, Me.

On Wednesday forenoon, March 31st, we assembled in Pierce's Hall, Belfast, to celebrate the Thirty-Sebond Anniversary of American Spiritualism-parties engaging Hayford's Hall having made the change after the meeting was advertised.

Morning Session .- The President called the meeting to order, and announced a conference, in which Mr. A. T. Stevens, Geo. C. Walte, Mr. A. T. Peabody and Mr. Frank Patterson took part. Singing by the choir. The meeting then adjourned until 2 P. M.

Afternoon Session .- Singing by the choir. Regular lecture by Geo. C. Waite on "The Anniversary of American Spiritualism," showing the rapid progress of the new light since its advent in the churches, and among scientists and materialists, and the good it had done humanity in teaching us that we must meet the

consequences of our own acts, and that in time we should learn that the only way to avoid those consequences is not to commit the acts.

Interesting and instructive remarks were made by Mr. A. T. Stevens, Mr. Levensellar, Mr. Shorer, Dr. Merrill, Mr. Patterson, and Mrs. Ford. Singing by the choir, and the meeting adjourned.

A circle was held in the evening, in which considerable interest was manifested. GEO. C. WAITE.

#### Eden Mills, Vt.

The Spiritualists of this place celebrated the Thirty-Second Anniversary by services in the church in the afternoon of March 31st, consisting of music by Mr. Paul and Miss Cox. of Lowell: recitation by Mrs. Paul: prayer and very fine address by Mrs. Woods; singing by the choir. Then followed a very able speech 'from Mrs. Paul. Next came supper in S. Scott's Hall. After the tables were cleared the company formed for an old-fashioned dance, "Money Musk," and all joinedfrom the father of seventy-two years to the child of seven. The exercises passed off very pleasantly.

SARAH M. SANBORN, Sec.

#### Written for the Banner of Light. THE VILLAGE MAIDEN.

All modest, and simple, and fair, Unused to the proud or the poor. She has spent her bright life in the air, As the flowers that blush by the door! She's like the innocent birds, For the fullness of pleasure and glee; And I listen in joy to her words, That are sweet as the bloom on the tree!

I think as I see her in grace, Wrapt round like the mountains in calm. As I turn to her fair open face, Like the antelope's, free from all harm, How the flowers and trees may have mirth. Have surely the witness of God, Bringing back lost dreams to the earth, And glimpses of lands yet untrod! WILLIAM BRUNTON.

SPIRITUALISM IN SAN FRANCISCO, CAL. Mediumistic Activity-Mrs. Emma Hardinge-Britten and Mrs. Foye-Children's Progressive Lyceum-Lectures and Test Séances, etc., etc.

BY WILLIAM EMMETTE COLEMAN.

To the Editor of the Banner of Light : Reaching San Francisco a few weeks since, I was

pleased at the great interest and activity manifest in all matters pertaining to Spiritualism. Private circles are held almost nightly all over the city, while the daily papers contain notices regularly of over a dozen or more public circles being held three or four times a week, with nearly a dozen more well-known mediums, in addition to those holding public scances, engaged in giving private sittings to anxious inquirers day after day. Mrs. Emma Hardinge-Britten is drawing overflowing

louses every Sunday; and though upon her previous visit, prior to her departure for Australia, the city newspapers ignored her and her work completely, now full nd impartial reports of her lectures are found in the leading dailies—a great change in public sentiment to-ward Spiritualism being thus evidenced. Mrs. Britten has delivered several remarkable lectures here of late, including one on the astronomic perihelion, in which she predicted many startling changes—physically, intellectually, religiously and morally-resulting to our earth and its inhabitants and institutions from the great planetary conjunction; and one on "Why Does not God Kill the Devil?"

At the conclusion of each Sunday evening lecture of Mrs. Britten, Mrs. Ada Foye holds a ballot-test séance, including the phases of seeing, hearing, writing and rapping. Having heard it stated that her manifestations were accomplished by jugglery and trick, I carefully and critically investigated their character, both in the public hall and at her residence; and I am convinced that the hypothesis of trick and fraud is entirely out of the question, that quite remarkable genuine "psychie" or spiritual phenomena occur in her presence, and seemingly as well in an overcrowded public hall as in a private parlor, excellent tests being given in both places The "First Spiritual Union," the regular Society of

the city, meets thrice every Sunday in B'nai B'rith Hall. Mr. C. M. Plumb, well known in the East, has spoken for the Society during March. His lectures are ever scholarly and well digested, and are well received. A conference and scance are held, under the auspices of the Society, every Sunday afternoon, in which some six to ten mediums participate. All persons attending are privileged to have a sitting with any of the mediums present, and many investigators avail themselves of the opportunity thus presented of testing the phenomena. At every scance quite a number of the inquirers, and others, publicly declare that they have re ceived good tests of identity from one or more of the mediums present. By these "free-grace" meetings, open to all investigators, much good is done the cause: and other localities would do well to institute similar séances at their Sunday afternoon gatherings. Among those helping in the good work in giving these free test-séances, I recall the following mediums: Mrs. Clarke, Mrs. Breed, Mrs. Babbitt, Mrs. Aitkin, Mrs. Scales, Mrs. Miller, Mr. and Mrs. A. Barton Hill, Mr. Davis and Mr. Winslow. Short speeches are also made at intervals by mediums and others, including Mrs. Lewis, Mrs. Hendee and Mrs. Miller. Original poems are also given by Mrs. C. M. Stowe. By invitation, your correspondent gave a few remarks at one of these meetings. At Social Hall, another meeting very similar to the above is held Sunday afternoons, at which Mrs. Crindle and other mediums give mental tests. At both these gatherings delightful music, vocal and instrumental, forms an enjoyable part of the afternoon feast.

THE CHILDREN'S PROGRESSIVE LYCEUM. I was very glad to meet with an excellent Lyceum in San Francisco; in fact, one of the best I have ever seen. It has an efficient band of zealous workers to guide its course, headed by the Conductor, Mrs. Laverna Mathews, who is undoubtedly the right woman in the right place. She is devoted to its interests, an untiring, unselfish worker, and is ably assisted by her husband, Mrs. Scales and Mrs. Irvine (the Guardians), Mr. Ryder (an active, effective worker alike in conference, seance, or Lyceum, and whose genial face beams upon us whenever there is good work to be done), Mr. Lyons, Mr. Wadsworth, and others whose names I have not yet learned.

Mrs. M. E. Morris, a most competent musical instructor.

ably presides at the plano at B'nai B'rith Hall.

I notice some valuable additional features in the Lyceum exercises. The school is at times opened with Indian club exercises, in which all participate who desire. A lesson in elocution, vocal enunciation, is given by Prof. William N. Van De Mark, than whom a more competent instructor could scarcely be found. (By the way, Prof. Van De Mark, formerly a Universalist minister, has of late identified himself with the Spiritualists, and for some months lectured for the Society quite acceptably. He has now opened a School of Oratory, and I learn is very successful therein. He is a welcome accession to the spiritual ranks.) Modifications and additions are made in the Lyceum, in and to the calisthentic exercises, including the practice of breathing exercises-thereby increasing their utility and grace. An interesting feature of the Lyceum is the publication of the "Lyceum Monthly," conducted each month by some volunteer editor from the higher groups, and read to the school by the editor the third Sunday of the month. It consists of original and selected articles in prose and poetry; and other Lyceums might do well to establish a similar feature. Excellent music is furnished every Sunday for the calisthenic and other exercises by Miss Frankie Robinson.

The Lyceum has about one hundred and twenty-five scholars and the average attendance is good; and its sessions last from two and one-half to three hours, the exercises being so varied. Upon last Exhibition Day (or Convention of Groups), the first Sunday in March, I was surprised to see what a large proportion of the scholars took part in the recitations, musical selections, &c. On that occasion the little ones all acquitted themselves creditably. The gem of the occasion was, I think, the singing of little Annie Perkins, seemingly aged about ten, who possesses a full, rich, resonantivoice, sweet and clear. Some praiseworthy musi-

cal selections were given by Jennie Tuttle, Delia West and others; Jennie Greenwood read one of Mrs. Caudle's curtain Lectures very effectively, and prominent among those giving recitations may be mentioned Thomas Wise and Charles Stern. The "Words of Wisdom" given by the children the other three Sundays of the month, consisting of maxims, proverbs, aphorisms, moral and didactic verses of poetry and the like. are generally aptly chosen, pointed and pertinentsome of the selections being admirable. In all respects San Francisco may well be proud of her Ly-

ceum.

A dramatic performance for the benefit of the Lyceum, given at Dashaway Hall, March 2d, was a declied success, artistically and fnancially, over eighty dollars being thus realized clear of all expenses. The comedy of Married Life was well sustained in most of its characters. Miss Clara E. Mayo, a young and prom-ising medium, was especially good in the arduous character of Mrs. Lynx. Prof. Van De Mark, manager of the entertainment, was of course aufait as Coddle; while the parts of Mr. and Mrs. Younghusband were both capitally rendered by two of the Lyceum scholars, aged about fifteen, I should judge, Thomas Wise and Delia West, whom we hope to see hereafter in other rôles, as they should cultivate the talents with

which nature has endowed them.

Mrs. Hardinge-Britten holds a bi-weekly reception every alternate Tuesday evening, for social converse, music, inspirational speaking, etc., in the parlors of Albert Morton, 11 O'Farrell street, and after her departure it is contemplated to continue these social gatherings, productive, as they are, of that fraternity and good fellowship so earnestly to be desired among Spiritualists and all others.

Since my arrival here it has been my good fortune to meet with a number of the good brethren and sisters prominent in the faith, and whose names are familiar to the Banner of Light readers: Dr. Albert Morton and wife, long resident in Boston, he being formerly Secretary of the American Liberal Tract Society, and both worthy mediums, doing a good work in their quiet, unostentatious way; Dr. J. Wilmshurst, author of "Philosophic Ideas" (published by Colby & Rich), a gentleman of culture and judgment, and who is just completing a new work deemed by him superior to his first effort, and entitled "Speculative and Practical Philosophic and Scientific Ideas and Facts"; Alfred Cridge, husband of the excellent psychometrist, lately deceased, Annie Denton Cridge (their son, by the way, has recently been discovered by Prof. Denton, his uncle, to possess remarkable psychometric powers), Mr. Cridge being now preparing a work showing the defects of all our systems of representative government, and outlining what he deems a perfect system of representation. I must not forget Bro. Herman Snow and his good lady, at whose residence in Berkeley, some ten miles from my San Francisco home, I recently, by invitation, passed a very enjoyable evening. Bro. Snow has been an active Spiritualist for about thirty years, and he and Mrs. Snow seem overflowing with that spirit of amity and concord, that "milk of human kindness," the deficiency of which in many leads to those acrimonious contentions and jealous rivalries found alike in Spiritualism as in all human movements.

Mrs. Hardinge-Britten has favored me with a copy of her latest work, published in Australia, called "The Faiths, Facts and Frauds of Religious History," in which, in ten sections, she treats of the ancient astronomical religions and their relation to modern faiths; the secrets of Cabalism and the explanation of the Sphinx, Apocalypse and Ancient Mysteries; the parallelisms between the theologies and myths of India and those of Christendom, and other similar topics. It were a work of supercrogation in me to recommend Mrs. Britten's writings to Spiritualists, their eloquence, vigor and beauty being universally recognized. This little work (price 75 cents) would be an excellent one to loan to your Christian friends, giving them much valuable information of which they have now no conception.

Presidio of San Francisco, Cal.

### THE MECHANIC.

How could we do without him?
He 's humble and poor,' t is true,
But there 's wealth in his bone and muscle,
And his heart is brave and true.
He strives by honest labor
A livelihood to get;
And sings with glee though his features
Are marked by grime and sweat.
How could we do without him—
This man of stalwart mold?
Without his ald what were the worth
Of all your worshiped gold?
He buildeth our ships and houses,
Our roads and bridges rare;
And to him we are indebted
For the very clothes we wear.
Then seek not by oppression

Then seek not by oppression
To rouse the worker's ire—
'T is written that the laborer
Is worthy of his hire.
He only asks the right to toll,
And get his honest due,
And money spent in his behalf
Will sure return to you.

Will sure return to you.

All hall to the producer!
The man of force and skill,
Whose only capital is worth,
Strong arm and Iron will.
He stands with brow uplifted,
A brave, unselfish man—
Look at him, slaves of Mammon,
And match him if you can.
—Francis S. Smith.

### A New Spiritual Work.

A New Spiritual Work.

Mrs. Maria M. King, a superior inspirational writer, of Hammonton, N. J., and formerly of Wilton, in this County, has finished the second and third volumes of "The Principles of Nature," heretofore spoken of in The Sentine!, thus adding two more books to the growing spiritual literature. The stereotype plates for the books were forwarded to Philadelphia some time since from the Davison office, of this place. The proof sheets, which we have been permitted to examine, show the interesting subjects discussed in these volumes to be as follows: Different Planetary Eras; Evolution of Water; Introduction of Organic Life; Law of Evolution of Light; Development of Continents; Evolution of Minerals; Evidences of Old Continents; Development of Surface; Progressive Life of the Globe; Glacial Epoch; The Coal Epoch; Preparation for Man; Origin of Life; Procreative Force; Delty and Man; Office of Man in Nature; Law of Evolution of Species; Evolution of Man; Early History of the Human Races; Evolution of Arts of Life; Evolution of Language; Civilization, etc., in Ancient Ages; Religion in Ancient Age; Age of Decline; Influence of Race on Planet; Early Historic Age; Mediumship; Materialization; Clairvoyance; Clairaudience; Psychology; Dreams; Prayer; Diet, and Law of Heredity; Marriage; Evolution of Sex; Permanency of Races of Men; Terrestrial Magnetism; Power of Spirit over Matter; Places of Spiritual Force; Occupations of Spirits; Spiritual Light; Methods of Instruction; Use of Labor; Malignant Spirits; Law of Spirit Control; Arrangement of Circles, etc., etc.

The first volume, published in 1866, was somewhat too abstruse for popular reading, but some persons of a scientific turn found much to interest them in its pages, and some things foreshadowed in it have been sent out by scientists as new discoveries. These latter volumes will probably be more generally studied, as they are on subjects better understood.

It is hoped that the public will give Mrs. King's productions, which she unhesitatingly clai

### A POWERFUL MEDIUM.

A POWERFUL MEDIUM.

The ring test and the chair test have so often been recorded, that I would not take up the pen to describe another of these demonstrations, but that a singular combination of both of them, combined with other signs of power, induces me to place a brief report before your readers. Mr. James Husk was the only medium on this occasion, at 61 Lamb's Conduit street, London, on the 27th inst. After the occurrence of sundry known phenomena, a kind of suspension of the power seemed to denote the drawing to a close of the seance, when the groaning and shuddering of the medium signalized another start. The chair of my neighbor was drawn from under him in the dark; a gentle shuffling here and there without the slightest mixture of violence, accompanied the increasingly heavy breathing and groaning of the medium, who was suddenly placed on the table with his chair while both his hands were held. Another gentle "pull" of force, and all was quiet; then four "taps" signalled for a light. We found the medium on his chair, seated on the table, the iron ring on the arm of his neighbor, Mr. Daiton, whose wrist also passed through the rati of the chair, which lay across the table. The hands of both neighbors of the medium had never for a moment separated from those of the medium.

Richmond, Surrey, March 30th, 1880.

—Christian Reimers, in The London Spiritualist.

## Banner Correspondence.

#### California.

California.

STOCKTON—Mrs. C. Cook writes: "I wish to give you a brief account of our experiences in forming a some circle, with the hope that it may encourage others to go and do likewise." We, my husband and myself, have been Spiritualists twenty-live years, and for the state of the state

son, let me say we have subscribed for and read the Banner of Light many years."

SAN FRANCISCO.—T. B. Clarke writes: "The lecture upon spiritual healing in No. 23, Vol. 46, of the Banner of Light, by Dr. Benjamin Rush, calls to mind a personal experience of my own, which will show that the facts prove the Doctor's reasoning: About three years ago, one afternoon I called upon Mrs. J. Upham Hendee, one of the oldest mediums of this coast. Soon after a private lady, sometimes controlled by an Indian guide, came in. Mrs. Hendee, being ill, said to the lady: 'See what you can see for Mr. Clarke.' Almost immediately she was controlled, and requested that I would treat her shoulder and arm, which I did for fifteen minutes. When she came to her normal condition, she began swinging her arm about, and said: 'Why, what have I been doing?' We answered: 'Nothing, only "Sunshine" has been here a few moments.' She said: 'Well, I am glad of it, for that arm has ached so all day I had no peace, and came to see if Mrs. Hendee could not cure me, and already I am well.' In a few moments Mrs. Hendee was controlled by Dr. Rush, who said he was glad to meet me, and thanked me for treating the lady. He then said: 'She has fine powers; a noble heart; and is capable of doing great good in the world; but unless she is relieved she will soon come to our side;' and then added that if I would give my time to treat her he would attend, and we could restore her to perfect health. I consented, and in a few days called upon the lady and her husband. The husband said he should be only too thankful for the trial, but the physicians had pronounced her incurable, after years of effort; clairvoyants, also, had given him no hope; and her sisters had died in the same manner. I treated the lady about twice a week for three months, and from that day to this she has been the personification of good health."

### Utah.

SALT LAKE CITY.—Thomas L. Armstrong, Sen., et als., furnish us with the following: "This brief account of the mediumship of Mrs. Margaret Hunt is SAIT LAKE CITY.—Thomas L. Armstrong, Sen., et als., furnish us with the following: "This brief account of the mediumship of Mrs. Margaret Hunt is offered for publication, as being a matter of interest to the general reader, and as a matter of instream and gratitude toward a medium who has been the means of doing much good by her various phases of mediumship (consisting of clairvoyance, clairaudlence, inspiration and trance) within a by no means limited circle of friends in this far-off City of the Saints. The following are some of the tests recently given by Mrs. Hunt in her weekly séances. The spirit of a lady was described by her, who lately passed to spirit-life in Australia. Entrancing the medium, she held a conversation with a gentleman present, identifying herself unmistakably by reforring to matters wholly unknown to the medium. Also stated that she had manifested herself to a daughter through a medium in California, which fact was not known to any person present at the time, but was afterward confirmed by a letter from said daughter. The spirit of a child was described to a lady who attended the circle for the first time. The name of the child was given, and the name of the doctor who aftended her in her last sickness. The fact was also mentioned that she had gathered some wild roses shortly before her last sickness, which was an excellent proof of identity to the mother. Another striking test was given to a gentleman who was in business relations with another person whom he supposed to be alive and well in Colorado. The medium, who saw the spirit place his hand on the shoulder of his friend, told him that he would hear serious news from Cincinnati, which proved to be true, for the person spoken of died very suddenly in Colorado, and was taken home to his friends in Cincinnat, from which place came the news that this person had passed to spirit life. This was a striking test, for neither the medium nor the person addressed were cognizant of the facts given. Many other tests might be related, but we forb

### Ohio.

LEBANON, OHIO SHAKERS.—Charles Clapp writes, April 5th, 1880: "I wish to say that I was more than pleased with the communication from my old and much esteemed friend, Rev. Charles B. Storns, in than pleased with the communication from my old and much esteemed friend, Rev. Charles B. Storrs, in the Banner of Light of March 27th. I can testify to its truthfulness in every particular, being on the stage of action to which he refers with him. I knew and appreciated all his self-denying labors at that time in behalf of the slave, and kindred objects of benevolence. My first acquaintance with him was in the years of 1827-8, in Ravenna, Portage Co., Ohio; he was then pastor of a small Fresbyterian church at that place, and subsequently, I think, he was chosen President of the Western Reserve College at Hudson, Ohio, after which I lost trace of him. I had concluded he had closed his earthly career many years since, but had no definite knowledge of the fact till I read the article to which I have referred in the Message Department. If practicable, I desire to extend to him my love and blessing and kind remembrance, and my most sincere and heartfelt wishes for his prosperity in all his labors of love in his new associations. Would be glad to have him know that I have been a member of a Shaker Fraternity near Lebanon, Ohio, for the last thirty-four years, having chosen the life, in preference to any other, for spiritual development and progress, and, all things considered, have ever been satisfied with the same, as fulfilling the declaration of our Elder Brother Jesus, that the will of God could be done on earth as it is done in heaven."

Connecticut.

HARTFORD.—E. Howard Geer writes, April 12th:

"During the last two Sundays (afternoon and evening) we have had the pleasure of listening to Mrs. Abby N. Burnham, of Boston. Her lectures were well eclose of each lecture she gave several tests through and by her psychometric powers, all of which were pronounced correct. A number of the tests were given to strongly Orthodox people, but they had to admit she told them the truth. Mrs. Burnham aroused great enthusiasm here last year amongst the Spiritualists and Liberalists, and set the ball of spiritual truth roll-

ing in fine style. She is one of the very best lecturers we have in the field, and that she may long be kept at her good work is the prayer of her well-wishers and friends."

#### Massachusetts.

Massachusetts.

NORTH SCITUATE.—A correspondent writes: "On Friday evening, April 2d, a meeting was held at Wilder's Hall, which was in every sense a success. The speaker, J. Frank Baxter, took for his subject, 'The Analogy Between Biblical and Modern Spiritualism.'
The subject was one well calculated to enlist the attendance of a large audience—which it did. The lectures which have been held here (this one being the fifth of Mr. Baxter's since December last) have created such an excitement that old Theology has taken fright, and its disciples have commenced talking against and warning the people to beware of that dreadful hall where such talk is allowed! The entering wedge has been driven before the churches were aware what we were about, and we trust that many here will feel that they cannot go back to the dry husks on which they have been fed so long.

