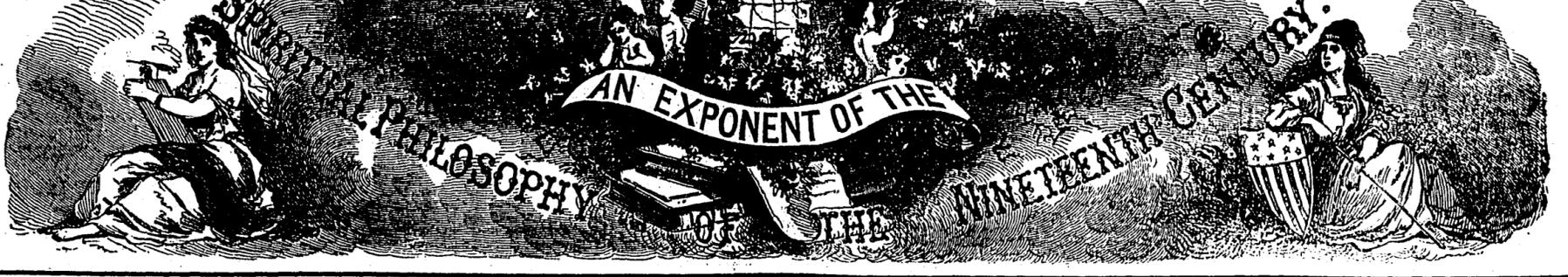


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The Nostrum.

Spiritual Experiences of Dr. Henry F. Gardner.

A Discourse through the Trance-Mediumship of MRS. CORA L. V. RICHMOND, Delivered in Parker Memorial Hall, Boston, Sunday, Feb. 8th, 1880.

[Reported for the Banner of Light.]

INVOCATION.

Oh, thou Divine Spirit, thou Infinite Parent, thou Giver of all gifts, whom men call God! unto thee we render praise, the grateful homage of our hearts, for whatever of life and light thou hast given us; for the blessings belonging to the earthly state; for affections, and home, and friends; for the strivings that perfect the spirit, and the experiences that bring the soul nearer unto thee. We praise thee for the achievements of science, for the wonders of intellect, for the grandeur of the human mind in its surpassing strength; but chiefly do we praise thee for the spirit, that immortal part, that illumined by thy presence and pervaded by thy life, is consumed of alliance with thee. We praise thee for that knowledge, which, breathed through ministering spirits, or given on altars of inspiration, reveals to man the message of eternal life. We praise thee that life and death are one; that the latter has been merged in the spirit of thine existence; that there is no longer death to man. We praise thee that the life of this hour is freighted with immortal messages for those on the earth. If there are those who are sorrowful for loved ones suddenly snatched from their freeways, may these feel the joy that comes from consciousness of spirit-communion. Give to those who are here assembled at this hour an understanding of the spirit, and may the one who speaks for the spirit, whose voice cannot be directly heard, minister according to a true interpretation! Let the light from the spirit-world illumine thy children! May their pathways be made glorious by consciousness of contact with the higher life! May the blessing conveyed in these words be a lesson of hope and aspiration and prayerfulness; not the letter but the spirit, not the form but the soul, until all are merged in divine communion with thy soul, which is life eternal. Amen.

DISCOURSE.

"He, being dead, yet speaketh."
[The message that is brought to you this afternoon is not by the direct personal control of Dr. Gardner, but, so far as in me lies, the usual spirit-control of this medium, I will render to you *verbatim* his utterances, he being present, not visible to your sight, but tangible to your spiritual perceptions. That which he will address to you this day is not his earthly but his spiritual experience.]

Mr. Chairman and Friends: That which I am about to relate to you is no vision, no imagination, but the reality of an experience of more than twelve months. A little more than a year ago I passed from the earthly to the spiritual life. That there was no terror in that change to me, to whom for over twenty years, in fact for a quarter of a century, Spiritualism had been a reality, many of you are perhaps aware. Familiar faces and minds greet me here at this moment; but it is owing to no individual merit, it is owing to no especial dispensation on my behalf, that I am permitted to be here at this hour. The law of spirit communion affects the high and the low, the exalted and the humble, and affects me in this capacity, that having a wish and permission to address you, I do so at this hour. Your presence testifies that you desire to hear from me, and as one who, having journeyed far, brings tidings that you perhaps knew before, but are glad to hear reaffirmed; as one who, launching upon a sea traversed by many ships and mariners, yet ever freighted with new experiences and bounded by shores that are ever varying according to the individual mind, I give you my individual experience.

I did not die; I did not lose consciousness; I did not sleep; I awoke. The sufferings of the physical body, the feebleness of the last few moments of earthly life, the vanishing faculties of the physical body, affected me in the latter moments, but I was alive in every essential particular. Nor was I aware of the cessation of thought for a single instant of time. I kept count of the pulsations of life as they ebbed away. I was in the room where my body was, and the spirit kept vigilant watch for the last heart-beat. I was aware of all that was around; of every object, every sensation, every word, every thought of those present. I wondered they did not see me, for I stood close beside the bed, and could almost touch each one of them with my hand. I wondered, too, that they did not discover in my new state how real I was. I was not the man of that preceding hour—not the man that you had seen growing feebler with years and suffering. I was the man of twenty-five or thirty years ago. I had risen to my youthfulness, my ripened manhood. I could feel the life-currents tingling in my veins