Some of the tests given by Mr. Baxter were recognized by me, and I have no doubt but all were correct and were recognized by some in the audience. I propose to give you a description of a few of these tests, rendering them as correctly as I can from memory: Mr. Baxter said, at one time: 'I see the formation of a pleture; there are presented before me a horse and a chalse; I see the form of an elderly man; he seems to be bending forward, looking from the chalse. Now that passes, and I see a table; I see a box, which is open—glass I see, and small bits of paper in the box. I get the name "Thomas." Whether that is a given name or not, I do not know. "Wait," he says, "a moment," and then spells the name "Francis." The description was so plain that every one in the hall recognized him at once. He was our old physician, who had practiced in town ever since he began to practice. Well might the people recognize him! Again Mr. B. sathe; ase an old-fashloned secretary, I see piles of books and papers; I get the name "Merritt" There are more than one by the name of "Merritt" here. I feel a strange sensation and I get the immersalon of a warning like 'that how of his deat

recognized, he having been the town clerk at the time of his death.

Mr. Baxter said: 'There are more than one by the name of "Merritt" here. I feel a strange sensation, and I get the impression of a warning like this: that "Life can be enjoyed here—that it is better to bear all imaginary evils than do as I have done." Holding both hands to his throat Mr. B. said: 'If there was a band drawn tight about my neck I could not feel any worse than I do now. I should think it was a young man who hung himself. I get the name "Elwin Merritt." That also was correct.

Mr. B. next gave the name of 'Emily Jenkins,' saying it was that of an elderly lady, and one who in early life had met with some great disappointment, which had embittered her whole life. This person was not recognized by me or by any one at the time; but upon investigation it was proved correct—she having in her girlhood fitted herself to go as a missionary, but at the last the minister to whom she was engaged proved false to her and married and left for his foreign mission without her."

LYNN.—Mrs. A. E. Cunningham wiltes: "Mrs. Car-

LYNN.—Mrs. A. E. Cunningham writes: "Mrs. Carlisle Ireland, of Boston, gave tests to good audiences at Templar's Hall, Sunday afternoon and evening, April 4th."

April 4th."

BOSTON.—George D. Buzzell, 140 Kneeland street, writes: "I would like to contribute my testimony to the correctness of a communication published in the Banner of Light, Feb. 28th, from Etta Buzzell, my little girl, who passed to the higher life between three and four years of age, of scarlet fover, eighteen years ago, from 16 Garden street, in this city. In regard to the uncertainty of my business which she speaks of, it is true that I have been unsettled as to my future affairs, and have been desirous of interviewing my spiriteguides, through some medium, as to the best course for me to pursue. I hope I may hear again from the loved ones gone before."

Nebraska.

OMAHA.—A correspondent writes that "The invisible forces controlling Mrs. J. H. Smith, of this growing city, at a circle called by themselves, projected some months since the building of an institute for healing, and through the mediumship of C. S. Farrar they drew the plan, when without money, or means of any kind, the building was commenced by the laying of the foundation, and with brick furnished by a man who had been healed and had no money to pay for the healing, but did have some bricks. These bricks were laid by a man who wanted treatment but had no money to pay for it; and so as each part of the work was to be commenced the means were furnished in apparently a natural way to some, but to us it was attributed wholly to spirit power.

Not to be tedlous, however, we have to-day a large two-story building, with a hall in the second story 20x46, where the platform is to be free for all. Mr. and Mrs. J. H. Smith, who are at present engaged in inishing the building, are old residents of Boston. Any one desirous of assisting in the enterprise, either by encouraging letters or contributing to the fund for finishing the Institute, can do so by addressing J. H. Smith, corner Thirteenth and Douglas streets, Omaha, Neb."

### Illinois.

SULLIVAN.—Daniel Morrison writes: "For once the few Spiritualists here who are not ashamed to acknowledge their belief had a rich treat through a series of three lectures delivered by E. V. Wilson on the 30th and 31st of March, and 1st of April. These discourses have given the Orthodox something to comment upon at least."

### Passed to Spirit-Life:

From Ballston, N. Y., April 8th, of bronchial consutton, Mrs. L. L. Vosburg.

tion, Mrs. L. L., Vosburg.

Mrs. V. had been soverely afflicted for many years, and nothing but her determined will-power provented her exit to suirif-life years ago. She had but one desire to live longer in the worn-out material body, and that was that she might care for her nged mother, who has for many years been anxlous to join her husband in spirit-life, but did not wish to leave behind her a sick, suifering daughter. Mrs. Vosburg was a confirmed Spiritualist, a highly sensitive person, possessing nediumistic gifts. Mother and daughter lived to-gether, seemingly dependent on each other. Spiritualism was their guidding-star of hope and trust, and the Hanner of Lipht was a great source of comfort to them, for they looked upon it as being a bistory of the spiritual movement of to-day with as much confidence as many esteem the Biblo as a correct history of its day. Friends report that the released spirit has returned from her new home, and in unmistakable ways has identified herself, and promised to come often to her dear mother and friends. A. A. Wheelock spoke fitting words at the funeral.

From Ellsworth, Me., Feb. 9th, 1880, Mrs. Maria C., wife

of Henry Bletts, aged 49 years.

She was an affectionate wife and mother, a kind neighbor, a good citizon, and for the last ten years a consistent and outspoken Spiritualist. Under her hospitable roof the advocates of our beautiful philosophy found an ever-ready welcome; and her husband, sons and daughters derive from Spiritualism consolation and sustaining power. In accordance with her expressed wish, the simplicity that had characterized her life was observed in all the details of her functual. The peace that pervaded her soul in view of the change left its impress upon the features, once lliuminated by her kind and loving nature. A little while before her departure she wished her sons and daughter to play and sing her favorite pieces from "Golden Melodles," and it seemed as if a holy calin rested on that brow, for she said to her companion, "Mother is here," He asked her whose mother, and she answered, "My mother," Her mother passed to spirit-life many years ago. A large number of friends and neighbors united in testifying their respect for her memory. The services were conducted by the writer. of Henry Betts, aged 49 years.

From Danielsonville, Conn., Naomi Horton, aged 75

years.

Blighted in early life by ties cruelly broken, her soul was made desolate, and she was scorned and neglected by mortals; and in these days of darkness the angels came to the poor stricken one, and she became an instrument to communicate immortal joys to hungry souls. Many have reason to bless her, for through her instrumentality they learned that when a man dieth he lives again. Faithfully she diffused the truths of Spiritualism, and when the hour came for her to take her departure to the higher realism in the Summerland, she exclaimed joyfully to her weeping family, "The bright ones are around me, and we shall all meet again," and then passed onward as sweetly as the infant falls to sleep by a mother's bullaby. She now rests from her cartily labors, but the spiritual seed sown will live in many hearts and bring forth fruitage.

From Collins, N. Y., Dec. 20th, 1879, of consumption, Miss Mary Crampton, only daughter of Elan and Lovina A.

Crampton, in her Jist year.

The funeral services were held at the home residence, the writer officiating. Sweet and appropriate music was discoursed by the Collins Centre Choir, led by Dr. Atwood, Miss Barfett presiding at the plano (the keys of which had so long been familiar to the cultivated touch of the deceased). The pictures, paintings, bird collections and flower wreaths that adorned and beautified the rooms, gave unmistakable evidence of the fine taste and culture of Miss Crampton. Her wide acquaintance and womanly virtues make her absence deeply felt. She was, with her parents, firm in the faith of Spiritualism. Some years ago, at their home, in the presence of Bastian and Taylor, their immortal friends re-clothed themselves in recognized garments, thus adding to belief, knowledge. Being familiar with the philosophy of spirit return, and accustomed to the atmosphere of angels in her earth-home, Mary will be well qualified in due time to bring intelligent and conforting messages to her bereaved parents, and take her place once more for a brief period in the home circle.

GEO. W. TAYLOR. Crampton, in her list year.

From Gaysville, Vt., March 2d, Mrs. Elizabeth L. Cun-

From Gaysville, Vt., March 2d, Mrs. Elizabeth L. Cunningham, aged 52 years and 2 months.

Mrs. C. was an earnest, devoted Spiritualist, and her faith grew stronger day by day through a long and sovereillness. She had been a medium for the past twenty years, and many are the souls that have been blessed by her ministrations. She was clairvoyant and clairaudient, and unther latest moments could see and hear her loved ones around her, cheering her on as she neared the shining shore. With calmness she made every arrangement for her burial, as though preparing for a pleasant Journey. She left a husband and a large circle of near and dear friends, who realize she has only gone befort, as she has often given messages to them since her departure.

Erom Kenduskear, Me., March 28th, Lucy J., wife of

riod a regular patron and reader of the Banner of Light, Though the time, common to all family unions in this sphere of change, has now come, and the household is called upon to hid farowell to her material companionship, yetan abiding sense of her spiritual presence and continued interest and love remains to cheer and counfort those left behind,

(Oblivary Notices not exoceding twenty lines published gratuitously. When they exceed this number, troenty cents for each additional line is required, payable in advance. A line of agaistype averages ten words. Poetry inadmissible in this department.)

New Yooks.

THE

# SPIRITUAL ECHOES.

A NEW COLLECTION OF

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CHOTR, CONGREGATION

SOCIAL CIRCLE.

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Author of "Golden Melodies," "My Hoine Beyond the Tide," "The Dear Ones Left at Home," etc., etc.

Music all New.

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Outside.
Outside.
Over the River They're Waiting for Me.
Over the River I'm Going.
Passed On.
Passing Away.
Parting Hymn.
Ready to Go.
Star of Truth.
Silent Help.
She has Crossed the River.
The Land of Rest.
The Sabbath Morn.
The Cry of the Spirit.

The Silent City.
The River of Time.
The Angels are Coming. The Angels are Coming.
The Inferim.
We'll Meet Them By-and-By.
Where Shadows Fall No More.
We'll Anchor in the Harbor.
We'll Gather at the Portal.
"Weshall know Each Other There."
We'll Dwell Beyond Them All.
Waiting to Go.
Waiting to this Shore.

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ITS INHABITANTS,

NATURE, AND PHILOSOPHY.

BY EUGENE CROWELL, M.D.,

Author of "The Identity of Primitive Christianity and

Modern Spiritualism."

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Introduction. CHAP, 1.—The Spirit and Soul; Death, the Birth of the Spirit; Temporary Desertion of the Body by the Spirit, CHAP, 2.—General View of the Heavens.

CHAP, 3. - The Low Heavens or Spheres. - The Earth Sphere; Condition of Bigoted Secturians. CHAP, 4.—The Higher Heavens. —The Indian Heavens; Description of the Higher Heavens; The Negro Heavens; Mr. Owen's Visit to the Higher Heavens. vy 5 ... The Higher Heavens (continued).

Mansions or Homes; Garments, Ornaments, and other Objects; Employments of Spirits, Means of Supplying other Wants. Wants.

CHAP, 0.—Higher Heavens (continued),—Sunday Observance: Titlesand Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevision of Spirits; The Insanch (Spirit-Life,

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CHAP, 8.—The Movements of Spirits; The Return of Spirits to Earth; Do Ancient Spirits and Spirits from other Worlds Visit the Earth? CHAP, 9.—Guardian Spirits; Spirits on Different Planes Communicate; Difficulties Attendant on Spirit-Inter-

CHAP, 10. — The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits. CHAP, 11.—Visual Perception of Material Objects by Spirits; The Ability of Spirits to Hear and Understand our Conversation; Power of Spirits to Pass Through Solid Matter; Spirits in Relation to the Elements

CHAP. 12.—Materialization—Form Manifestations; Phan-tom Ships and Italiway Trains; Rappings and Moving of Material Objects; Trance and Visions.

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Conclusion.

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The medium who has been the channel of communication with my spirit instructors is Charles B. Kenney, of Brookin, N. Y., who is controlled exclusively by two Indian spirits; and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clergyman, who entered spiritific half a century since, Robert Dato Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping morchant at New Orleans, from which place he passed to spirit-life about forty years ago."

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SPIRITUALISM, like an enduring rock, rises up amid the the surges of Time and Change can never shake-on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—Prof. S. B.

#### Conditions in Spirit-Life.

The grand advance which the Spiritual Philosophy presents over and above the positions occupied by every other dispensation which has sought either to reveal the conditions attendant on life beyond the grave, or to moralize or speculate thereon, is owing, first, to the fact that the New Dispensation makes its demand upon attention because it is promulgated by those intelligences who, once inhabitants of the earth sphere and cognizant of mortal experiences, are now denizens of the spirit-realm, and are practically existing among the states of being which they so emphatically portray; and second, because these states of being, or conditions of spiritual appreciation and development, are shown by the spirit Mentors to be expansive, and possible of being changed for the better by progression-this tenet of future progress on the part of all being the key-stone of the arch of the spiritual dispensation. The so-called Evangelical systems of religion have been imbued with exactly the opposite sentiment, and have rested their case on a declared "fixidity" of condition in heaven or hell after this life-work is done. Spiritualism teaches that "heaven' and "hell" are but terms representing conditions existing within the spirit rather than stated localities outside of it. This idea was in a measure grasped years ago by the Swedish medium-seer, but his mind was so thoroughly imbued with the olden views on this topic that the spiritual radiance which sought to flow through the windows of his soul, like the dawn of a new dayspring upon the world, was colored with this dogma of future fixidity also, which dogma, reacting upon the minds of his followers, naturally eventuated in their crystallization in this life into a sect, which is now as unprogressive and as dogged in its resistance to a new truth as the sturdiest disciple of what is antiquated in the religious world could desire.

Swedenborg, for instance, in his treatise on Divine Providence, speaks as follows, stating identically what returning spirits do, viz: that the condition of the real, interior man at the death of the body leads him by the subtle law of spiritual affinity into the sphere of spirit-life for which the newly-arisen soul is best fitted: but the returning intelligences further teach that this entrance-sphere is but the initial step in a chain of after and reasonable unfoldment and uplifting, and not the irrevocable settlement, habitation or condition of the spirit-man for all coming time:

The spiritual state [he says] is that of man after death. Every man is his own love, and no one can live with any but those who are in a similar love; and if he goes among others he cannot breathe his own life. Therefore every one after death enters the society of his own (who are those that are in a similar love), and recognizes them as relatives and friends. And what is wonderful, when he meets with and sees them, it is as if he had known them from infancy. It is spiritual affinity and friendship which effect this.

Nay, more: no one in a society can occupy any house but his own. Every one in a society has his own house, which he finds ready prepared for him as soon as he enters the society. He may be in company with others outside of his house, but he cannot abide anywhere but in his own house. And further yet: no one can, in a room belonging to another, sit anywhere but in his own place. If he sits elsewhere he loses his self-possession, as it were, and becomes dumb; and-what is wonderfulevery one, when he enters a room, knows his own place. The same takes place in temples, and also when they congregate in public assemblies. From which it is evident that'the spiritual state is altogether different from the natural, and is such that no one can be anywhere but where his ruling love is; for there is the delight of his life, and every one wishes to be in the delight of his life. Moreover, man's spirit cannot be elsewhere, because this delight constitutes its life, nay, its very respiration, as also the beating of its heart.

In the natural world [he continues] it is different. Here man's external is from infancy thoroughly taught to simulate in feature, word and gesture, delights other than those belonging to his internal. Therefore from man's state in the natural world a conclusion cannot be formed respecting his state after death. . . . No one who is in the delight of evil can be introduced

bidden after death to ascend to heaven; the way is shown him, opportunity is given him, and he is introduced; but when he (who is in the delight of evil) enters heaven, and inhales its delight, he begins to feel a sense of oppression, and . . . he flees precipitately, nor rests until he reaches the society belonging to his own love [or choice].

Evidently, therefore, [he continues] no one can go to heaven out of immediate mercy; consequently it is not mere admittance that is required, as many in the world suppose. Nor is there any such thing as instantaneous salvation, since this supposes immediate mercy. There were some who in the world had believed in instantaneous salvation out of immediate mercy; and when they became spirits they wished that their infernal delight, or the deomnipotence and divine mercy together, into heavenly delight, or the delight of good; and because they were very desirous to have this done, angels were permitted to do it, who then removed their infernal delight. But then, because this was the delight of their life, consequently their life itself, they fell as if dead, bereft of every sense and motion: nor was it nossible to breathe any life into them but their

The necessity of preparedness for the life of heaven (which term, as we have before set forth, should be read to mean a state of mind rather | than a place of abode) is strikingly delineated in the above strong sentences, to which, however, we prefer to attach the explanatory clause, that according to the spirit-teaching of to-day those who may at one time be possessed of a choice for "infernal delight" have before them the possibility of developing in the coming eternities even to a fitness and a desire for the "heavenly," by and through the awakening and beneficent influences shed upon them in spirit-life by loving intelligences who occupy states of mind relatively beyond them in the march of progress.

#### A Faithful Sentry Relieved.

We briefly announced, in our issue for April 10th, that Mrs. Mary Webster had passed to spirit-life, at a ripe old age, from her home in Amesbury, Mass. Her decease occurred on Sunday, April 4th-she having at that time completed an earthly sojourn of eighty-four years and four months. By this change from the mortal to the spiritual sphere of being she has left behind her one son, one sister, two brothers, eight grandchildren and four great-grandchildren. May the divine consolations attendant on the new Gospel of Spiritualism, which she loved so well, be and abide with them allwhether now comprehended or not by their own interior selves.

The mortal remains of Mrs. Webster were interred in the old family burying-ground at Amesbury, on Tuesday, April 6th, the funeral exercises transpiring at one o'clock P. M., in the home where this estimable lady had so long resided. Dr. John H. Currier-formerly of Amesbury, but now of Boston — officiated, having been summoned for the purpose by the friends at the request of Mrs. Webster to that effect, made before she passed away. A large concourse of relatives and neighbors (among the former being the daughters of ex-Governor Straw, of New Hampshire) assembled to pay a last tribute of respect; and many for the first time listened to a Spiritualistic funeral discourse. The remarks of Dr. Currier were much and appreciatively commented on by his hearers, and a very favorable impression, particularly, was made on that part of the auditory whose members had not been accustomed in times past to give aught of attention to Spiritualism and the grand and living revelations of the life to come, which it offers freely to all who will receive them. The obsequies were conducted as to details by David Balch, Esq., of Amesbury - this being the one hundred and ninety-third funeral at which his friendly and unprofessional services have been utilized. The floral tributes were elegant in the extreme, their fragrance typifying the impression which the scene was destined to leave permanently in the minds of all present. Truly "the memory of the just is blest !"

Thus has been translated from the earthly scenes which her presence so graced and beautified, a worthy towns-woman, and one who was eminently true to duty in every department of human life. She was, to our personal and practical knowledge, a reliable medium (though her gifts were only exercised in private life)-one who has from the first of our editorial career been to us a valued personal friend, an adviser (through her mediumistic counsel, which ever and anon she forwarded to this office in the form of letters written by her spirit controls whenever they saw in our affairs the need of so doing,) the importance of whose words we have on all occasions perceived, and a prophet whose predictions we have found to be unprecedentedly borne out by the subsequent procession of events. We should be recreant to the noblest impulses of human nature if we did not, at this time, bear witness to the value of this advice, given us by the spirit-world through the instrumentality of this grand old "mother in Israel." She has been relieved at last from her post on one of the watch-towers of the spiritual Zion, and has gone to that-in her case richly merited-reward which is waiting in the heavens for duty done. Friend, counsellor. true woman, we bid you "Farewell" on the earthly plane, but "Welcome" as a spirit-helper still!

### Bigotry Run Mad!

The "God-in-the-Constitution" wiseacres have held their peace (in public at least) for some time past, though, of course, all who know their nature have felt sure that they were plotting in secret: Of which fact the outcome is now made partially apparent in a late dispatch dated at Washington, D. C., and appearing recently in the Boston daily press:

"A very unique bill, remarkable alike in form "A very unique bill, remarkable alike in form and purpose, was introduced to-day [April 12th] in the House by Mr. Downey, delegate from Washington Territory. Commencing with the declaration that the people of the United States are a Christian people, he gives their religious belief in the words of the apostles' creed, and then the bill provides that so much of \$500,000 shall be appropriated as may be necessary to decorate the walls of the Capitol with paintings by the great living artists, illustrative of scenes connected with the birth, life and death of our Lord, as detailed in the four gospels." Lord, as detailed in the four gospels.

If the requested legislation was not of a character vitally impugning the veracity of the people of the United States by making statements in their name not borne out by the facts, the singularly foolish proposition above quoted would be unworthy even of passing notice, and might be set down as fitly belonging to the mock legislative" escapades indulged in ofttimes during the closing hours of a Congressional season by the laughter-loving among its have felt encouraged to carry their "war" of into that of good; which may be still more cer- members. But this measure is reported to be

(straw-like) which way the wind of creedal Protestant bigotry is setting. What more easy in the line of practical analogy than a step beyond this, should this one succeed? If Congress can be induced to officially declare this to be a 'Christian" nation, to adopt the "Apostles' Creed" as an amendment to the fundamental basis of our legal and political institutions of the land, and to appropriate a princely sum for the "illustrating" of the walls of the Capitol with authentic portraitures of various "sacred" personalities, etc., what more natural than that the demand should next be made that none but Orthodox Christians (believers in the Trinity, etc., etc.,) be allowed a share in the government, or even the poor protection arising from the right to testify in the courts? All such ecclesiastical feelers (as the above) toward light of evil, should be transmitted, by divine a theocracy to be founded on the ruins of religious liberty in this country should be promptly met by the sturdiest opposition on the part of the friends of free-thought, both in Congress and throughout the nation!

#### Giles B. Stebbins's New Book.

Perhaps the most astounding manifestation of spirit-power existing on earth to-day is the immense change in the minds of the people upon the subject of religion. Surely no one who is in the least degree observant of the shifting sands of public opinion, will require any other argument to convince him that such a change has taken place than the events constantly transpiring before his eyes. Robert Ingersoll spoke in the Music Hall in this city, last week, to a crowded audience of three thousand. holding them intensely interested for two and a quarter hours, and another audience, equally as large and as appreciative, a few evenings later, at which times he boldly enunciated truths so diametrically opposite to the "Articles of Belief" subscribed to by all evangelical churches, that, compared with them, the utterances of Abner Kneeland in this city not many years since, for which he was arrested and cast into a felon's cell, were as loval to orthodoxy as the exhortation of a new convert to its faith. The one was imprisoned, the other applauded! With this sign of the times fluttering in the breeze it needs no Galileo to inform us that the world moves; everybody sees that it does.

It is in view of this surprising and rapid transformation scene in the religious world that GILES B. STEBBINS gives to the public this week, from the press of Colby & Rich, "AFTER DOGMATIC THEOLOGY, WHAT? MATERIALISM. OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION?

The book opens with the following declaration, which will commend itself to the acceptance of all who, having been put in possession of a mind, feel they have an inherent right to

"The power and sway of dogmatic theology are on the decline. Its assumptions, that creeds and books are authority, more sacred than the and books are authority, more sacred than the truths of the soul and of Nature, that belief in dogmas is the only means of salvation, and that there can be no religious life outside its narrow limits, are to die as the soul asserts itself, and as rational knowledge increases. By slow but sure degrees it fails and weakens. It grows spasmodic in action, rushes into 'revivals of religion,' goes into a chill after the revival fever is over, halts in doubt yet weakens continually. Men and women hunger for some bread of life it cannot give; crushed and darkened minds seek liberty and light; the thoughts of men grow and broaden beyond dogmas, Pagan or Christian."

The author then proceeds to give extracts from the writings of John Morley, editor of the Contemporary Review (London), Matthew Arnold, Dean Stanley, Rev. R. S. Storrs of Brooklyn, Rev. Phillips Brooks of this city, and others stating substantially the same views. Speaking of the way in which Dogma is to be vanquished by Truth, John Morley says:

"We shall pass you on your flank; your fiercest darts will only expend themselves upon air. We will not attack you, as Voltaire did; we will not exterminate you; we shall explain you.
History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species.
From being a conviction it will sink to a curilives it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up."

Proving, beyond the shadow of a doubt, that the dogmatic theologies that have bound in adamantine bonds for many ages the souls of men, are rapidly passing away, Mr. Stebbins inquires into what is destined to fill their place, and he finds it is to come from within rather than from without, and that an indwelling guiding intelligence is to manifest itself in natural and spiritual law and the future life of man. The facts and philosophy of Spiritualism are next unfolded, and a most thorough and comprehensive digest of its truths and teachings is presented. To show that the present era of thought has been foreseen and predicted, the following passage from the writings of the great German philosopher, Immanuel Kant (1724-1804) is given:

"There will come a day when it will be de-"There will come a day when it will be demonstrated that the human soul, throughout its terrestrial existence, lives in a communion, actual and indissoluble, with the immaterial natures of the world of spirits: that this world acts upon our own, through influences and impressions, of which man has no consciousness to-day, but which he will recognize at some future time."

It is needless for us to say anything further to recommend this new work of Mr. Stebbins to our readers, all of whom are aware that he is one of the best writers in our ranks, and that whatever comes from the press bearing his name is worthy of being possessed by them.

### Passed to Spirit-Life.

On Saturday, April 17th, the spirit of Charles Alexander Reed left the mortal form at Paris, France, after an earthly sojourn of thirty-six years. Mr. Reed was the resident partner there of Tiffany & Co., and was also in charge of the London branch of that house. He was the successor in these trusts of his father (of the old firm of Tiffany, Reed & Co.). The deceased was the only son of our esteemed friends, Gideon F. T. and Rebecca T. Reed, and was the last of a family of six children. Our deepest sympathies go out to the bereaved parents in this hour of their sorrow.

A. S. Hayward informs us that a petition is now in circulation in Boston, asking that the patients in the hospitals may have the privilege of choosing any mode of practice, or physician, they desire. Thus it will be seen that the late agitation brought about by the Allopaths, et als., in their vain efforts to establish a medical monopoly in Massachusetts, has been the means of awakening the public feeling against that monopoly to such an extent that certain of the more militant advocates of medical freedom opposition to the iron code of the Regulars even tainly inferred from the fact that no one is for- presented in sober earnest, and therefore shows | into the "Africa" of the city hospitals.

#### Concerning Medical Liberty-Testimony from a Brave Minister and a Clear-Sighted Lawyer.

The following letter from Rev. Dr. Malcom, of Newport, R. I., which we are permitted to publish, does honor, from its breadth and humanity of sentiment, to the head and heart of its writer. His father, alluded-to in the letter, Rev. Dr. Howard Malcom, was widely and most favorably known, not only in the Baptist denomination of the United States, where he occupied conspicuous positions as an eloquent minister, pastor of the Fourth, now the Clarendonstreet Baptist church in Boston, and President of certain Baptist colleges in Pennsylvania and Kentucky, but was known in England and Burmah, and highly esteemed in all denominations of Christians, for his valuable religious published writings, and for his public services in missionary and peace societies. He died about a year ago in Philadelphia:

a year ago in Philadelphia:

NEWFORT, R. I., Friday Afternoon, April 2d, 1880.

Alfred E. Giles, Esq.—My Dear Sir: Your pamphlet, entitled "Free Physicians and Patients' Rights," came to me by mail this morning. Receive my thanks. I have just finished reading it. I thank you for your plea for medical liberty. No doubt there are quacks in medicine, but I am not aware that a medical diploma of necessity keeps its owner from falling into that rank; while, upon the other side, many persons have with success practiced the healing art who have never studied in a medical college. I favor medical study, by patient and laborious methods, with all the aids of modern science and discovery; but at the same time it aborious methods, with all the aids of modern science and discovery; but at the same time it seems to me something like bigotry and persecution for the schooled and regular physicians to endeavor by law to prevent medical practice upon the part of those who may possess rare endowments by nature, without having the drill of professional instruction.

In the closy, also, there are many enthusiasts

endowments by nature, without having the drill of professional instruction.

In theology, also, there are many enthusiasts and ranters, but graduating at a theological seminary does not always prevent a man from fanaticism or heresy; and yet, at the same moment, many men have sprung from the shop, or the field, who have wrought apostolic labors for God and humanity. For the regular reverends to try to put down the preaching of these men by force of civil law would be to return to the days of the dungeon and the fagot.

My venerable father gave up the old school of medicine, and became an advocate of the homeopathic system, because, as he said, "it comes nearest to nothing." Indeed, for years, he was President of a homeopathic college in Philadelphia, and declaimed very bitterly against the bleeding and dosing of former years.

This is a matter upon which I have read and reflected much. My vocation as a clergyman has brought me constantly amongst the sick. I have long been of the opinion that less emphasis should be put upon the mere giving of drugs, and more upon ventilation, sunlight, electricity, diet and nursing: that, indeed, there should especially be added to attention to the body a careful influence upon the mental and spiritual state of the nation.

careful influence upon the mental and spiritual state of the patient. Persons die of grief, of care, of fright: why should they not be healed by faith, by hope, by serene and happy spiritual conditions?

At any rate, I thank you for your courage and catholicity in protesting against an unjust proscription, and in making defence for all those who, whether taught or not in the Orthodox medical colleges, are like the good trees of whom Jesus the Christ spoke, which, being good, cannot bring forth evil fruit. If men are healed of their diseases that is enough; and the lest detheir diseases, that is enough; and the best degree in medicine is surely that which brings healing to the largest number.

With great respect,
Your affectionate friend,

CHARLES HOWARD MALCOM.

Tracy P. Cheever, formerly City Solicitor of Chelsea, and now Recording Grand Secretary of the Grand Lodge of Massachusetts, F. A. M., in the course of a letter to Mr. Giles thanking him for his recent work in behalf of freedom in medical practice in this Commonwealth, gives expression to the following views, which show how the case has appeared to at least one clearsighted member of the legal profession:

"I think you have presented the matter with great force and adroitness. I think that the principle upon which your argument rests is a sound one; and I shall always hug the conviction to my breast that it is better to be cured by a conviction of the conviction of by a quack (which is only another name for the so-called irregular practitioners) than to be killed by the most regular or scientific doctor. In fact, whoever cures or helps a patient is the scientific person, and his opposite is the quack, in spite of his regular belongings."

#### A "Miracle-Worker" in the Old Dominion.

minion.

RICHMOND, VA., April 17th.—Richard Miller of Wytheville, Va., heals the sick by prayer and touch. At least, so the runnor goes. He assumes to have had a dream a month ago in which the idea was impressed upon him that with fold's help be could perform wonderful cures simply through faith. He states that the noxt day, after feryent prayer, he healed a sick man by touching him. The intelligence of the miracle went all over the country, and the afflicted of all kinds came to him. and were healed simply by the touch of his hand. G. N. Wertz, a photographer at Abingdon, visited Miller with a paralytic uncle, the seat of paralysis being in the mouth, which deprived him both of the powers of speech and hearing. Miller looked at the afflicted man, and after a short prayer, touched him, and told him that before he reached home he would be well. When he entered the door of his house on his return, his hearing and speech came back to him, and to-day he is apparently hale and hearty. Milss Irene Newton, a beautiful young lady of Bristol, Tenn., helpless from the seadan chaft, and said she was entirely well. The miracle-worker is an exceedingly modern means of the product of the services, alleging that he is but the humble instrument of God.

Under the heading of "A Strange Story" we

Under the heading of "A Strange Story" we find the above, which it will be seen is deemed important enough to be flashed over the coun try, on the wires of the telegraph-as if noth ing of the kind existed anywhere else in this our day and generation. Throwing out the stated and oral "prayer" which is held to be an important adjunct in this man's case, and excising the terms "miracle" and "miracleworker" from the account, we submit that it would read substantially the same as multitudes of reports which have appeared in our columns in the past-statements of cures wrought by the magnetic healers, whose work is found to be such an important factor in introducing Spiritualism among the masses, that we have recently had the spectacle here in Massachusetts of Doctors of Divinity, Bishops, et als., clasping hands with the Doctors of Medicine in this Commonwealth, in the effort to put them down by law-which theologico-medical coalition, thank God and the good angels, proved a failure! If any one desires that we specify some accounts parellel with those in the above telegram, we can confidently refer such person to the cure of Henry Slade (of paralysis) by Dr. McLennan, of San Francisco: the cures effected by Dr. Webber, of 81 Montgomery Place, Boston (a statement concerning another striking exhibition of his powers being already in type for next week's issue): what has been done through the magnetic healing powers of A. S. Hayward, Dr. Mack, and others: and last, but not least by any means, the records of the wonderful cures brought to pass by that Nestor among the healers, Dr. J. R. Newton. [And this leads us to say, in this connection, that Dr. Newton's book, "The Modern Bethesda; or, The Gift of Healing Restored," can be found by those interested in the subject on sale at the Banner of Light Bookstore.]

Let the "scribes and Pharisees" of the daily press cast their eyes honestly around them, and in their own neighborhoods they will surely find matter enough for narratives like the above, demonstrating the potent powers now operant | early day.

in this present age—the unimpeacable witnesses to the verity of which accounta will be personally accessible to them—and will hat have to depend, in order to interest and asionish their readers, on "strange stories" imported by telegraph from Virginia.

#### Commodore Francis Connor—Spiritual Funeral Services in San Francisco -An Oration by Emma Hardinge Britten.

Very interesting services were held in the First Unitarian Church of San Francisco, on Easter Sunday, March 28th, the occasion being the observance of the last rites of love and esteem over the mortal remains of Commodore Francis Connor, of the Oregon Steamship Line, and who for twenty-nine years has commanded passenger steamers on the California coast. without the loss of a single life or the occurrence of an accident. The casket was borne into the church by eight uniformed officers of the steamship Oregon and deposited in front of the pulpit, amid a white sea of choice and fragrant floral wreaths and emblems, among which was a steamship constructed of heliotrope and violets—emblematic of his inviolate devotion to his calling.

Commodore Connor was a man whom many knew and none knew but to love. An indication of the universal respect in which he was held was shown in the large assemblage that filled the church, three thousand people being within its walls, and nearly as many more outside unable to gain admission. A correspondent furnishes us with the following interesting incident in connection with the occasion:

incident in connection with the occasion:

"About two years ago the spirit of Thomas Starr King wrote in this city, through a well-known and conscientious medium, to a friend of mine, words to this effect: 'My voice will yet be heard again in my own church.' And about two weeks since he again wrote, 'The time has come; I shall speak in my church on Easter Sunday.' The church thon was temporarily closed, owing to the illness of Dr. Stebbins. That week Capt. Connor died, and Mrs. Emma Hardinge Britten was requested to officiate at the funeral, which she did, under the spirit control of our beloved Thomas Starr King, who thus fulfilled a prophecy made two years or more ago."

The oration of Mrs. Britten was a very fine

The oration of Mrs. Britten was a very fine production; truthful and ennobling in its sentiment, comforting in its assurances of the continued existence of the friend whose earthly form lay lifeless before them, and eloquent in its delivery. It was spoken of by the public press as a praiseworthy effort in commemoration of one who was worthy of all praise, and full report of it was made in several of the papers of the following day. The thanks of all Spiritualists and liberal-minded people are due the trustees of the First Unitarian Church, as well as to Rev. Dr. Horatio Stebbins, who, when applied to for permission to use the building. said," With all my heart; and I only regret that my temporary illness will prevent my attending to hear the discourse." We shall en-deavor to publish Mrs. Britten's eloquent remarks on this occasion in our next.

#### A New Foreign Monthly.

We have received the first number of a new forty-eight page monthly bearing the name of 'Free Thought," and published at Sydney, New South Wales, by E. Cyril Haviland. It is designed to present both sides of Spiritualism, giving its readers what may be offered for and against it. After stating its plans and purposes a popular exposition of free thought is offered by Geo. Lacy, and, following this, an argument to prove that Spiritualism is not supernaturalism. So it appears that at the very time Joseph Cook was endeavoring to convince his Orthodox audience here that the phenomena were not supernatural, a writer at the antipodes was making an effort to convince Spiritualists of the same thing. A portrait of Henry Slade is accompanied by a brief sketch of what was accomplished while he was at Sydney, together with a relation of incidents transpiring at the residence of the publisher. At one time Mr Haviland carefully locked drawers, put away the key, and Mr. Slade and himself retired for the night. In a short time he distinctly saw six pocket-handkerchiefs brought one by one through the wooden side of the drawer, taken up into the air, brought through the mosquito-netting of the bed and thrown on his face. The blinds of the room were open, the full light of the moon streamed into the apartment, and the next morning he found the handkerchiefs under his pillow. An article by Lewis Aurundel, "Is Christianity a Success?" states that many of the dogmas of the past are degenerating into myths; compares Buddhism with Christianity, the former with its six hundred million devotees divided into two or three sects, the latter with its far less number of worshipers and far greater number of sects, and maintains that while Buddhism is on the increase Christianity is rapidly decreasing. Some very weak arguments are presented by G. F. T. Lennan to prove that Spiritualism is a delusion; then John Tyerman follows with an able review of the Education Question in New South Wales, advocating the establishment of a thoroughly national system in place of denominational schools. The remaining articles are "Natural or-Supernatural?" by T. M.; "Mesmerism and Curative Magnetism": "How I Became a Spiritualist and Why I Remain One," by F. E. S. Hewison; "Investigation at Home"; Reviews, Poetry and Memoranda. We bespeak for this new candidate for public patronage that measure of success to which every honest and faithful advocate of advanced thought and the good of all is justly entitled.

### The Second Society of Spiritualists

Of New York City is, we are informed by a word from H. M. Rathbun, in a very flourishing condition-which fact is proved by large audiences and a healthy state of the finances. This society will remove, the first Sunday in May, from Republican Hall into the Masonic Temple, located at corner of 23d street and Sixth avenue. Moses Hull, the present speaker, has been engaged to address this society during the five Sundays in May.

### The Banner of Light Free Circles.

Miss Shelhamer holds a séance for spirit communications every Tuesday afternoon at three o'clock precisely, and Mr. Colville answers questions every Friday at 3 P. M. All are cordially invited.

Henri F. Fenton, who recently passed to spirit-life from Nyack, N. Y., was formerly connected with the press of Boston. He was a fine writer of both prose and poetry. Several valuable articles from his pen were published in the Banner in 1857. He was fifty-eight years of age. The "Burial of Maud," one of his best poetical productions, we shall reprint at an

#### Dr. W. B. Carpenter and His Brothers.

The following article (bearing the initials of our friend and correspondent Epes Sargent, Esq., and published in the Boston Daily Transcript of April 10th,) will hardly be pleasant reading for that champion abuser of Spiritualism and Spiritualists, Dr. William B. Carpen-

ter:

To the Editor of the Transcript: Your correspondent "W.", in the Transcript of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present of ject is simply to call attention to what Dr. Carpenter's two brothers—Philip Pearsall Carpenter and Russell Lant Carpenter—have to say on the subject of Spiritualism, so distasteful and incredible to "W." and to his Magnus Apollo, Dr. William B. Carpenter.

Within the month there has appeared in London "Memoirs of the Life and Work of Philip Pearsall Carpenter, B. A., London, Ph. D., New York, chiefly derived from his letters: edited by his brother, Russell Lant Carpenter, B. A. London: C. Kegan Paul, 1880." In this memoir I find the following passage in regard to Mr. P. Carpenter:

"Not long after he heard of the death of a

London: C. Kegan Paul, 1880." In this memoir I find the following passage in regard to Mr. P. P. Carpenter:

"Not long after he heard of the death of a little son of Mr. I. Moulding, who seemed full of health and happiness when he had visited him. He was thunderstruck, and felt-like David when 'he was astonished for one hour.' When, after some time, he was able to write to his dear friend, he says, 'As for me, I have left off believing in deaths, so called. The spiritual world appears to Ime close and near. Judging from all accounts, there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feel separated only by a veil of flesh. I feel as though it would never surprise me to find that I had died and was there; it often seems more natural than the present state. In old times, when I believed in an external heaven, and thought we left off being men and became some queer kind of undefined angels, it was not so. Now I feel it to be a waking up of the same humanity without the hindrances of flesh. . . . . In my intercourse with the Spiritualists it is evident to me that they do not mourn for death like Orthodox Christians, whose heaven is more ideal than real. They really do believe that their friends are living happily and have intercourse with them. About this medium work I care very little; its principal use is to teach the reality of things unseen; and it must be a very imperfect thing, at best, because it is only the

reality of things unseen; and it must be a very imperfect thing, at best, because it is only the lowest elements of their nature that can communicate with the highest of ours. But for us all to look on the next state as an absolute continuation of this, only in a far purer and in every way better sphere, is good for us all, and especially for those who have treasures in heaven."

From this it would seem that Dr. Carpenter's From this it would seem that Dr. Carpenter's brother Philip, eminent as a naturalist, and one of whose works is now being printed by the Smithsonian Institution at Washington, was a thorough Spiritualist; and if any further proof of it should be asked for, it may be found in the following foot-note, appended to the foregoing quotation by his brother, the editor of the Memoir.

motr: 'mediums' at Plymouth, Mass., and had been subsequently introduced to Mrs. Underhill, formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening, of which he gave a full account; he believed that he then received messages from the departed."

It is barely possible that Dr. Carpenter's brother Philip, having investigated the subject, may have been as good authority in regard to it as the doctor, who did not investigate. E. S.

A late copy of the Celestial City (Brooklyn, N. Y.) has an article on the recent medical controversy from which we make the following extract, returning thanks for the appreciative paragraph therein contained:

paragraph therein contained:

"The demand of the old-school physicians, not only in Massachusetts but everywhere else, for special privileges, is an admission that without legislative interference in their favor, and without restrictive measures against their successful rivals, the regulars will be compelled to make a complete surrender to the clairvoyants and healing mediums. No one at all familiar with the intimate relations our healing mediums sustain to spirit intelligences—the best physicians that have ever lived on earth—can doubt that as soon as the sources of their power are known, and the facts relating thereto are generally understood, any medical system that rejects spirit power and its medial instruments will be ignored as generally and repudiated as indignantly as is now the murderous blistering and blood letting practice once so popular, but and blood letting practice once so popular, but which, under the brightness of the present spir-itual illumination, has no advocates except a

itual illumination, has no advocates except a few bigoted followers of a traditional period full of unhappy memories.

We make these remarks preliminary to our recognition of the services and commendation of the Banner of Light, in the vigorous controversy between the powerful medical societies of Massachusetts—the different schools of practice having united their forces—on the one side, and justice and our healing mediums on the other. For three or four weeks the Banner has given ample space to this most important disother. For three or four weeks the Banner has given ample space to this most important discussion to its correspondents, as well as in its editorial columns. The addresses before the Legislative Committee have been published, and a more effective vindication in the field of argument and facts of the policy of freedom in medical practice could not have been made."

In the course of a private letter dated London, Eng., April 6th-from which we have exercised a friend's privilege to make liberal citations elsewhere-W. Stainton-Moses, M. A., gives expression to the following paragraph, which, to our mind, presents an eminently just view of the matter treated:

"I am glad to see that my friend Epes Sar-"I am glad to see that my friend Epes Sargent—a noble name in the annals of Modern Spiritualism—has added another to the obligations he has conferred on us, by providing the Rev. Joseph Cook with means of observing the phenomenon of independent slate-writing. That gentleman, brought face to face with such a problem, executes some curious intellectual gyrations, but he is honest enough to admit the facts, though still a little haunted by the devil. His evidence is striking, and will make its mark in certain quarters. Let us hope that one of the marks will not be one of persecution of the reverend gentleman himself for his admissions."

Dr. Ira Davenport (father of the widely known "Davenport Boys") will leave Boston shortly on a tour to the West. All in that part of the country who desire his services in the line of healing, or as a botanic physician, can communicate with him by addressing him at St. Louis Springs, Mich. We wish him success, as he is a worthy man, as well as a superior remedial agent for the removal of those physical ills which "flesh is heir to."

By reference to the first page it will be seen that Mr. Watkins, the independent slatewriting medium, is still performing wonders, or "Modern Miracles," (as Rev. Mr. Savage calls them) at 2 Lovering Place, Boston. The article is from the pen of Mr. Robert Cooper, an English gentleman, who takes deep interest in the spiritual phenomena.

Spiritual Notes (London, Eng.) SRys: "Slade, whilst at breakfast in the house of O. von Hoffmann, fell into a trance and uttered the remarkable prediction that Carpenter will become a laborer in the field of Spiritualism!"

Harry Bastian, the distinguished medium for spirit-materializations, will be in Brooklyn, N. Y., the 17th of April, and can be addressed for a short time at No. 43 Putnam Avenue.

#### The Anniversary in London.

We have received the manuscript of an address recently delivered in Steinway Hall, London, Eng., in commemoration of the Thirty-Second Anniversary of the Advent of Modern Spiritualism, by W. Stainton Moses, M. A. The occasion on which this discourse was pronounced was also, we are informed by this distinguished and scholarly laborer for the cause in Great Britain, the first anniversary of Mr. J. W. Fletcher's work at Steinway Hall. Our correspondent further writes (under date of April 6th):

"For a year, striving single-handed and with a mountain of other work on hand, Mr. Fletcher has maintained regular Sunday services at one of the best known halls in London. They have been uniformly well attended, and the work so accomplished has been of the utmost benefit to the cause.

been uniformly well attended, and the work so accomplished has been of the utmost benefit to the cause.

On Sunday last the hall was full, and full of people who evidently had a serious purpose in view, and who gave a careful attention to the addresses, which showed that Mr. Fletcher's labors are bearing fruit. I saw many well-known Spiritualists present, and many whose faces are unknown to me and who owe their knowledge of Spiritualism entirely to Mr. Fletcher. Some excellent music varied the proceedings, and there was a hearty unanimity in the whole meeting that was very cheering.

The feature of the evening was an address by Mrs. J. W. Fletcher, which for eloquence of diction, grace of manner and soundness of matter surpasses any similar effort that I can call to mind. Indeed, it has seldom been my good fortune to listen to such spirit-stirring eloquence on any subject, though I am familiar with the oratory at least of my own country. I cannot attempt to reproduce the glowing passages in which she vindicated for the medium of to-day a place alongside of the inspired seer and prophet of the past, and claimed for Spiritualism a continuity with revelations of previous ages. The cheers that followed her peroration testified to the admiration evoked."

Just as we go to press we are in receipt of a letter from Charles R. Miller, Esq., relative to the Astoria (N. Y.) manifestations, etc. We shall print it next week-having no room for it in the present issue.

BY As will be seen by a notice under the head of "Movements of Lecturers and Mediums," Dr. J. M. Peebles will speak in Boston on the first Sunday in May. Particulars next

Mrs. Julia E. Wright, M. D., has located at 281 Shawmut Avenue, this city. See her card in another column.

Read what the Saratoga (N. Y.) Sentinel has to say concerning Mrs. Maria M. King's new book.

Mrs. F. O. Hyzer's lectures in Brooklyn are highly spoken of.

#### BRIEF PARAGRAPHS.

Aspiration is the yearning of the soul for the good the beautiful, the true; and Inspiration is the divine influx of spiritual truth in response to this intense desire of the soul.

The Home Journal, Gardiner, Me., sets aside the claim of the Gospel Banner, of Augusta, to being printed on the best paper. Waiving the question whether the Journal is printed on the best paper, we know it is the best paper printed, for it stands up boldly for a truth when it sees it, and maintains its position in spite of all opposition.

He looked as wise as an owl, did he, His tricks were well adjusted; He declined to advertise, you see, And in a year he busted.

Rev. Mr. Beecher says that there are two things which tend to bring a man up in a downward careerthe giving out of his health and the giving out of his

Jo Cose, on passing by the rooms of the Young Men's Christian Association on Eliot street, Boston, awhile since, noticed a large placard at the door bearing the following inscription: "An excursion will be made Saturday at 4:30 by the members to the artesian well now being bored near the Providence Dépôt." He records his sentiments regarding the enterprise as follows: "They must have looked upon the exhibition as a great bore. Standing around it, they might have sung the old revival hymn, 'My brother, I wish you well.' However, it was a 'moral exhibition' that beat Barnum's great moral show of Kangaroos and Catamounts into splinters."

Inspiration is the keystone of all true success. In our workshops, in our kitchens, in our mines and fields, whatever and wherever human endeavor results from human intelligence, the still, small voice prompts to highest excellence.—Mrs. Walcott.

Here's freedom to him that wad read, Here's freedom to him that wad write! There's name ever feared that the truth should be heard But they wham the truth wad indite.-[Burns.

A facetious traveler "from foreign parts" records it in his note-book that "the lilles of the field have pistlis, and every wide awake citizen of fair Texas is arrayed like one of these."

No language can express the power, beauty, heroism and majesty of a mother's love. It shrinks not when men cower, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven.

Latest puzzle poetry: William goes a courtin', With her silent sits, Both engaged in sortin' Wood in little bits. Wood in little bits.
Not a word they utter—
Cur'ous kind o' courtin'—
Now and then they mutter:
"Thirteen—fifteen—fourteen."
—[Chicago Tribuno.

When a soldier is ill does he become a six-shooter?

### April Magazines.

THE TEXAS SPIRITUALIST, for April, has just come to hand, and is a readable and instructive number of this worthy magazine, which Charles W. Newnam brings out regularly at Hempstead, Texas. Among the contents of the present number may be mentioned "What are We?" by F. B. Dowd; "Evidences of Inspiration of the Bible, Examined," by Tom. J. Russell; "Correspondence;" "Bible Lessons in Spiritualism," by Chas. T. Booth, etc. We see by an article in the editorial department that steps are being taken for a State Convention of the Spiritualists of Texas-to be held in the coming fall. We hope the enterprise will prove as successful as was the previous one, which took place at Hempstead.

THE VACCINATION INQUIRER AND HEALTH RE-VIEW, for April-being No. 13 of Vol. II-is received from Ed. W. Allen, 11 Ave Maria Lane, London. It opens with a consideration of "The Duty Before Us," in which the writer states that in the event of the return of the Liberal party to power, it is not improba ble that repeated prosecution for non-compliance with the vaccination law will cease, and shows that the constant efforts directed for the repeal of that law are be ginning to produce visible results. A letter is published from Herbert Spencer, in which he says, "I am strongly opposed to compulsory vaccination," and the editor has reason to hope that Lord Derby will advocate the repeal of the compulsory clauses of the vacci-nation acts. Alexander Wilder, M. D.; of New York, furnishes a letter upon "Anti-Vaccination in the United States," and A. E. Glies, of Hyde Park, Mass., a statement of Dr. Schiefferdecker's Conclusions upon the evils resulting from vaccination. "The Story of the Great Delusion," Chap. XIII, gives a history of the "Variolous Test," and some letters of Dr. Jenner in 1798. The above and other interesting and instructive articles impress us that the circulation of the Inquirer

in this country would, in lieu of a home publication, be productive of much good.

THE MANUFACTURER AND BUILDER for April contains twelve illustrated articles, and is very complete in every department. Those interested in the advancement and diffusion of practical science will find this publication all that can be desired. H. N. Black, Publisher, 37 Park Row, New York.

THE HARVARD REGISTER for April contains a sketch of the Thayer family, by Geo. E. Ellis, with a portrait of Nathaniel Thayer, one of the benefactors of Harvard College; Reminiscences of Harvard between 1814 and 1816; articles by Prof. Pierce, E. E. Hale, H. N. Hudson, Henry Ware, Dr. Jeffries, and others. This monthly is the best that has ever emanated from Cambridge in the interests of the college, and must be highly prized by students and graduates of that venerable institution.

THE SHAKER MANIFESTO, the official publication of the various Shaker Societies, discusses in its April number a variety of interesting matters pertaining to the doctrines and customs of the order. G. B. Avery, Publisher, Shakers, N. Y.

BRENTANO'S MONTHLY comes to us well stocked with information relating to Archery, Athletics, Base Ball, Bicycling, Boating, and all pastimes by Field and Water. Brentano's Literary Emporium, 39 Union Square, New York.

THE YOUNG SCIENTIST, A Practical Journal of Home Arts, the current number of which has just been received, is one of the very best of publications that can be placed in the hands of young readers. Its instructions in the use of the Microscope, Home-Made Telescopes, etc., are capital, while the price, fifty cents a year, places it within the means of all. Office, 14 Dey street, New York.

THE PRIMARY TEACHER, A Monthly Magazine devoted to the Interests of Primary Instruction in America, Wm. E. Sheldon, editor, is published at \$1.00 a year, by T. W. Bicknell, 16 Hawley street, Boston. It will be found a great help to those for whose use it is designed.

#### Movements of Lecturers and Mediums.

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

Bishop A. Beals spoke at Fennville, Mich., Sunday the 18th, and is to be at Paw Paw, Mich., the 25th.

Mrs. Abble N. Burnham spoke in Hartford, Ct. April 4th and 11th-her return to that city being welmed with much satisfaction by the resident Spiritualists. She expects to lecture in Hartford again ere long. On the 16th of May she goes to Leominster, Mass.

L. S. Richards lectured in East Marshfield, Mass. on "Vocophy" (illustrated by the magic lantern), a short time since, before a large audience. He is engaged to speak on the same subject at Duxbury, on Monday night, the 20th inst.

P. C. Mills spoke in Conway, N. H., April 18th and 20th; Brownsield, Maine, 22d. He will lecture in Sanford the 27th, Wells the 28th. Address him post-office box 506, Peabody, Mass.

G. B. Stebbins will speak in Longwood, Pa., Sunday, April 25th; in Brooklyn, May 1st; in Harlem, May 4th; in Byron, N. Y., Sunday, May 9th; and in Farmersviile, N. Y., Sunday, May 16th.

Mrs. Maud E. Lord is holding very successful so ances in Chicago.

J. Frank Baxter lectured in Vineland, N. J., on Sin. day, April 18th, and on Tuesday evening, April 20th, in Scranton, Pa. He will again lecture in Vineland, N. J., on Thursday evening, April 22d, and Sunday, April 25th; on Friday evening, April 23d, will probably lec ture in Hammonton, N. J.; on Tuesday evening, April 27th, will meet engagements at North Scituate, Mass.; Wednesday evening, April 28th, at South Hingham, Mass.; Thursday, April 29th, at Saxonville, Mass. He is open for week evenings in May and two Sundays in June. Address him at 13 Walnut street, Chelsea, Mass.

Dr. J. M. Peebles lectures in Boston the first Sunday of May, and in Charlestown in the evening. The last four Sundays of May he speaks in Springfield, Mass. Robert Cooper, Esq., spoke in Leominster, Mass., Sunday, April 18th. In the afternoon he considered as his subject, "The Physical Phenomena of Spiritualism." In the evening his theme was, "The Conservative and the Liberal in Religion."

Dr. W. L. Jack will be at home April 24th, and can be found at his office, 60 Merrimack street, Haverhill,

#### Brooklyn Spiritual Conference; Dr. Weeks's Illustrated Lecture; Election of Officers.

To the Editor of the Banner of Light:

Saturday evening, April 10th, Dr. C. S. Weeks, of New York City, delivered the opening address. Subject, "The Physical and Intellectual Disabilities of Different Individuals, Preventing them from Recognizing or Accepting Spiritualism." Dr. Weeks illustrated his subject with a large number of portraits, life size—many of them being of distinguished historical characters. Dr. Weeks is a practical phrenologist, and ters. Dr. Weeks is a practical phrenologist, and an enlightened and uncompromising Spiritualist, and his lecture, which lasted for an hour, was replete with interest and profit to all who attended.

Mr. Badger, Judge William Coit, Mr. Fred Haslam, and, I think, one or two other speakers followed.

followed. Capt. David announced that the election of Chairman and Vice-Chairman for the next three months was in order. The election, by a unanimous vote, resulted in the choice of Capt. David for Chairman, and Dr. Baker for Vice-Chairman.

CHARLES R. MILLER. nnn. CHARLES Brooklyn, N. Y., Everett Hall, ) 398 Fulton street.

### Religion and Philosophy.

Religion and Philosophy.

Prof. J. R. Buchanan's Sunday services for the development of religion and philosophy, will be held in Cartler's Hall, 23 East 14th street, New York, every Sunday morning, at 11 o'clock, until the 5th of July, 1880. All are invited.

The committee of the friends of liberal religion request your attendance at the deeply interesting services of Prof. Buchanan, in which religion, stripped of superstition, is presented to rational minds in a novel form, which is in accordance not only with philosophy, but with the deepest spirituality, and most fervent philanthropy.

form, which is in accordance not only with philosophy, but with the deepest spirituality, and most fervent philanthropy.

The profound agitation of religious thought by Fox, Wesley, Swedenborg, Channing and Parker, has prepared many to welcome the still more thorough, critical and reconstructive work of Prof. Buchanan, whose success in unfolding the mysteries of the human soul and brain, and explaining man's religious nature, induces his friends to regard him as the leader in the reformation of religious thought. We find that in this he is giving to Christianity that complete ethical development which enlightened thinkers demand, but which is not yet apparent in the services of the pulpit or in religious literature.

We invite the skeptical rationalist, that he may realize the beauty and truth of religion. We invite the sincere Christian, that he may obtain higher views of the Christian life. We invite the Spiritualist, that he may realize the religious tendency and the true philosophy of spiritual phenomena. We invite the earnest thinker to participate in the solution of life's greatest problems; and we invite Christian ministers to hear many truths which are not to be found in theological literature.

Mental Parker M. D., Chairman of Committee.

#### Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even At Everett Han, as Fanousties, every Saturday evening at 7½, o'clock.

Saturday evening, April 24th, Prof. Henry Kiddle, of Saturday evening, April 24th, Prof. Henry Kiddle, of Jethew York City, will deliver the opening address. Subject hereafter to be announced.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAYID, Chairman.

# The Brooklyn Spiritual Fraternity Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock. The themes thus far decided on are as follows: April 23d, "The Religions of the East," Mrs. Imogen C. Fales.

J. DAVID. Chairman.

C. Fales.
April 36th, "After Dogmatic Theology, What?"
Glies B. Stebbins, of Detroit, Mich.
May 7th, Col. Wm. Hemstreet.
May 14th, "Mediums and Mediumship," Henry Kid-

Editor-at-Large Project.

Mrs. Lydia E. Pinkham, Lynn, Mass.

Amount Pledged.

H. Brady, Benson, Minn.
E. Samson, Ypsilanti, Mich.
Peter McAuslan, Yuba City, Cal.
E. Wholpley, Hampshire, Ill.
Religio-Philosophical Journal, Chicago, Ill.
E. J. Durant, Lebanon, N. H.
Henry J. Nowton, 123 West 43d street, N. Y.
Charles Partridge, 23 Broad
C. W. Cotton, Portsmouth, Ohio.
Hon, M. C. Shifth (personal), New York.
Il. Van Gilder.
E. V. B., Newark, N. J.
B. Tanner, Baltimore, Md.

#### Passed to Spirit-Life:

From Middleboro', Mass., April 1st, 1880, Harriet W. wife of Josiah C. Cushing, aged 50 years 4 months.

Mrs. Cushing was held in high estimation by a very large circle of acquaintances; who gathered in large numbers upon occasion of her funeral, to testify their appreciation of her character as manifested in her relations as wife, mother, sister and friend. She was a thorough and intelligent Spiritualist, and by her request Dr. H. B. Store, of Boston, conducted the funeral services in accordance with the cheering and natural views of life and its immortal significance which she has long entertained. Her husband and family are comforted in their bereavement by the same knowledge and faith. The truly spiritual and clevating services of the occasion were most affectingly alded by a quartette of singers of whom her son is a member, who sang with rare harmony, elicited by a most tender and sympathetic spirit, three pieces most appropriately adapted to the occasion. vife of Josiah C. Cushing, aged 56 years 4 months.

From Shutesbury, Mass., April 7th, of heart disease, Jemima P., wife of Samuel F. Dudley, aged 61 years.

Mrs. Dudley was the mother of six children, all but one of whom have reached maturity and were present at the funeral. She has lived her life of usefulness, cheered by a liberal fatth in the divine purpose concerning human desting and well-being, in which her husband and family participated. Latterly the knowledge of Spiritnalism had come to her with convincing power and delighted satisfaction. By request of the family, Dr. H. B. Storer, of Boston, conducted the funeral services, addressing the great company assembled upon the relations of the present to the future life.

#### Convention in Michigan.

Convention in Michigan.

The Spiritualists and Liberalists of Van Buren and adjoining Counties will hold their next Convention in Miller's Opera House, at Bangor, Mich., commencing on Saturday, May 1st, 1889, at 2 o'clock P. M., and continuing over Sunday. Rev. J. H. Burnham, of Saginaw City, Mich., and Mrs. L. D. Cowles, of Clyde, O lio, are engaged as speakers, and Mrs. Olie Childs Denslow, of Elkhart, Ind., as singer for the occasion. Local Committee on Entertainment—Mr. and Mrs. L. S. Russell, Mr. and Mrs. A. P. Hunt, and Mr. and Mrs. D. Childester.

L. S. Burddick, President,

Bor B, Kalamazoo, Mich.

LOTTIE M. WARNER, Secretary,

LOTTIE M. WARNER, Secretary, Pano Pano, Mich.

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THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year; single copies, 5 cents.
The Herald of Health and Journal of Physical Culture. Published monthly in New York. Price 10 cents.

cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per an-

by the United Societies at Shakers, A. 1. Societies for Minim. Shigle copies 10 cents,
THE OLIVE BRANCH. A monthly Price 10 cents,
THE THEOSOPHIST, A Monthly Journal, published in
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cents.
THE COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1,50 per year.

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Special Notices forty cents per line, Minion, each insection.

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### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

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die.
May 21st, Prof. J. R. Buchanan.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.
S. B. Nichols, Pres.

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### PROF. WM. DENTON

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Its facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and interesting.

# Message Bepartment.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUEFDAY AFTERNOON. The Hall will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, neither pilowing entrance nor egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially facility facilities. The Messages published under the above heading indicate that spirits carry with them the clus extensions of their earth-life to that beyond—whether for good or evil—consequently those who press from the earthly sphere in an undeveloped state, excitably progress to a ligher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not compart with his or her reason. All express as much of truth as they perceive no more.

her reason. All express as much of truth as they perceiveno more.

23 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.

25 As our angel visitants desire to behold natural flowers upon our Circle-froom table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their floral offerings.

(Miss shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

27 Letters appertaining to this department, in order to ensure prompt attention, should in every instance be aderessed to Colby & Rich, or to

Lewis B, Wilson, Chairman.

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

William Ellery Channing. A sensation of most exquisite pleasure thrills through my being at this time, and, turning my perceptive faculties earthward, I perceive flowing out from countless human hearts a sweet, her manifest and the state of the same of the sa harmonious aura which shines brilliantly and reaches me in my spirit-home. I perceive these auras blended and interblended with their brilthan thues, giving forth the most sweet melody of the spirit, and as these grand and ennobling thoughts arise to me I am attracted backward to earthly scenes to extend a blessing of love thoughts arise to me I am attracted backward to earthly scenes to extend a blessing of love and a fraternal greeting of sympathy to those who remember me at this time, and also to the whole brotherhood of man. What is a century of life to a spirit? One who has passed a hundred years in the mortal form is looked upon with veneration and reverence by those who are younger in experience, and yet, to the spirit, a century of time is but as a drop in the ocean of existence, and we feel that the spirit has only begun to understand the realities of life and to gain a knowledge of whither it is bound. What is the soul's destiny? I would not, at this time, check the flow of kindly feeling which broadens out, wide and free, upon this earth to-day, and at this season. I would not repel the fraternal sympathy and loving remembrance which spring forth in kindly deeds and are expressed in glowing language. I receive what is given forth at this time, not so much as my due, but because I believe that it is a tribute paid to progressive thought and liberal principles. I can realize now, as never before, that man possesses a true nobility, that woman holds within her soul an innate grace and purity which dignifies the human race, and as I believed when in the mortal form, so do I enunciate to-day the Fatherhood of. God and the Brotherhood of Man. I would say unto all my dear people—and in calling them my dear people I send out my voice not to the few but to the many who love humanity, who have grown and expanded in the sunlight of progress and truth—I would say unto all dear souls, remember that the human form divine contains a germ of holiness and truth which can never be quenched, which will expand and develop into glorious blossoms of form divine contains a germ of holiness and truth which can never be quenched, which will expand and develop into glorious blossoms of love, into the perfect fruitage of immortality; and, as one of old said, "As I have loved you so love ye one another." This is my word to you to-day: Love ye one another. Not with eulogy, not with glowing terms, remember him who has passed on before you, but with love and sympathy for your fellows, with a kindly feeling for all mankind, with outstretched hands and hearts mankind, with outstretched hands and hearts mankind, with outstretched mands and nearcy to aid and assist those in darkness, and to give unto every one light, encouragement and cheer. So would be whom you sometimes look upon as your teacher and friend remember you as he

passes forward in the spiritual life; remember to shower down upon your hearts blessings of peace and goodness. peace and goodness.

I find the world has grown better, because of having developed into a broader, freer, more ennobling state of existence, since I passed from the mortal form. To-day I may claim, as one with me in the work, thousands of human hearts blended together. I may recognize as friends millions of souls who are striving for the state of the st friends millions of souls who are striving for the good within, and reaching out for the highest, purest aspirations of a mortal soul; and so I find the work goes on, and humanity brightens every hour of existence. The angels return from day to day, guiding, guarding and protecting humanity upon this planet. Look well to what you do: strive most earnestly to live noble, pure and exalted lives, and even though you may be cramped and crowded by conditions which keep you down, yet in the full glory of the coming day, and with the free opportunities presented to every spirit, you shall develop and expand into glorious, heautiful blossoms of love and purity. William Ellery Channing.

April 6.

Mark Stetson. [To the Chairman:] I am told, sir, that your paper goes everywhere, and I am most anxious to reach a friend of mine in London, Eng. His name is Hugh Chapman. My name is Mark Stetson. I passed away, as you call it, early in life, not having reached my twenty-fifth year. My friend is young in years and in experience. It seems to me, if I can reach him and make him understand and realize that I live not far away from him, but so close that I can touch away from him, but so close that I can touch him at any moment; that I see his deeds; that I even know his thoughts, and that I am anxious to reach him—it seems to me it will have a new bearing upon his life, and lead him into

different ways.

My friend is thinking of making a change, which he expects will be of great benefit to all his future life. I come here most earnestly to implore him to hesitate in taking this step, and to weigh the matter well. I deeply feel that it will result to his disadvantage, and it is my desire to assist him all in my power. I wish him to go to Brighton in the coming months, not to turn his face to that other quarter whither he expects to go; for I tell him of a surety he will repent his steps in the future. I want him to go and visit my sister Alice. Tell her that I have come here in this far-away place, to send her my love, and to ask her when she meets with you to remember my desires, and show her my love, and to ask her when she meets with you to remember my desires, and show you those parchments. I don't wish my friend to trust this to a letter, or to the mails, but to go himself, as fast as the railway will take him. I suppose there are mediums in London, are there not, Mr. Chairman? [Yes.] I would like very much to manifest myself there—to speak to my friend privately, with no one by, as I have a great deal to say which he would not wish me to say in public. He was anxious to know of my last hours. I was not conscious of external things, but I was enabled to settle my affairs satisfactorily to myself, before passing into unconsciousness. He wonders why I did not leave him any last message; but when he sees my sister, and looks over the papers I have left in her charge, he will understand everything, and, I believe, he will fulfill my wishes.

I thank you, sir, very much. This is a strange of the seed of the strange of the

I thank you, sir, very much. This is a strange experience to me, but I trust it will enable me to approach my friends better. Please print my message in advance. April 6.

### Belle Wide Awake.

I would like to say a few words to my medium. I want to tell her that her band are sustaining her, and bringing her strength for future good work; they are brightening her spirit and expanding her capabilities to receive more light, because of the good things which are to come to her from the spiritual life in the future. It is possible, and I hay almost say probable, that we shall ask her to make a change in the next few months. Should May Flower come and speak to her concerning her movements, we desire that she will give heed, and follow as she is directed. The band are gaining power and strength, which they mean to impart to her. Spiritually speaking, we have been upholding her in her work, and bringing her the magnetic strength which is physically required in order ame over that band of twelve. Chairman, there are those in the body who are well aware of whom. that band consists. I am glad to good work; they are brightening her strength for future expanding her capabilities to receive more light, because of the good things which are to come to her from the spiritual life in the future. It is possible, and I may almost say probable, that we shall ask her to make a change in the next few months. Should May Flower come and speak to her concerning her movements, we desire that she will give heed, and follow as she is directed. The band are gaining power and strength, which they mean to impart to her. Spiritually speaking, we have been upholding her in her work, and bringing her the magnetic strength which is physically required in order to have her sweet spirit dispense light, knowledge and consolation to human hearts. I bring from the spirit-world a blessing which shall rest upon her head, and brighten all her future

days. We know that she has been obedient to the wishes of the spirit-world, and we ask her still to go on, trusting implicitly in their counsel. Her band is with her constantly, guiding and directing her, and whither they wish her to go they will point out the way, and she will find the means opening whereby she may tread it.

All her true friends, all her old associates send their love, their sympathy and kindly greeting to her from this place, which is to us a temple of strength and power; for we have received in the past years a large amount of magnetic strength, a full amount of sympathy and encouragement from the associates of this place, which has been to us of incalculable good, therefore I am glad to be here to send out my little word of greeting, not only to my medium, but to all friends everywhere, to bless them, to give them words of cheer, and also to bring a blessing from spiritual hosts to those who have blessing from spiritual hosts to those who have the charge of this place in their keeping. I am glad to be here. Belle Wide Awake.

#### Séance January 27th. Invocation.

Out of the depths of suffering and pain, upon every hand, of human misery and degradation and sin, oh Father God, ascends the ery, "How long? How long?" Out from the depths of human sorrow, up from the midst of human frivolity and fashion, from carelessness, from iniquity, from all things that tend to grovel and to lower the spirit, yet ever ascends the cry, "How long shall these things be?" "How long, oh, our Father God!" In the midst of all that would darken and contaminate the soul, in the midst of all distress and suffering that would pain and fill with care and sorrow the human heart, yet do we find this cry ascending to thee, showing the working of the spirit is ever, through all darkness and despair, toward the realms of infinite light and knowledge, truth and love. And we bless thee, oh, our Father God, because above all this noise that would confuse and perplex the spirit, we know the stars of light and love are shining ever; we know that though the clouds obscure our view, yet the golden orb of day remains true to its course, rolling ever on and on, dispensing light and warnth unto all creatures. Above all sorrow and pain we know the angel hosts rejolee, we know the heavenly songs are ringing through thy vast corridors of space, and we bless thee that the heavenly harmonies may descend and mingle with the tones of sorrow and wee. By and-by we know that every note of pain and anguish shall be changed to one triumphant song of peace and happiness; we know that through the midst of sorrow and perplexity every soul is rising higher and nearer to thee, and that in the end all spirits shall rejoice upon one platform of universal brotherhood; all souls shall mingle in one song of rejoicing, for every creature is a child of thee, they are all bound together in thy universal love. We bless thee for this occasion; we praise thee that thine angels can descend, and, returning from their homes of glory above, send out to earth their messages of love and affection for those who linger here. We bless thee that there

#### Emma M. Livermore.

I know that my Redeemer liveth. I know I know that my Redeemer liveth. I know that his love extends over every creature, and that his hand has opened the white gates of death, permitting his angels to return with love to stricken hearts. I rejoice that I am enabled to return here upon this occasion, and to send out to those so dear to my soul the love and reproduces of my heart for I wish them to to return here upon this occasion, and to send out to those so dear to my soul the love and remembrances of my heart, for I wish them to know I am still by their side, bringing them peace and consolation which the world can never give—which only angels can bring from the realms above. I wish to say to my dear parents, Heaven bless you for all that you have been in the past. God guide you in the future. I shall return to you from time to time, as I am permitted to do, to bring you strength and encouragement to press onward in your work, to press onward until the angel of Death shall come to you, and I shall meet you at the open gate. I wish to say to my dear father, Faint not by the way; your work has been given to you by the angel hosts above. Our Father has gifted you with a power that does indeed develop many a soul, and bring light, knowledge and strength to them. Go on; I shall be with you; all your friends will be by your side, bringing you encouragement, and in the future you will be able to see a grand work accomplished through your organism, which you decamed not of when you were in the mortal. To my dear sister: tell her I am close beside her, guiding her on, and that I bring her peace and blessings. I am so rejoiced that I could step away from the physical form! For many months I was confined to ills that wasted me away and made me long to go to the spirit-world. Death to me was a grand release. Now I return, singwas confined to ills that wasted me away and made me long to go to the spirit-world. Death to me was a grand release. Now I return, singing my songs of rejoicing because of what heaven has given to me. I passed away in North Reading, in my twenty-second year. Months are now rolling on to years since my departure. I feel that a word from me will be like a breath

I am glad to meet you, Chairman. Although I have manifested here before, through other organisms, yet it is always a matter of rejoicing to me to make myself known. I come particularly, ne to make myself known. I come particularly, to day, to send out a word to a friend of mine in Detroit, Mich. I wish to say to him that I, in connection with others, have been very busy in assisting him with his present work, and that we find much accomplished; yet I am happy to say there is a great deal that lies before him which he will accomplish by the aid of his spirit band, a work that will be of great benefit to mankind, and will bring to him a blessing from above. He is a medium, an inspirational and impressive medium, and spirits in sympathy with himself are enabled to return to him, and give him ideas and thoughts which he outworks in a practical way for the benefit of humanity. give him ideas and thoughts which he outworks in a practical way for the benefit of humanity. I wish to give him a word of encouragement from this place, to tell him we see a great work before him; in the coming months he is to begin new experiments, which will develop something very astonishing to himself and to the public. I wish him to remain passive, and allow his guides to come nearer to him; his Indian friend wishes to impress him so that he may work to greater advantage in the future. His father, also, comes very close to him, and brings a great amount of strength and power that shall be of use. We all bless him, and bid him God-speed. My friend is Augustus Day, of Detroit, Mich. I am here in company with a number of friends, Chairman, this afternoon, who bid me give to you, and those assembled here, and those in connection with the Banner who bid me give to you, and those assembled here, and those in connection with the Banner of Light, their most hearty greeting. They are a band of twelve workers in spirit-life, who come here this day to gain new power and strength for what lies before. It is a hand, sir, organized by my friend, Judge J. W. Edmonds, in order that Spiritualism may be presented to the world, the secular world, in its proper character. They are convened at this place this afternoon, and they have gathered together a large company of invisible hosts, and have brought hither this company of visible beings in order that they may gain new power and brought lither this company of visible beings in order that they may gain new power and strength for their work. This work is already begun, and is beginning to show its good results. By-and-by, Chairman, the unthinking masses, those who pass by Spiritualism with a sneer and a scoff at this present time, will not only pause to examine for themselves, but will be obliged to give our beautiful philosophy that recognition which belongs to it of right; they will be obliged to recognize in this truth one of the grandest movements of the age, that is to the grandest movements of the age, that is to redeem, to uplift humanity. No need for me to name over that band of twelve. Chairman, there are those in the body who are well aware of whom that band consists. I am glad to greet you all at this time and place. Henry C. Wright.

goes to meetin'. Is n't this a meetin'? [Yes, but this is in Massachusetts; a good ways from California.] I do n't see how it is. How could I get here? [Your spirit friends brought you hore.] I did n't think it was a good ways. It did n't take a great while to come. Is there any peoples there for me to talk through like this? Can I never come to my mamma? (Your mamma will probably see this, and will go to some medium where you can talk with her just the same as here.] Will she, truly? [There are a number of mediums in Oakland.] Tell her I has lots of pretty flowers. I wants to bring her some. And you tell her I am growing up. She thinks I's always going to be a little bit of a girl; I do n't want to; I wants to be a woman some time. I do n't like to speak in meetin', 'cause there's lots of people here. I wants to see my mamma. Would n't you rather see your mamma than anybody else? mamma than anybody else?

Pr. Samuel S. White.

[To the Chairman:] I don't understand this, sir. And yet, if the thing is really true, I wish to experience it for myself; and I likewise have a strong desire to send out a word to friends of mine in the body. A matter of four weeks, one month ago, I was still in the physical myself, and now I find myself upon the immortal shores. I hardly understand how it is that I can return so far from home, and speak through mortal lips, yet I am anxious to learn, anxious to know something in regard to this, more than I did when on earth. I had what is called congestion of the brain. I feel its effects somewhat at this time, so if I am slightly incoherent you will please to pardon me, sir. I died, as it is commonly called, (passed away, as I hear it whispered in this place,) in Paris, France, whither I had gone partially for health, partially for business pursuits. I did not feel that I should be called upon to part with material existence so soon, for life seemed to stretch out broad and wide before me, and I felt I was in a large field of labor; and yet I now see that I have been called away not untimely, and I perceive that my labor; at best, was but small, and my works few. I don't know but what it is well that I should be called to go, because I am told, or rather I seem to gather it in the atmosphere, that my professional duties had best be at an end; that although they were conscientiously carried on, although I labored as best I could for human welfare, to allay physical ills and pains, yet there seems to be a new theory which should be put in practice in this respect, and I have been called to a higher school, not to come back as a teacher at this time, but to fit myself by investigation and study, by-and-by, perhaps, to point out a new road to health, and to warn my friends of the old ruts and the byways we have so long trod.

I am in hopes I shall reach my friends in Philadelphia. Although passing away in France yet. Dr. Samuel S. White.

my friends of the old ruts and the byways we have so long trod.

I am in hopes I shall reach my friends in Philadelphia. Although passing away in France, yet was my mortal form brought back to the shores of America and buried in Philadelphia, and, having many friends in that city, some of them who read your paper, from whom I have at times learned of this philosophy, I hope they will see my name and recognize that I have returned. Tell them I have found an active, intelligent, practical existence beyond the grave. turned. Tell them I have found an active, intelligent, practical existence beyond the grave, and although I am still confused because of bodily weaknesses, yet when I am removed from material things I can see a path stretching on straight before me, which I am to tread, and which I trust will lead me in new paths of knowledge and bring to me new truths for the advancement of my own swift and for the welknowledge and bring to me new truths for the advancement of my own spirit and for the welfare of those with whom I am concerned. If possible, in future time I shall return, and through some channel speak to them of what I have learned, and give them evidence of my identity and knowledge of immortal life. I am Dr. Samuel S. White, of Philadelphia.

#### Frank Morse.

Frank Morse.

I feel forcibly attracted here to-day, Mr. Chairman. I feel that it would be a great happiness to my spirit to be able to give out a few words to my father who is in the material form, to assure him, as I believe he knows, that I still remember him, love and bless him in my spirithene. Many years have passed since I went away from material things, many years of joy, of pleasure, of sunshine and sorrow, of tears, of all that would come to mortals, and that has come to him and to those he loves; and yet, through it all, I find that he and his dear companion are treading the golden way that leads to spiritual knowledge and to undying truth. I am glad to come here and send out one little message to him, to tell him I am now one of the vanguard of peace. I would wieldmy sword and lift my arm only in defence of the glorious gospel which says unto all nations, Peace be with you! the peace of heaven rest upon you—of love and harmony together, for warring shall at last cease, and contention and strife be no more. I come to bring the blossom of peace, the olive-branch that shall bloom in the souls of these I come to bring the blossom of peace, the olive-branch that shall bloom in the souls of those who are dear to me, and to say I have risen above the strife. I would not now enter into any army except the army of truth, which goes above the strife. I would not now enter into any army except the army of truth, which goes valiantly forward with the banner of progression unfurled before it. I was young when I passed away, eager for the pursuits of manhood, ambitious, as it were, anxious to gain new desires, new knowledge, to advance out into the field where I should grasp all that is beautiful, and which shines so brilliantly before the eyesight of eager youth: but to-day, in spirit-life, I see that all we would grasp, in our heedlessness, is but vanity; and so much lies before us of practical benefit to humanity—there are so many weak and sad and despairing, with whom we meet, that I would turn aside from all glitter and show, and would work, like one in harness, for the redemption of those who are in need. Tell my father this is my work. I know he will bless me. I shall go forward, rejoicing that I have been able to speak to his soul through stranger lips. Tell him we bless his dear medium companion through whose organism he has received so many beautiful truths. By-and-by we shall meet them in the land where parting is unknown. My name is Frank Morse; my father's name is James Morse, of Boston.

### Mrs. William K. Lewis.

ITs. William K. Lewis.

[To a lady on the platform:] I have tried so hard to come, so hard to speak one little word, to say I so rejoice at this glad release. I want to say I was brought by loving spirits, and enabled to make myself manifest, in order to free me from those clinging bonds that seemed to bind me in their close embrace, to fill my brain with their smothering influence. I was enabled to cast them off one by one through the blessing of those devoted souls, and to rise above those dark conditions. Then, Annie dear, I met my darling mother and sister Caroline, with dear dark conditions. Then, Annie dear, I met my darling mother and sister Caroline, with dear little Willie. They bore me to such a sweet, sweet home, and laid me upon a couch strewn with beautiful flowers, where I gained new strength and peace, where I found so many sweet souls; and they brought me that strength and blessing which I could not find here, and when I return to you it is to gain pays strength. and blessing which I could not find here, and when I return to you it is to gain new strength, to bring you a blessing—you, through whose organism I first learned the blessed truths of spiritual life, through whom I could catch glimpses of the heavens beyond. Oh, I am so rejoiced that I can return in spirit here at this time and throw off the last remaining bonds which bound me to old conditions, because they tell me here this day that I shall be enabled to rise higher into a new life. I come to bless you for your kindness, to bless you for coming here from the far West to soothe my last hours. I want to say I recognized you thoroughly, and that through all the mental darkness which crowded upon my spirit I could catch a glimmer of light from beyond. Your presence brought new spiritual strength and joy to me; I could realize that my dearest sister was by my side, and it eased my

the spirit I shall rejoice to know I am doing my work. I bring you love from your dearest friends; they gather around you with blessings, dear sister; and when you return to your home in Ohio we will go with you; we will gather new power and strength that shall enable your spirit-friends to manifest to you and to others, to give great light and strength and joy to those who are in need, to those who dwell in darkness and know not of spiritual truth. I feel so refreshed by this that I know I shall be able to soar above all past conditions and leap out into the beautiful sunlight. I wish my message to go not only to my dear sister here but to friends in Boston.

I am your dear sister Cecilia—Mrs. William K. Lewis, of Boston Highlands. I have been away one week.

#### Georgie Waters.

Georgie Waters.

[To the Chairman:] Is this the place where "dead folks talk"? I am one, aint I? My name is Georgie Waters. I have been dead three years. I have got an Uncle George in New York. I was named for him. He is "an old bach." He was pleased because my name was Georgie, yet he used to think children were the blggest plagues that ever lived. I used to like to climb up on him, pull his hair, and rummage in his pockets. He did n't say much, you know, yet he didn't like it. I want to tell him I can just come back and rummage in his pockets still. You tell him to put in some sugar candy, like what he used to, and I'll come and get it. I want him to take this letter right straight to my mother, and tell her I've come back. I expect she won't believe it is me, because she thinks I ought to be awful good, now I'm dead! I can't help it. I don't believe I am very bad, do you? She'll think I ought to talk like the angels. I don't know how they talk. [You are talking like some of them now.] What! rummaging after candy? Please tell her I saw the white flower she put in my hand; she called it a japonica, and I liked it first-rate. I did n't like to see her cry so awful bad, because, you know, I was there all the time. Then the minister came in, and he said he thought I had gone to heaven. I wanted to tell him he did n't know anything about it, because I was right there. He said he did n't know—it was n't given folks to know, in this world; he hoped I had gone to Jesus. Then, you know, mother cried worse than ever. I thought he did n't know much what he was talking about.

I was nine years old. I am twelve now. I want to have a jolly good time. My father's in the spirit-world with me, so he knows all about it. I wan mother to go to a medium. Aint there a medium in New York? [Yes.] Is there one named Mansfield anywhere round there? [Yes.] Father says he can give her care and the reconditions of the content of the c

And there a medium in New York? [Yes.] Is there one named Mansfield anywhere round there? [Yes.] Father says he can give her some good things through him, if she'll go to him. She need n't mind what her minister says. She thinks whatever he says must be true. I hope she'll show him my letter. Then he'll tell her that that was n't her little boy—that 't was an awful wicked thing! If he does he'll tell her that that was it her hand boy-that't was an awful wicked thing! If he does, I'll come and give him some more. He says it's "dangerous to meddle with these things." He'll find it is if he don't stop talking to my

He'll find it is if he don't stop talking to my mother so.

I got cold; I had an awful sore throat; that's what made me die. My mother was in hopes I'd grow up and be a minister. Oh, I'm glad I died! Wouldn't you be? Well, they talk about things they don't know anything about; they think they are awful wise. I don't care. He'll find out what ministers are like when he comes where I am. We'd just as lief duck'em as not; it does 'em good, you know; it cleans 'em out. My mother will think that heaven is a funny place, I guess. Never mind; you please tell her if she'll let me come and talk, I'll make her know it is me; she need n't care whether I a funny place, I guess. Never mind: you please tell her if she'll let me come and talk, I'll make her know it is me; she need n't care whether I am an angel or not. I do n't want to be an angel, anyway. I'd have to go way off then, would n't I? I'd have to have on a long face all the time, would n't I? I never saw one. I've seen men and women, and children who go to school, and play out when they feel like it; they have flowers and birds, and houses to live in; but I do n't see any angels. Angels ought to be real good; I see some people here that look real bad. I do n't know anything about it. I am some like the old minister, aint I, only I know I did n't go off to heaven as he said I did. He said I either was in heaven or else I was asleep, and would sleep till the resurrection! He was guessing all the time, was n't he? The worst of it is, he's a young fellow, and he's likely to live fifty years, and tell people that all the time! [Perhaps you can teach him better.] I'd like to send him a letter. May I come and send him a letter, sometime? [Yes.] He'll be preaching against you in his pulpit. I want him to know I was there. He made mother think I was way off, and she felt awful bad to think I could n't come near her at all. I want her go to Mansfield. Father wants her to go there. I do n't care who she goes to, if I can come and talk. My mother's name is Jennie. She's pretty, too. She's the prettiest woman you ever saw—she is.

If mother won't go to church on Sundays, but will just sit alone, and have a meeting all to

you ever saw—she is.

If mother won't go to church on Sundays, but will just sit alone, and have a meeting all to herself, I think I can come to her. I can make her think things sometimes. I believe I could make her write off a sermon for herself, a better one than he can give her. Father and I'll come round here. I wish she would sit alone, all alone, not be tanylocky in any if the minister. come round here. I wish she would sit alone, all alone, not let anybody in, and if the minister comes, let him think she 's sick, or dead, or gone away, or something, because she needs to have a different influence round her. We can make a medium of her, I guess. Then, if she 's a medium, I want to come. Perhaps she'll do it. I'm afraid she'll think I am growing awful wicked. I'm not. I'm just the same as I was here.

Tell Uncle George I send him my love. I wish Tell Uncle George I send him my love. I wish he wouldn't stay a bachelor forever and ever. He is n't old, he's only about thirty-five, but he thinks young ones are awful plagues. He is n't afraid of anybody; he do n't believe in the minister; perhaps he will go to a medium. Tell him I want him to go—his little namesake Georgie—I think perhaps he'll go. I want to give the minister's name awfully, but a man here won't let me; he's got a big church. The man says, "Wait till next time." Are you sure my mother will get the letter? I want it to go to Uncle George Waters; he'll carry it to mother. Uncle George do n't care anything about it if his name does come ont.

# MESSAGES TO BE PUBLISHED. Feb. 3.—Augusta A. Currler; Theron Palmer; John Ben-nett; Rev. Ralph Sanger; Mary Leonard; Jennie Smith; Thir Flannagan; Neilie Wyman; Daniel Parcher. Feb. 10.—Abba P. Danforth; Hram H. Barney; George Thomas; Elizabeth B. Roberts; Susan A. Cass; Florence Danforth.

Thomas: Elizabeth B. Roberts; Susan A. Cass; Florence Danforth.

Feb. 17.—Capt. Seth Hersey; Clarence Gay; Clara E. Simmons; Rev. John Blain; Daniel Henchman; Capt. John Barnett; Lillie Bell.

Feb. 24.—Josephine C. Reade; Charles Tutts; Lizzle J. Lewis; Dr. Adam Perry; Deacon J. D. Tidd.

March 2.—Russell Tomilinson; Lena Chapman; Rosanna C. Ward; William Anderson; Lillie Curtis; Dr. Seth Smith.

March 16.—Maggle N. Ramsay; Gorham Young; Cora Lenox; Samuel Maxwell; Andrew Mead; Dr. William S. Chipley; Georgo A. Rediman.

March 23.—Martha Boyd; William Goddard; Emma I. Brown; Rose Clancey; Dr. Theodoro Kittredge; Bright Stay.

Star. March 30.—George Thompson; Harriet M. Samson; Edward C. Jones; Paulina Wright Davis; Nellie Fletcher; Isaac Buttrick; Red Wing.

April 6.—Aimira M. Chandler; Dr. William Porter; Jennie Thompson; Albert Smith; Minnie Temple.

April 13.—Rev. Joseph Smith; Menomine; Emma Olivia Pray; Annie May; William Young; John Riley; Mary A. Dickinson; William Rice; Clara King.

Messages given through the Mediumship o Mrs. Sarah A. Danskin, in Bultimore, Md.

### John McCabb.

I am in a stranger's land. No friends to cheer me. I died at Newport, R. I. I was sixty-nine. But with lightning speed the thought comes, I am not dead, and must hasten back to earth, and bear my respects to mortals. Here I am, bound down, asking some one to tell me of my condition.

The grave holds the body, the spirit is a wanderer here and there, seeking to catch the sounds. Some are pleasant, some are unpleasant. Have I been forgotten, have they lost my ant. Have I been forgotten, have they lost my name, have I no place in their hearts that I must be a wanderer, knocking at the doors, which none have opened until to-night I came here? It is a mystery. Now tell me what I must do to grow in knowledge of my Creator I was kind in heart. Ifed the hungry. I clothed the naked. What have I left undone that the bright sunshine does not warm me?

Give my place of residence with my name,

John McCabb. That will strike the heart of some one of those I have left behind.

#### Margaret Bacon.

I died after a severe illness. Margaret Bacon, widow of Jeremiah Bacon. I resided in Brooklyn with my daughter Ann. Flee, said the voice, and be at rest, for there is rest for the weary, and there is rest for thee. My departure was calm, tranquil and serene; not a ripple on the water as I steered my bark for home, sweet home. All cannot preach this in words or realize it in feeling, but I was a silent communer with souls gone before; though I spake not of it, lest, being unpleasant to others, I should be called insane. Now what I know is mine. Nothing stands between me and my God. I fear not scorn nor contempt, for those who give it know not what they do. I ask no one to believe, but I have been safely landed. Investigate it for yourself, and from that standpoint you will gain knowledge of a life beyond the grave. Most beautiful is the realization of no death, but all life with the unspeakable blessing of perpetual youth.

life with the unspeakable blessing of perpetual youth.

The summer goes and the winter comes, but there is no discontent. The winds do not chill nor does the sun scorel; all is harmony and peace. We are wedded in that wedlock which was ours in our youthful days. I knew him and he knew me. Thus it is onward we go, singing songs of praise to our Maker for the manifold blessings which he has showered around us.

Fear me not, ye who are in earth-life. I am no ghost, nor do I spring from the hollow grave, but I come laden with a treasure that no one can take from me.

can take from me.

#### Cyrus Warner.

Cyrus Warner.

I will close my eyes, cross my hands, and bid the angels take me to my home of rest. I have found peace in death, that death of the body which gives life to the spirit. I passed to and fro on the earth for forty-four years. Cyrus Warner, of Moravia, N. Y., passed out of the body with full assurance of an immortal life. Let those whom I have left behind in kindred relationship, remember I return. I now ask them to think of the time when they shall be in the midst of angels. Believe me when I tell you that all men live and have perpetual youth, with renewed faculties to search and fathom the mysteries of that eternal home called the home of the Infinite. home of the Infinite.

#### William Knowles.

At Golden Hill, Conn., William Knowles, in his sixty-ninth year, was freed from the body— endowed with powers to soar high without endowed with powers to soar high without wings. Most grand is the scenery of the spiritland, when the mind becomes cultivated sufficiently to grasp its beauty and understand its conditions! There are states and conditions; there are the high and the low, according to intelligence. How beautiful is the saying that "passing through the fire purifies." Thus it is that many in the spirit-land have to become cleansed by a fiery ordeal. To me death has been a grand and sublime blessing. Through its laws and its gradations I have learned to designate elements, and as a spirit to-night I waft through the brain of another my thoughts waft through the brain of another my thoughts to mortals, to my kindred and acquaintances. Grow familiar with the laws of spirit-life and spirit-existence, for in so doing you will stand all the better on the other side. Adieu till we

A. V.

Father God and Mother Nature, why did you take me to die? Blank, blank is the spirit-land to me, for I am not content to be a sharer of blessings that my dependent family cannot receive. Great Master, the sword has cut most deeply—has wounded my heart, has seared my brain! I am not able to express myself; feebly and imperfectly do I give my thoughts. The heart swells with excitement as I behold the helplessness of those I have left behind me. Dull healer of the body, you put into my stomach that which gave death to my mind; all in the twinkling of an eye. The friends watched me, they gathered round me. I slept that sleep which is given for the night; but alas! the morning never dawned. When they looked upon me I was cold and inanimate. To whom will they go? On whom will they call for bread? My soul is in the light—the light of an eternal sunshine—but theirs are dark with despair. This is all too vivid, too vivid! Would that I could sleep and never more awaken. Kate.

[She was familiarly called Kate. The initials above are correct.

above are correct.

### REPLIES TO QUESTIONS,

#### GIVEN THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND.

At the Banner of Light Free Circle-Room, during her lecturing engagement in Boston, January and February last, in the absence of Mr. Colville.

33 We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

### Invocation.

Infinite Spirit, we praise thee and bless thee for every gift of the spirit; from both worlds we bring offerings of praise. Those hearts here in earthly life who receive thy ministrations and love, and multitudes in the spirit-life who throng around, bearing messages, when the opportunity offers, to their friends on earth, these allke praise thee; and the risen dead, grown strong in their immortal state, praise thee for that knowledge that is given to earth of higher communion; for the messages sent forth in love's name, that link the two worlds together; for opportunities afforded here for communion and ministrations. May thy love link these souls together, and form chains of light that shall extend to many lands, bearing the message of immortality—of peace on earth and good-will to men. Evermore shall our hearts praise thee for every blessing. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—We are ready, Mr. Chairman, to receive your questions. In explanation allow us to say that every band controlling a medium choose also to be responsible for their utterances. We desire to state that for their utterances. We desire to state that no other medium, no other band of spirits is responsible for the answers given here to-day; that upon the individual responsibility of the guides controlling this medium, so far as their knowledge extends, we give the answers. No personal messages will be given.

QUES.—Will your guides give their opinion as regards the new Hindu Messiah, Keshub Chunder Sen, of Calcutta? Has it anything to do with the new tide of Spiritualism that has been

der Sen, of Calcutta? Has it anything to do with the new tide of Spiritualism that has been predicted would come to earth?

Ans.—Every nation, during past time, has had a Messiah or a succession of Messiahs. Buddha has been many times, according to his followers, incarnated in human form. The time has now arrived when, not only in the Orient but in the Occident, those who expect the millennial period are awaiting their Messiah. It would not be strange if the heraldings of this same Messiah should be heard in the East, as in the West. Already the prediction has gone forth in your midst that when the cyclic period, the millennial period, is complete, there will be another Messiah. This person is not yet born, but prophecies of the coming of this Messiah have been in existence for many years, and not only prophecies of the coming of this Messiah have been in existence for many years, and not only has it been foretold through Modern Spiritualism, but also by seers and magi in the East. The Hindu religion typifies this new coming arrival. We do not recognize the personality of the one mentioned, but we recognize the spiritual significance of the presentation of the idea at the present hour, and believe it to be a portion of that spiritual wave that is sweeping over the earth, which at the end of between two and three hundred years will form the true millennial period, from Christ to the new Messiah, namely, nearly twenty-three hundred years

millennial period, from Christ to the new Messiah, namely, nearly twenty-three hundred years.
Probably at about 2270 will this wave sweep over
all the earth. The birthplace of the new Messiah will not be, however, in the Orient, but in
the Occident.
Q.—[By N. M. B.] Will the people of this
earth ever be able to communicate with the inhabitants of other planets? If so, in what manner?

thirty odd years. Surely if intercommunion is established between the mundane and spiritual worlds, messengers may also be employed by the spirits of earth and the spirits of another worlds, messengers may also be employed by the spirits of earth and the spirits of another planet to communicate intelligence between those planets. Science herself will one day recognize the telegraphy of spirit, and messengers will ply to and fro between distant planets. Questions will arise, as to-day in telegraphy, with reference to spiritual operations, as to how directly these messages are transmitted. Besides, science herself will advance to a degree of achieving wonders, not only in a telescopic way, but in other methods, through the means of electric and solar light. Probably the direct agency of observation between your planet and other worlds will be through the solar ray, which will one day become sufficiently concentrated to be capable of being employed for imparting knowledge by the power of light, and then the thought, or vibration of thought, will be capable of being registered. When this is accomplished, observations will be as intelligible as vibrations of sound and light are to-day in mere chemical and mechanical experiments. There will be, however, the chiefest means employed in what is known as spiritual message-bearing, between the spirits belonging to other planets, in different grades of enfoldment, that is, an intercommunion, according to the capacity of these spirits. Messages even now are transmitted to communion, according to the capacity of these spirits. Messages even now are transmitted to you, yet the condition of these planets, and the you, yet the condition of these planets, and the nature of their inhabitants, is a subject which science refuses to recognize, because she cannot attest it by scientific methods. When it is proven, science will confirm any one of these statements made for the last four centuries through media; then you will have to turn to the pages of your memoranda, and find that spirits have told you this long ago. Be careful and record the utterances of media; be careful in your private circles to register the information given. or science may claim discovery in a tion given, or science may claim discovery in a direction which belongs exclusively to Modern Spiritualism.

Spiritualism.
Q.—What are the principles of Spiritualism?
A.—Infinite and Eternal. Each mortal possesses them in embryo, within him or herself, but one must live eternally to understand them fully. The distinct foundation of what is termed Spiritualism, at this hour, is the existence of man's spirit within and without the termed Spiritualism, at this hour, is the existence of man's spirit within and without the
physical body, as an eternal spiritual entity,
and the intercommunion of spiritual beings
with those inhabiting the mundane sphere; yet
there is no question of philosophy, no burden
of religion, no aspiration of the human mind
toward truth, no hope, no prophecy, no attainment of science or art, that does not hinge
upon Spiritualism; for it is activity of mind and
spirit, wherever mind and spirit may be found,
whether embodied or disembodied. A thought
vibrating to the human mind must have its origin in the great spiritual realm before it is so
embodied, therefore Spiritualism is everything.
Q.—When a very sick person is given chloral
to relieve pain, and for days fails to know any
one, where is the spirit, and what are its conditions?

A.—All states of partial or entire coma, or

tions?

A.—All states of partial or entire coma, or any unnatural condition produced by artificial means, are conditions in which the spirit temporarily withdraws from the physical body: we mean by this in its activity of mind. The vital link still remains, but even during sleep the spirits of mortals hold communion with their departed friends, and frequently are conscious of having had conversations with them, although sometimes they only remember that they have departed friends, and frequently are conscious of having had conversations with them, although sometimes they only remember that they have visited beautiful lands and seen lovely sights which they would fain recall, but which continually evade the waking mind. Under the influence of remedies like chloral, the action of the spirit is not so healthful or natural as during sleep. During the sleep induced by the mesmerizer, or in the trance, however, the spirit avails itself of temporary expulsion from the physical brain to visit spiritual scenes. Frequently in cases of trance or coma, induced by epilepsy or catalepsy, the person is aware of having visited unseen realms, conversing with angels, and often describes pictures of heaven. The partial state of unconsclousness is where the outer brain is sufficiently active to be in a state of delirium. Real unconsclousness is, after all, the absence or separation from the physical body. This might be termed man's dual life, were it not for the fact that consclousness, however transient its expression or its absence, can only be active in one place at one time. There may be an interblending of the two states, the outer and the inner. The spirit may be aware of spiritual things, while the body may be in some instances sensitive to external things. In all cases, however, of the suspension of external consciousness, the spirit is never unconscious, but is, on the other hand, awake in some other world, and when you have passed through the change called death, and awaken utterly from the dream of physical life, you will find familiar scenes, faces and places, and will exclaim at every step, "I have been here before." and will exclaim at every step, "I have been here before.'

here before."

Q.—Does suffering benefit us when we bear it in a rebellious spirit?

A.—Rebellion is a condition of undevelopment or imperfection, but rebellion does not always continue. If a trial come but once, the heart rebels; if it come twice, thrice, or many times, there is a time when the heart yields, and humility takes the place of rebellion. Howsoever many times the trial may have come, the ultimate is patience and resignation. The rebellion is indicative that the first trial has not worked its result, but when there arrives this consciousness of resignation, you look back and see that however little impression was made upon the hardened spirit, there was an impression made, even by the first trial. Certainly a rebellious spirit does not indicate that sorrow has benefited, but after a time, when the sorrows have culminated, when the resignation is accomplished, you perceive the result of the small dropping of water that wore away the stone of rebellion are in the first instance.

plished, you perceive the result of the small dropping of water that wore away the stone of rebellion, even in the first instance.
Q.—[By W. A. Dunklee.] Do ideas take a form in which they continue? And do they continue in a spiritual atmosphere, free from intellect? And do these forms come in contact with and are they absorbed by intellects again?
A.—Ideas per se take no form, nor are they absorbed again by intellects; but ideas attract to the individual giving them forth a form corresponding to his interpretation of the idea. The spiritual world and the atmosphere around each individual are fashioned in their formations by the ideas of persons. Your atmospheres are surindividual are fashioned in their formations by the ideas of persons. Your atmospheres are surrounded spiritually with symbols of your various thoughts or ideas, and any one in the same grade of mind with yourself, in sympathy with the thought and idea, would perceive the symbol representing it, would become en rapport with your thought; but so impalpable a substance is thought that to a purely spiritual mind there is no necessity of formation to express its existence. Mind flows toward mind, spirit reaches spirit; symbols are employed, or formations, only for lesser minds, as you build up blocks to instruct the child, or use illustrations for an inferior grade; but speak your thought blocks to instruct the child, or use illustrations for an inferior grade; but speak your thought directly to your friend, or, better still, impart it by mental sympathy. Ideas do not exist in a reservoir in the upper air, nor are they floating round as missiles to hit whomsoever may be in the way: they are born or unfolded from within the mind. The thought of a friend reaches you from within, not from without. The atmosphere is not so much peopled with ideas as with animalculæ. All ideas are to be found in the spiritual entities of the universe, and only when itual entities of the universe, and only when these spiritual entities come in contact are ideas

take on in any case the features of the medium through whom the materialization takes place? And if so, why?

A.—There are many varieties of materialization, all of which are genuine. When they are genuine there may be presentations—as of pictures; or images, as of a statue; or impersonations, as of an individual—but they may represent no more correctly the sujet whom they tions, as of an individual—but they may represent no more correctly the spirit whom they portray than the drawing of the young child or new beginner who attempts to sketch the portrait of father or mother. To the mind of the child the portrait is perfect; but no one could recognize in the singular caricature the lineaments of the parent. Spirit materializations differ in degree and quality, not so much as to the genuineness as to the perfection of the likeness; and more frequently is it true than otherwise that even in genuine materializations the wise that even in genuine materializations the form will once, twice, thrice, even an hundred times, wear the appearance and lineaments of the medium, until in some degree there is strength to overcome the natural attraction of strength to overcome the natural attraction of atoms drawn from the medium, which natural attraction tends to produce a face similar to that of the instrument employed. We have known individually of a few who sat in one circle, and for over one hundred times the form and face resembled that of the medium, though the sitters were perfectly aware that the medium had nothing to do, nor was employed physically to have anything to do with the formation. After a long period of time the form and face gradually grew less and less to resemble the medium, and finally a distinct impersonation of the spirit was portrayed. This is but an illustration of what may occur in almost any materialization circle. In some instances there is sufficient power and individuality to produce many materialized forms, each different from the other, but the visitor should take great care not to jump at conclusions from any resemblance

the other, but the visitor should take great care not to jump at conclusions from any resemblance to any human being; it is no more an indication of fraud than if some one were endeavoring to draw your likeness and made it resemble some one else more than you.

Q.—[By the same.] What construction can an investigator place upon two communications from the same spirit, who, when in the flesh, was a true and devoted wife—one of said communications having been in every detail a correct and thoroughly reliable piece of information, and the other not true; both communications having come through the same medium, and having come through the same medium, and both pertaining to matters and facts known to the spirit when in this life?

the spirit when in this life?

A.—In cases of this kind the familiar and favorite solution is that one was a lying spirit. This is, of course, very easy, and affords not only a distinct but quite an unintellectual method of solving the problem, as people are not prone to much deep thought when it can be avoided. The truth is, however, that both impulsions may have been equally genuine, but a manifestation, if it fails in any instance, must fail from temporal instead of spiritual causes. Those who are familiar with delicate and easily interrupted machinery are aware that frequently telegraphic messages are almost the opposite who are familiar with delicate and easily interrupted machinery are aware that frequently telegraphic messages are almost the opposite from what is intended, and the still more subtle mysteries of spirit-communion afford many interruptions not recognized by your minds. Besides, you must be aware that too absolute reliance or an implicit following of messages given by spirits, is in all cases to be avoided, and is so advised by intelligent communicating spirits, especially with reference to temporal matters. The lesson to be conveyed in this seeming contradiction is that with reference to spiritual things only should you seek spiritual messages; that in regard to whatever may apply to material things, to material facts or to material advice, there is liable to be an interruption flowing from material sources. You are to conclude not that an evil spirit interrupted or represented the person from whom you supposed the message to come, but rather that there was some reason on your side of existence for the seeming contradiction.

Q.—[By Mrs. H. L. G.] Reïncarnation being true (and my own belief and feelings point that way), how can I hope to meet my husband and children in the spirit-world? This is the question which hourly torments me.

A.—The law of spiritual association, or the comprehension of it, must be very meagre indeed if a person is limited to meeting their friends by the change from one state to another. The law of intercommunion of spirit is certainly more intimate than the law that sends your friends to distant countries, or sends them out on various errands of business in the world.

certainly more intimate than the law that sends your friends to distant countries, or sends them out on various errands of business in the world. The mother might as soon ask, "How shall I ever be sure of meeting my child again if I allow him to go forth into the world?" She certainly knows that the bond of love will exist between them, and in all probability he will return again physically he will return in spirit. The truth is, that you never lose your friends, and if you bear this in mind continually you will never have to meet them. If you have not lost your husband and children, if they are as near to your heart as when they passed out of your have to meet them. If you have not lost your husband and children, if they are as near to your heart as when they passed out of your physical sight, you surely can never lose them by their being embodied again in human form; the change will only be perhaps reversed, you a spirit and they embodied. If it was the body that you loved, the form you cherished, then that is irrevocably lost; you can never have it again, even in spirit life. Spirit unto spirit, if you please, but true love and true affection, through all eternity, link kindred souls together, and, like groups of kindred stars or flowers of the same family, you know them, wherever your feet may be and on whatever distant strand you may find their loving faces.

Q.—[By J. J., Rhode Island.] The questioner is personally acquainted with a lady who has been an excellent medium; but, of late, some spirits have told her that, in order to further develop her mediumship, she must partake of intoxicating liquors. The questioner has done all he could to prevent her doing so, but no manifestations take place until she has drank, sometimes to intoxication, and then the questioner is the object of abuse by the control. Is there anything governing the development of mediumship that makes it a necessity to drink.

there anything governing the development of mediumship that makes it a necessity to drink

there anything governing the development of mediumship that makes it a necessity to drink intoxicating liquors?

A.—Probably the one advising this person may have been a popular physician on earth. It is frequently customary to advise patients to do this; or there may be something in the individual organism which has not yet vanquished the necessity of the stimulus referred to. We should say, in the case of this medium, better not to have the mediumship than to have it under these conditions; but, at the same time, if such experiences be necessary for that individual, it certainly is not necessary for the great majority of mediums. In fact, it is an exception that they partake of any stimulus whatever, consequently the whole history of Spiritualism, and of the advice given to mediums as to their regimen of diet and habits, proves that, like the prophets, seers and sybils of olden time, they must exercise their spiritual gifts to overcome their physical appetites, not to encourage them; therefore, we should say this is either for the individual experience of the medium, or she has fallen into advice which cannot, by any possibility, fully unfold the spiritual.

Q.—[By the author of "Vital Magnetic Cure."] When a person with inactive circula-

Q.—[By the author of "Vital Magnetic Cure."] When a person with inactive circulation is magnetized, thereby becoming full of life-force, thus causing pain, what effect will morphine have upon the system in deadening that rain?

morphine have upon the system in deadening that pain?

A.—Vitality, where the lack of it exists, is often renewed with pain; but better to have pain than death or physical inactivity. Morphine would be another form of death—a death in life—that we would not encourage even in the slightest degree, for the relief afforded would only be temporary, and would yield in return a harvest that one could ill afford to reap, with reference to the effect on the nervous system. Pain could also be assuaged by magnetism. That which is given, producing life, can again be taken from the individual in the proper degree to restore the person to calm these spiritual entities come in contact are ideas communicated or conducted, it may be through thousands of minds like an electrical current, born of sympathy, engendered by thought. If an idea enters your mind from an outside source you may know there is an entity at the other end of it, either the individual spirit of a human being, an angelic messenger, or some one wearing the garb of individual intelligence. This intercommunion is not always conscious as to its identity, as to the direct source from whence it may come; but no idea ever went floating out at random in the universe and then perchance lighted upon an individual. Each thought you send forth has its own errand, fulfills its mission, whether it be of light or darkness, and reaches the object for which it was intended. The attainment of the spirit is from spirit to spirit, from soul to soul. Ideas without individuals have no existence.

Q.—[By Geo. B. Cooley.] In a genuine and well-developed materialized manifestation of a spirit-form, does said materialized spirit-form

A.—If human enactments ever produced any

effect, except the evading of the law, it might be useful; but we consider that enlightenment is better, and a united, persistent and continuous enlightenment upon the subject, from both worlds, will teach people to abstain from following all advice that is so perniclous to the nervous system. Surely if physicians have no patients they can do no harm with their opiates. The rapid increase of magnetic treatment more than keeps pace with the rapid increase of medical professionals who require their patients to partake of opiates, so that the former tients to partake of opiates, so that the former will neutralize the latter in the end. Magnetic treatment is far more on the increase than the recommendations of practitioners in that direc-

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Jan. 17.

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MRS. L. F. WALKER, Clairvoyant and Magnetic Physician, 9 Washington Square, (off 47 Washington Street) Charlestown, Mass. Hours 10 A. M. to 6 P. M. April 17.—4w\* SAMUELGROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested.

MRS. IDA RANDOLPH, Tests and Magnetic Treatment. 3 Tremont Row, Room 20. 

Itual and Physical Healing, 65 Clarendon street, Bosto April 17,—iw\*

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MRS. R. COLLINS,
HEALING MEDIUM, would inform the public that she
is now located permanently at 815 Broadway, Chelsea,
Formerly, years in Boston, Lynn or Revere. Horse cars
pass the house. Hours, 2 to 6 P. M. "-April 3.

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MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish; and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps. Brief delineation, \$1,00.

MRS. A. B. SEVERANCE, Centro street, between Church and Prairie streets, April 3.

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### MRS. FANNIE M. BROWN,

MEDICAL CLARRYOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hatr, or brief letteron business, 50 cents and two 3-ct, stamps, Full diagnosis or full business letter, \$1,00 and two 3-ct, stamps, Private sittings daily from 9 a, M, till 5 r, M,, Sundays excepted. Williamtic, Conn. †—Jan. 10. PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope. JOHN M. SPEAR, office of the Banner of Light, Feb. 7.—cow† 9 Montgomery Place, Boston, Mass.

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Oral Descriptions not occupying over an hour will be \$1,00.
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("Has, R. Miller, Prex. Brooklyn Spiritual Soc.,
Jos. Rodes Bechanan,
Henny Kiddle."—Banner of Light.

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April 21.

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Nov. 29.

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#### Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference ournoses. proceedings, brief. Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the flist of each month. Price twopence, annual Subscription 2s, 6d., of E. W. ALLEN, HAVe Maria Lane, London, E. C., England, Orders can also be sent through Messes, COLBY & HICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postago free, Aug. 24—0am

### THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1963. The Spiritualist is the recognized organof the educated Spiritualist of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the few for which is 25c., payable to Mr. W. H. HARRISON, 33 British Museum street, London, 18 § 3, 75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, § 1,00. May 4.—If

#### MISS M. T. SHELHAMER.

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DEDICATION.—To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim herein made tor the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated.

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cam—Dec. 22. BY GEORGE M'ILVAINE RAMSAY, M. D.

# The Reviewer.

#### W. Stainton-Moses' New Book.

We have received from the author, W. Stainton-Moses, advance sheets of a book to be published in London, entitled "HIGHER ASPECTS OF SPIRITUALISM," the first part of which consists of an address delivered before the British National Association of Spiritualists, on the 26th of last January, upon the present position and future needs of Spiritualism in England. Remarking that it seems an almost hopeless task to attempt, within the limits assigned him, a full consideration of a subject of such breadth, the writer disclaims all intention to set up any particular standard of belief, or to decry any that already exists among Spiritualists. To the interrogatory, "What is a Spiritualist?" he est and practical style. The speaker said that all proceeds to describe the various types of those missionary efforts would be fruitless unless missionawho claim that name, or who are so designated by others. One class, of whom in England Lord Rayleigh is a representative, who attest to the phenomena but advance no theory to account for them, are termed "Phenomenalists." in distinction from those whom the late Serjeant Cox represented as "Psychists." "Philosophical Spiritualists" comprise those who seek to penetrate below the surface, and analogically subject Modern Spiritualism to the hints and cunning speculations of the ancients and mediavalists. "Religious Spiritualists" is the name applied to the fourth and last classification, and to this Mr. Moses seems the most favorably inclined, inasmuch as he looks "with confidence to the increased prevalence of this feeling and tone to rescue the movement from much that was in danger of defiling it in the eyes of those who viewed it from without, and who saw its the dominion of error and ignorance here and now. superficial blots without knowing the beauties and blessings that are below.'

The revolutionary tendencies of Spiritualism and the directing agencies at work to control it, are next considered. That differences of opinion | ly prate of the blood of Jesus will effect in a century. upon many matters must exist is admitted; but the author maintains that, for the best interests of all, individual notions should be subordinated to great truths, and on this makes the following just remarks:

following just remarks:

"If, as I entirely believe, all truth is evolved by conflict with error, and if these spiritual truths, of which we are now the recipients, are born in our world by conflict with the foes of progress, how important that we should direct our weapons against them instead of wasting force in fruitless contention about trifles amongst ourselves. I do not want uniformity; but I want unity in multiformity. I want a little self-sacrifice of pet notions, even though they be ever so dear to our minds, as the children of our mature intellectual life. I want a resolute eye fixed on central truth, contending for it, and not to be diverted from it by any tricks of any foe."

The fact that he is a Spiritualist he does not

The fact that he is a Spiritualist he does not think to be a sufficient reason why he should be called upon to sympathize with or aid in disseminating all or any of the fancies and speculative reform ideas of others. He advocates organization for certain specified purposes, and dick delighted her auditors by her delivery of a sound, instances the case of Slade in London as one practical and feeling lecture from the text, "Am I my instances the case of Slade in London as one where union was strength in the accomplishment of a single object.

A retrospective view of the progress of Spiritualism and of the lessons taught by the experiences of the past, leads the author to remark upon conditions supposed to be required for producing the manifestations, to some of which he objects; but as they seem to have been instituted by the spirits we do not see how we can reasonably be expected to abolish them, or that we are at liberty to dictate terms to those who, in this special work, as masters of the situation, are supposed to best know in what way and by what means the work can be most satisfactorily accomplished.

"Exposures," as some phases of our experiences are called, do not, in the estimation of the author, affect the foundation of our faith. He

"The phenomena of Spiritualism are irrefragably established on too wide a basis of demonstration to be shaken; and, deplorable as these repeated shocks to weak faith undoubtedly are, repeated shocks to weak faith undoubtedly are, the mediumship which is incriminated by them is a proven and assured fact. When we are more careful in our methods of eliciting these phenomena, we shall find that it is our own ignorance and folly that are, in very many cases, responsible for the results that we deplore."

"Spiritualism in Some of its Religious Aspects" forms the subject matter of the remaining and larger portion of the book, and will commend itself more especially to those who are in affiliation with the church. It is an attempt, and a very successful one, to show that the modern manifestations are identical in their nature and operations with the ancient miracles, and that, in its religious teachings and practice, Modern Spiritualism realizes to a fuller extent than ever before the legitimate results of the mission of Christ upon earth.

Some very practical remarks upon the general features of Spiritualism are embodied in an Appendix, from which we select the following: "THE MEDIUM, AND THE NATURE OF MEDIUM-

The medium is a mesmeric sensitive, and as such is amenable to every dominant influence brought to bear on him. He is the receptacle of the several positive influences of the circle. If there be present a positive mind filled with doubt, it reacts on the medium. If there be a scoffing, jeering spirit amongst those present, it cuts into him like a knife. If an over-clever person thinks he has detected or suspected fraud, that suspicion bites into the medium and the iron enters into his soul'—precious rusty iron. fraud, that suspicion bites into the medium and 'the iron enters into his soul'—precious rusty iron it is too! If vice be present, it reacts on him. If fraud suggests itself, he feels it. He is the 'wash-pot' into which the collective feelings and sentiments of the circle are collected. And more than this: he is the link between them and the spirits that their mental states attract. The compunications are wretty gives the the The communications are pretty sure to be the re-presentations of the mental state of the sitters: unless indeed a powerful controlling spirit is charged to protect and neutralize adverse influence. On the medium first of all devolves the effect of the conditions under which the sitting is held. If the minds be harmonious and the intentions pure, he is calm and passive, and a fit vehicle for corresponding influences.
If suspicion and evil tempers are predominant, he is influenced in corresponding ways. A mesmeric sensitive, he comes under the dominant influenced in the sensitive that the sensitive influences and the sensitive forms are sensitive forms and the sensitive forms and the sensitive forms and the sensitive forms and the sensitive forms are sensitive forms and the sensitive forms and the sensitive forms are sensitive forms are sensitive forms and the sensitive forms are sensitive forms and the sensitive forms are sensitive forms are sensitive forms and the sensitive forms are sensitive forms and the sensitive forms are sensitive forms are sensitive forms and the sensitive forms are sensitive forms and the sensitive forms are sensitive forms. The sensitive forms are sensitive forms are sensitive forms ar influence, and too often re-presents the wishes and thoughts of those who surround him; or rather, becomes the unconscious vehicle for

and thoughts of those who surround him; or rather, becomes the unconscious vehicle for spirits who so act.

When will investigators learn this simple truth? A medium is a mesmeric sensitive controlled by spirits unembodied. These spirits are, in the vast majority of cases, attracted by the circle; and in order to elevate and purify our communications we must exercise supervision over those whom we admit to our circle. A medium should be dealt with in the same way as an astronomer would deal with one of his most delicate instruments. He should be isolated from the rude contact of others, seeing that he absorbs their influence, and becomes charged with their active thoughts. He should be protected from anything that can upset the delicate equilibrium which can alone make him a serviceable vehicle for communications. He should even be guarded from mixing with other people, seeing that each human being is surrounded with his own atmosphere, and that the medium, by virtue of his sensitiveness, readily enters into the sphere of those with whom he

comes in contact. He should be isolated; kept from the possibility of being dominated by any earthly influence; trained in habits of temperance, sobriety and chastity; placed outside of the range of vulgar temptation, and kept 'unspotted from the world."

The work bears throughout those indications of careful investigation, a cordial admission of newly-discovered truths, and an appeal to the loftiest sentiments of humanity that have characterized the previous writings of its distinguished author.

#### W. J. Colville's Meetings.

On Sunday las April 18th, Berkeley Hall, Boston, was very largely attended. At 10:30 A. M. the music was very fine, and the lecture delivered through the medlumship of Mr. Colville was heartly appreciated by his congregation. The subject of discourse, "What must we do to be Saved?" was treated in a very earnries carried something besides theology and tracts to their benighted fellow mortals. No such scheme of salvation as that found in Orthodox treatises was discoverable in the writings of the four Evangelists; not a word reported to have fallen from the lips of Jesus sanctioned the doctrine of substitution. A good life saved a man from the consequences of misdeeds; a desire to escape punishment was cowardly and unworthy of a high-minded creature. No noble person, unless terribly blinded by early prejudices, would be willing to go to heaven on another man's merits.

Belief in Jesus, in the days of Paul and Silas, meant a willingness to follow the course he pursued, even though it resulted in martyrdom; it signified paying heed to the doctrines of that great prophet who placed every man in the scales of justice and taught that happiness follows virtuous living and misery the violation of law, as surely as summer follows spring. The world does not require salvation from the wrath of God or the consequences of sin in a future life, but from The tract-distributor who would circulate kind words and practical suggestions on improved house-keeping, who would throw herself, soul and body, into the work of brightening the homes of the poor, is one who will accomplish more in a week than those who incessant

Salvation, rightly viewed, is redemption from all that subjugates the spirit to the lower nature. "A man's foes are they of his own household"; evil tempers, unbridled passions, pride, selfishness, jealousy -these are the devils which we have to cast out. Man has a dirine foundation to build upon, and symmetrical unfoldment of human nature can alone insure the highes

In order to be saved as a nation from the evils at tending upon unscrupulous persons exerting influence in high places, we must look more to principle and less to party. A good man, whatever his political opinions will exert a high moral influence, but a depraved character, no matter how clear his insight into theories, will descend to mean acts for mercenary ends. In politics we should endeavor to secure position for the truest and most conscientious candidate, rather than be satisfied if our party is represented in the Senate. In religion we should overlook intellectual differences and cordially cooperate with humanitarians everywhere. The way to abolish crime is by unfolding latent virtue, and our conduct to all criminals should be that of a kind physician striving to overcome men-

tal, moral and physical maladies. In the afternoon, at three o'clock, Mrs. Laura Kenbrother's keeper?"

In the evening, at 7:30, W. J. Colville, under spirit nfluence, delivered a very interesting lecture on "Jesus," in which a successful effort was made to show the distinction between the Jesus of the gospels and the mythical saviour of the Orthodox world. Modern difficulties in the way of proving the personal existence of the Nazarene were disposed of by the argument that all truth was valuable for its own sake, and that the nower of the ideal man consisted in the catholicity of his teachings and their universal importance. Mr. Colville's guides contend for Jesus as an historic personage, but regard him as a highly endowed manas a member of the human family born of two parents and subject to all human feelings.

On Sunday next, April 25th, the lectures in Berkeley Hall will be as follows: Morning service, 10:30, conducted by W. J. Colville. Subject of discourse, "The Gods—Who and What are They?" 3 P. M., lecture by Mrs. Kendrick: "The Price of Truth." 7:30 P. M., vesper service and lecture by Mr. Colville's guides on 'The Early Christians-Their Faith and Worship." All seats free in the afternoon.

### Kennedy Hall, Warren Street.

The Friday evening meetings in this hall increase in interest as the weeks go by. Mr. Colville's guides answer a great variety of written and verbal questions, and "Wincona" improvises poems. The exercises are enlivened by bright music and solo and social singing. Everybody is cordially invited to attend. All the seats are free. Proceedings commence punctually at 8 P. M. and close at 9:30.

### Fraternity Hall, Cheisea.

On Sunday afternoon last, Mr. Colville, by request, repeated in this hall the lecture which he delivered in the morning of the same day at Berkeley Hall, Boston, and having for its subject: "What must we do to be Saved?" His remarks received the attention of an excellent audience. Next Sunday afternoon Mr. Colville will speak in this hall, his theme being "True Marriage." The services will commence promptly at 3

Mr. Colville in New York. Last Monday evening, April 12th, Mr. Colville spoke in Williamsburg, N. Y., on "The Coming Crisis"-his presence calling together a large audience. On Tuesday evening, 13th, he lectured in Harlem, his remarks being based on different subjects-all of which bore more or less directly upon the general theme of Spiritnalism, and were selected by his hearers. The views put forth by his guides received on this occasion the close attention of a fine and intellectual assemblage. On Wednesday evening he delivered an address in Everett Hall, Brooklyn, on "The True Spiritual Idea

Mr. Colville has now entered upon an engagement to lecture once a month in each of the above named places. His next appearance in the course will be: At Williamsburg, Monday evening, May 17th; Harlem, Tues day evening, May 18th, and Brooklyn, Wednesday evening, May 19th.

Special Announcement. Mr. Colville is at liberty to deliver lectures on Monday, Tuesday, Wednesday and Thursday evenings of each week (save and excepting the evenings when he is regularly engaged in New York State, as above mentioned), and will receive calls to speak in any place within reasonable distance of Boston. He is desirous of speaking as soon as may be in Manchester, N. H., Providence, R. I., New Haven, Ct., Worcester, Springfield, Fitchburg, Salem, Haverbill, Gloucester, and many other of the large towns and cities in Massachusetts and New England. To this end he will be glad to come into communication with either local societies or

private individuals in the places named who would be

willing to cooperate in securing the success of the pro-

posed meetings. He respectfully requests all such per-

sons to write to him as soon as may suit their conven-Mr. Colville wishes to give publicity to the fact of his having received a pressing invitation to immediately take his departure for California. A most brilliant opening has been offered him in San Francisco, but owing to the importunities of his Boston and New York friends, his guides have consented to his remaining in this vicinity through the summer. As it is highly probable he will go West in the fall, all our eastern friends desiring his services are requested to apply to

Aspiration is quenched, the glory of existence destroyed, and the universe is darkened to multitudes of high souls by the treachery, insincerity, suspicions, falsehood and enviousness incident to common every-

him without delay. Address 8 Davis street, Boston.

#### ENGLAND.

We are now in the full swing of the Easter holidays.

#### Passing Events. [Banner of Light London Special Correspondence.]

The season of probation being past, the saintly-minded are trying to make up for lost time, and pleasure and enjoyment seem to take the place of church and service. The churches have been crowded during all Lent, and will consequently be deserted for some time as most people like taking their religion in small doses. Easter Monday is the grand day of rejoicing: banks shops, and all forms of business are stopped, while all the fired thousands fly away from the scenes of weary work, to find relief and change, to breathe the fresh air, and forget for a time the weight of life's burdens. The weather being fine, the Crystal Palace became one of the resorts most sought, and not less than fifty-one thousand people found their way there, while all the other places near and about London were crowded. The theatres were thronged in the evening, many presenting new plays, and the audiences all intent upon being amused. Miss Genevieve Ward (the celebrated American actress) being one of the great attractions of London, was greeted with an audience that filled the Prince of Wales Theatre from pit to dome.

The anniversary of Modern Spiritualism will be celebrated in London at Steinway Hall on Sunday, April 4th. The morning services will consist of speeches by Mr. Thomas Shorter, Miss Susan E. Gay, Mr. J. W. Fletcher and others. In the evening the Rev. Stainton-Moses will deliver a short lecture entitled, "Another Milestone," followed by Mrs. Fletcher, who has chosen for her subject, "Are Mediums Criminals?" Signor Gorgio Valeherl, Madame Andrews and a se lected choir will furnish the music. A very pleasant time may be expected. This is the only anniversary meeting yet announced.

Mr. William Eglinton has been meeting with very flattering success abroad, and has accepted engage ments that will keep him away for at least six months. There are very few good mediums in London, and yet native mediums are so hadly supported that they are driven into other work or leave for other lands. This is due to lack of harmony. The best strength of Spir-

itualism we too often waste in fighting each other. The movement against compulsory blood-poisoning. known as vaccination, is making rapid progress in England. A new organization known as the "London Society for the Abolition of Compulsory Vaccination,' has just been established, of which Mr. W. Tebb is Chairman of Committee, and Mr. William White, the well-known writer on Swedenborg, the Secretary. The following correspondence will interest the readers of the Banner of Light:

the Banner of Light:

[COPY.]

7 Aldert-road, Regent's Park, London, Feb. 24th, 1-80, Sir; Now that a bill is before Parliament (Dr. Cameron's Animal Vaccination Bill) to impose another medical dogma upon the public, I take the liberty, for the sake of the thousands of little ones who are annually slain by this rite (see Parliamentary Return Vaccination Mortality, Session 1877, enclosed), to ask you as a leader of public opinion, who, I am informed, refuse to believe either in vaccination or its enforcement, to give me your testimony against it. Having myself resisted thirteen prosecutions, and unsuccessfully appealed to the Court of Queen's Bench in order to preserve the blood of one child uncorrupted by the empoisoned lancet of the State doctor, I am in a position to estimate the misery of those anxious parents who, unable to pay the fines and costs, and knowing that imprisonment would entail the loss of their means of livelihood, are coved into the adoption of this mischlevous medical superstition. With upwards of 860 vaccination prosecutions yearly, I hope you will not consider me intrusive in preferring this request.

To Herbert Spencer, Esq.

To Herbert Spencer, Esq. TO HERBERT SPENCER, E.S.,

37 QUEEN'S-CARDENS, BAYSWATER, FEB, 25TH,

Dear Sir: On the annexed leaf you will find the reasons
which compel me to refrain from entering at any-longth on
the question you put. I cannot now do more than say that I
am strongly opposed to compulsory vaccination,

I am yours, &c.,

HERBERT SPENCER,

Mrs. Fletcher's trance séances have been largely at tended, every seat being taken before the scance begun. The company has been a very select one, and the application for tickets has been very great. The character of the séances much resembles those held at the Banner of Light office. The tests are very clear and relate to those who are present and those who are away. Mrs. Fletcher has kindly consented to continue the séances until her departure for America. The Association is to be congratulated upon securing the services of so good a medium and popular a lady.

The Association gave a grand soirée on the 23d which called together a very pleasant company. Dr. Nichols read a very interesting paper entitled "A Birthday Festival with a Materialized Spirit," which was an account of a wonderful scance with Mr. Eglinton. The paper was of unusual interest and listened to with great attention; the services were varied with very pleasant musical exercises, and recitals by Mr. Frank Dietz. The rooms are now closed for one week. The next paper will be read Monday evening, April 12th, by Mr. J. W. Fletcher, entitled "Ghosts whom I

have Known." Everybody is surprised to read that Mr. F. O. Mathews, a trance test-medium, has been arrested for fortune-telling, and using subtle means and craft thereby defrauding certain of Her Majesty's subjects.' The subject of Spiritualism is thus brought into court That Mr. Mathews is a medium none will deny, and the Spiritualists of England will have to rouse themselves, or the very pillars upon which the movement rests will be swept away. In the Medium and Day-break we read that poor Mr. Mathews has been served quite right, but scarcely any true Spiritualist can feel that the exercise of spiritual gifts merits six months' hard labor. A fund has been started and a strong defence will be made. Let us hope that some good will be derived from this apparent misfortune, if it only serves to make all the liberal thinkers realize how little freedom they really possess, and startle them into something like activity and life. But while the tournals of the movement are either indifferent to the sufferings of the workers, or are their worst enemies. we cannot be surprised at anything that the outside vorld may do.

Mr. and Mrs. J. William Fletcher held their first reception of the season, March 25th. About three hundred guests were present, and Mrs. Fletcher was the recipient of a large number of gifts in honor of her J. WILLIAM FLETCHER. birthday.

### March 29th, 1880.

#### Col. Robert Ingersoll's Last Lecture in Boston-"The Gods." When, says the Herald, the Boston Theatre is enlarged

it will be able to contain a greater audience [over three thousand people] than that which assembled within its walls last evening [April 18th]—not before. The announcement that Col. Robert G. Ingersoll was to lecture upon "The Gods," caused so great a rush for seats that all the desirable sittings were taken two or three days in advance of the appointed time, and when the rotund figure and jolly counted nance of the orator appeared upon the stage, and stepped forward to the reading desk at the footlights, he was greeted by an audience that not only filled every seat in the vast auditorium, even to the upper gallery, but overflowed into the alsies and doorways, and thronged the lobbles. It was an audience, too, which any speaker might be proud to address, for it was composed of ladies and gentlemen whose bearing was that of intelligence and refinement, and who, as far as outward appearances would indicate, were fully on a level with the church-goers of this city. Col. Ingersoll was in full evening dress. He made no use of the reading desk which had been provided, and spoke entirely without notes. His bearing was as free from the precision of manner and gesture of the average clergyman as his sentiments were at variance with those uttered from the preacher's desk. Frequently, apparently struck by the quaintness of his own phrascology, he would lose his countenance, and enjoy a brief but hearty laugh on his own account, which would be upreariously echoed by the audience. He spoke for one hour and forty minutes; and although his subjecwas the same as that of a previous lecture—never delivered in Boston, however-yet the facts, arguments and illustrations employed last evening differed so widely, in most instances, from the published oration of the same title, as to make it practically a new address. A synopsis of its main In opening, Col. Ingersoll announced his purpose to at-

tack the breastwork from behind which ignorance, superstition and hypocrisy have crouched for a thousand years, and shot poisoned arrows at the pioneers of human thought.
"Priests tell us," he said, "that there is a God somewhere, who, while he objects to a man's expressing his free thought, takes care of the people of this world, visits the innocent in prison and frees the slave; but this same God allowed people to be burned, simply for loving him. The greatest crime possible is to deny the existence of this God. For anything else which man may do he can be forgiven; but for that denial the sweet and tearful face of Mercy becomes livid with

in his ears, and the brand of infamy upon his brow, he commences his endless wanderings in the gloom of hell—an immortal vagrant, an eternal outcast, a deathless convict. [Applause.] Suppose that a man named Smith lived in a certain house, and one day he should hear a couple of bugs in his front yard discussing the probabilities of his existence. And suppose he should hear one little red bug pro-test, upon the honor of a bug [laughter], that he did not be-lieve there was any such person as Smith at all. Then let

us imagine Smith rushing out in the flercest rage upon the

presumptuous bug, and crying out, as he crushed him be-

neath his hoel, 'I'll teach you that Smith is a diabolical fact!' [Applause and laughter.] What should you think of Smith? What should you think of a God who would do the same thing? [Applause.] I read a sermon the other day, when I had nothing else to do [laughter], written by a man named Moody, upon prayer. He tells us in that sermon about a woman in Illinois-no name or place given [laughter]—who prayed to God to save her sick child. Her prayer was not the supplication, 'Thy will be done,' but it was almost rebellious: 'Oh Lerd, I cannot give up my babe!' But the child's life was spared, and it grew up an idiot, 'How much better,' says the sermon, 'would it have been if it had never recovered.' Do you think the mother of that poor idiot, who has watched over it for fif-teen years, would be willing to give up her child, even though it is an imbecile? [Applause.] The next day I read another sermon, by a man named T. DeWitt Talmage—a man of great judgment, but not much imagination, [Laughter.] It was about dreams. In it was related the story of two women—paupers—in England. One of them suffered from rheumatism, and when the other pauper—who used to carry food to the invalid—died, the surviving one was greatly troubled to know what she should do for food in the future. That night God appeared to her in a dream, and pointed out to her a great mountain of bread and another of butter, and said: 'These belong to your Father. Do you think he will allow his children to starve? When I had read these two sermons I thought that if people to-day really believed in a God which made children idlots and visited old ladles in their dreams, their religion has not advanced beyond that of the Feejee islanders. [Applause.] All savage tribes believe in a God to-day, and that fact was once advanced to me to show that there must be an over-ruling Father, because of the unanimous belief in his existence. I replied, "All savages do agree with you in your views," [Applause.] I admit that it does require a certain amount of intelligence and thought to rise above the idea that a personal God rules, and to understand that every star is a part of God-that all Nature is God. [Applause.] Every God has been made by man, and the gods which he made were patterned after his own ideas of that which possessed the highest intelligence. The first gods were animals, but finally they were given the human form-but with two heads and four hands. The savage to-day accounts for natural phenomena in his own peculiar way. He considers thunder to be the flapping of the wings of a mighty bird; and it is substantially the same with the civilized religions. The gods were always as good as the people that made him; if they were cannibals, he must have his share of the bleeding flesh. That was the ancient God; but he has vastly improved in four thousand years. [Applause.] Four thousand years ago the God said: "Kill the women and old men; mingle the blood with their gray hairs. Give the maidens to satisfy the lust of priests." If there is a God, I want him to write opposite my name that I denied that lie for him. [Loud applause.] Four thousand years ago our God was a monster. If he is any betternow, it is because we have made him so. As a rule the devils made by men have been better friends to man than their gods. The devils never covered the earth with water, nor sent postilence and famine abroad. No: that was the good God. [Applause.] The story of Elisha and the children who were caten by bears was told by the speaker so grotesquely and with such characteristic com-ments that the audience roared with laughter. "If you will read the Old Testament," said Col. Ingersoll, "you will come to the same conclusion that I have: that it was written not only by men, but by barbarlans." The doctrine of cause and effect was next considered, and the speaker, after presenting the tangled and contradictory theories of modern theology, said: "I don't say it's not so; I simply say that I cannot conceive of such a state of things. I don't say it's not so, for I may be damned for my smartness yet. (Laughter and applause.) I question whether it is infinite goodness which creates a world where every mouth is a slaughter-house, every stomach a cometery, and every tooth a monument of devoured millions. If, as is claimed, God governs this world, why does he not govern Russia as well as he does Massachusetts? Why did he allow slavery in this country, and permit the ere Christ to be turned into a whipping-post, the Bible into an auction-block, and bloodhounds into apostles? [Applause.] Why did he permit the horrors of the French Bastile?" The speaker denied that it is possible for heaven to be better or happier than this world; that the prospects were that ninety-nine out of every one hundred would go to perdition with a pretty close call for the hundredth. [Laughter.]
"The same people who appland the action of the authorities of New York for sending to jail the rascal Cowley, who starved a few orphans, worship the God who visits whole continents with famine. [Applause, 7] There is no personal

delty-of that I am certain. [Applause.] The savage used to try to propitiate their gods with gifts. They lived in huts and built splendld temples. They were skins, and clothed their priests with rich garments. But finally they found that all this had no effect at all. The lightning would strike a Christian just as quick as a sinner. [Applause. 1 It was a good thing for the country when we took God out of politics. I want to put another 'o' in God's name. I want people to worship infinite good and truth, I want people to see that one plow will feed more men than numberless prayers, and that no calamities can be averted or pestilence stayed by supplications or by the counting of beads. The Orthodox religion to-day admits that there is no direct answer to prayer, but that it simply serves to get a man into a better frame of mind for—being disappointed. [Laughter and applause.] In the old world the most prosperous countries are those which have the least religion to-day. France stands at the head." The speaker caused great laughter by asking for "one little miracle" to be shown him-"not an old, moss-grown one, but a this year's miracle." Col. Ingersoll concluded with a most eloquent peroration, and in response to the continuous apclause which followed the close of his oration, showed himself upon the stage a second time and bowed his acknowl-

### Spiritualist Meetings in Boston.

Berkeley Hall.—Services every Sunday at 10½ A. M., 3 and 7½ P. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday morning, "The Gods—Who and What are They?" evening, "The Early Christians—Their Faith and Worship." Mrs. Laura Kendrick speaks in the afternoon; subject, "The Price of Truth."

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall. Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor. Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

**Hennedy Hall.**—Free Spiritual Meeting every Fri-lay evening at this hall, Warren street, at 7%. Regular peaker, W. J. Colville. The public are cordially invited. Peaker, W. J. Colvine. The public are cordially invited.

Eagle Hall.—Spiritual Meetings for tests and speakng by well-known speakers and medlums, are held at this
ail, die Washington street, corner of Essex, every Sunday,
t 104 A. M. and 2½ and 7½ P. M. Excellent quartette singng provided.

my provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall.

176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Evening Star Hall.—Meetings are held in this hall. No. 7 City Square, Charlestown District, every Sunday Amory Hall.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President: Flora W. Barrett, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall, on Sunday afternoon of each week, at 2½ o'clock. Good speakers and mediums will be provided.

PAINE HALL -It has been often said that one who loves children cannot be all bad. It might be said no one is all bad. There is within each human soul a germ of goodness that only needs the warm sunshine of charity and the mild raindrops of encouragement to bring out and develop into most beautiful human flowers. The coming together from week to week and mingling with these little ones, breathing the same atmosphere, and for the time forgetting the cares and trials of life, is indeed a commencement of a heaven below. And while we strive to make them happier and better, they impart to our souls a baptism of innocence and purity, that, if we are recipient, will cast a radiant glow of brightness into our daily lives.

We had a very interesting and full session to-day. The songs and recitations were excellent; the music by the orchestra was very fine. The zillophone solo by Mr. William Johnson was admirable; so much so, that he received a hearty encore. We heartily thank him, and hope he will again favor us.

The exercises were as follows: Orchestral selections, singing, responses and Banner March; answers to question, What is your object in life? songs by Jenaont; recitations by Lena Onthank, Lena Chron, Lovey Plum, Bessie Pratt and Mary Geary; select reading, by Helen M. Dill; original selection, Wm. D. Rockwood; zillophone solo, by Mr. William Johnson; calisthenics, closing with Target March.

\*\*Children's Progressive Lyceum No. 1, }

\*\*Boston, April 18th, 1880.\*\* one is all bad. There is within each human soul a

AMORY HALL.-We are now well repaid for our efforts in forming a second Lyceum in this city. Last eternal hate against him, and, with an infinite curso, ringing | Sunday every seat was occupied, and we find we are

gaining friends every day. It would have appeared very doubtful a year ago if one had suggested the idea that two Lyceums meeting at the same hour would be so well attended in Boston. There is no lack of friendship upon all sides.

In accordance with a call made by Mrs. Nellie Stevens, Hattle Richards and others, a party was held at Amory Hall, on the 29th of March, for the purpose of acquiring money to buy books for the school to use in their exercises. This effort proved a success, and on Sunday Mrs. Hattle Richards presented in behalf of the committee, seventy-five copies of a new book just issued. The gift was received with many thanks.

We were also the recipients of voluntary gifts of books to our library, in answer to a call which was made in the Banner of Light one week ago. We would again renew that call, and hope other of the friends will send us volumes for our library.

We were well favored with music on Sunday last, as in addition to our own orchestra of six instruments the National Band, under the direction of Prof. E. W. Masters, occupied the balcony and discoursed the following programme, to the enjoyment and edification of the ortended. March "Knight Templary" Rache.

Masters, occupied the balcony and discoursed the following programme, to the enjoyment and edification of all who attended: March. "Knight Templar." Bach; overture, "Lust Spiel." Keler Bidn; waltz, "Excursionen," Faust; galop, "Polo," Catlin; overture, "Golden Lyre," Herman; waltz, "Ma Charmant," Waldteufel.

Our exercises were opened by singing followed by Silver Chain recitations and Banner March, at the conclusion of which the following pupils joined in recitations, vocal and instrumental music, select readings, &c.: Gracie Burroughs, Ida Brown, Gracie Fairbanks, Alice Bond, Hattie Davison. Mabel Baxter, Albert Rand, Lizzle Hunter, Nellie Welch, Carrie Huff, Bertie Kemp, Sidney Gipatrick, Mammie Ellist, Lucy Rose, Freddie Rose; physical exercises, led by Miss Carr and Master Rand, and the Target March closed the morning service.

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We wish at this time to again invite all Spiritualists to visit our Lyceum. Sunday next being the last in the month, will be observed as Motto Sunday.

J. B. HATCH, JR.,

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J. B. HATCH, JR., Cor. Sec'y Shawmut Spiritual Lyceum. Boston, April 18th, 1880.

COMPLIMENTARY BENEFIT .- An entertainment arranged by a committee of the friends of J. B. Hatch, ranged by a committee of the friends of J. B. Hatch, Conductor of the Shawmut Spiritual Lyceum, took place at Amory Hall, Boston, on the evening of Tuesday, April 13th—the attendance being all that could possibly be desired, and bearing witness to the high estimation in which Conductor Hatch is held by the Spiritualists of this city. The first division of the evening's programme comprised recitations by Neille Welch, Kittle May Bosquet, Alice Bond; readings by Misses Lizzie J. Thompson, Susle Adams, Hattle Young; solo singing by Charles W. Sullivan, Misses Carrie Shelhamer, Gracle Burroughs, Hattle Davison; a duet by Mr. Haskell and Miss Susle Adams; a violin solo by Miss E. Dawkins—Miss Lilian Lorey, accompanist; a plano solo by Hattle Davison; a dialogue, in which Alice Messer, Kittle May Bosquet, Arthur, Frank and Albert Rand, and Byron Magrath participated; and appropriate remarks by C. Frank Rand, Assistant Conductor of the "Shawmut" (who presided); Mrs. Hattle Wilson (who, under control of her medical guide, presented to Mr. Hatch a bouquet of flowers); Mr. Hatch, (who feelingly returned his thanks to the spirit-children for their gift made him through Mrs. Wilson's mediumship, also to the friends for their attendance on the present occasion, and to the committee under whose supervision it was arranged for him, as well as to all who took part in the programme,) and Prof. Williams. The second part of the exercises consisted of dancing, which was enjoyably participated in till 12 o'clock—music by the Lyceum orchestra, led by Miss Dawkins. Conductor of the Shawmut Spiritual Lyceum, took by Miss Dawkins.

LADIES' AID SOCIETY.—Under the auspices of the Ladles' Aid Society a conference meeting is held on Sunday afternoons at Amory Hall, which series is well Sunday afternoons at Amory Hall, which series is well attended and quite interesting. On last Sunday afternoon Mr. H. V. Lenden acted as Chairman. I do not know whether that office is permanently filled with the same person or attended to in severalty. Mrs. Lincoln opened the meeting by saying that Mrs. Bagley had been invited to address the people, also Mrs. Waterhouse; and she saw among the audlence Mr. John Wetherbee, Dr. A. H. Richardson and Dr. H. B. Storer, who would, during the afternoon, address them should there be time chough. She then introduced Mrs. Bagley, who spent the hour alloted her in introducing invisible visitants in a very interesting manner; many of them were recognized, and those who know Mrs. Bagley know there is no sham in her glits, for she is one of the best test and business mediums in this city or in Chelsen, where she is temporarily residing.

After she sat down Mr. Wetherbee was asked to address the meeting, and he did so in his usual cheerful manner, and from his umpretentious way always seems to be well received—perhaps it is because he makes only short speeches. After him Mrs. Waterhouse and the others mentioned made speeches, and the whole meeting was a very interesting one. Those who came will be likely to repeat their attendance.

PYTHIAN HALL.—Prof. Toohey delivered a very able and instructive address last Sunday afternoon upon "The Lesson the late Conspiracy of the Doctors should teach Spiritualists." He showed that a combination of circumstances in Church and State had united to destroy the influence of Spiritualism in Egypt, Palestine, Greece, Rome, Italy, and more modern times and places. These circumstances were the product of well-intentioned ignorance and fashionable excess, all of which call for the rehovating influence of the reformer and spiritual seer. These were often, if not always, the heralds of a new civilization. A conflict of interests was inevitable, for the priest, and in more modern times the doctor, apologized for the fashions, follies and crimes of the age and nation; and when their united influence failed, class-legislation was brought to the support of "law and order." The Doctors, in their late attempt to control the medical policy of this State, were therefore imitating their "illustrious predecessors," and, like them, were not only willing to cover up crime, but anxious to make the healers, the elair-yoyants, the mediums, the rubbers and magnetizers responsible for it—but the speaker demonstrated that the facts in the case were otherwise. He also showed that the facts in the case were otherwise. He also showed that the orly for a strong government came from the former, not the latter class—and all to the end that property and aristocracy should be respected; for it had been a feature of Christian civilization to respect property more than humanity, though that property might be in man or woman, black or white, bond or free. The relation of these facts to the conspiracy of the Doctors showed that medicine and law had been made use of to effect what theology and churchanity had falled to do, viz., silence physiological and labor reform, as well as belittle and degrade the spiritual healer and teacher. The lesson of all-lessons, therefore, for all Spiritualists, was to add intelligence and scientific knowledge t PYTHIAN HALL .- Prof. Tooley delivered a very able and instructive address last Sunday afternoon upon

EVENING STAR HALL-CHARLESTOWN DISTRICT.-Sunday, April 18th, the platform in this hall was occupled in the afternoon at the usual hour by Mr. Louis Horton, one of the Shaker Fraternity, who delivered a very interesting discourse on "Spiritual Revelations," which was listened to with great satisfaction by an intelligent audience. After the discourse Mrs. E. M. Hickok made a few appropriate remarks, which were pleasing and instructive to all. Next Sunday, April 25th, Mrs. A. L. Pennell will speak and give tests in this hall at 3 P. M.

LYNN, PYTHIAN HALL.—James Holmes (of London, Eng.) formerly an Orthodox minister, spoke in this hall last Sunday evening, his theme being "Were Adam and Eve our First Parents?" His remarks were attentively listened to, and the information imparted on history, monuments, language and geological unfoldments, as proving the antiquity and development of man, was evidently appreciated by his audience. Mr. Holmes will lecture in the same hall next Sunday evening, subject, "From the Pulpit to the Platform, or my Escape from Orthodox Slavery to Religious Freedom."

MECHANICS' HALL.-Mrs. Cutting, of Boston, was present at the Sunday noon seance held in this place, April 18th, under direction of Dr. Geo. Dillingham. During the course of the exercises remarks in addition to those of Mrs. Cutting were made by Messrs. Frasier and Bailey, and Mrs. Dillingham (controlled) presented to Mrs. Cutting a sum of money as a token of appreciation. These meetings continue to be held regularly, and mediums and the public are invited to attend.

MAY DAY FESTIVAL.—The 1st of May, (Saturday,) will be commemorated in Mechanics' Hall by an afternoon festival gathering and picnic supper, whereat it is hoped by the management that parents will attend and bring their children—and dancing in the evening, interspersed with violin solos by Miss E. Dawkins, and character impersonations by Mrs. Hattie E. Wilson.

NEW MUSIC.—We have received from the publisher, Benjamin W. Hitchcock, 32 Park Row, New York, 'Recollections of the Pirates of Penzance" (Marche Brilliante), by C. Ormsbee Bagley. W. W. Whitney, publisher, 111 Summit street, Tole-

do, O., forwards to our address a song and chorus, "The Drunkard's Lone Child," words and music by Mrs. Ruth Young—arranged by James G. Clark.

There are now 153 daily newspapers published in Great Britain, viz: 18 in London, 94 in the provinces, 3 in Wales, 21 in Scotland, 16 in Ireland, and 1 in Jersey; 78 are issued in the morning, and 75 in the evening; 70 are published at 1d., 69 at ½d., and the remainder (14) at prices varying from 1½d. to 3d. In politics, 65 are returned as liberal, 42 as conservative, and 46 as independent or neutral.

Why suffer such distress from Piles and Constipation? Kidney-Wort will cure you.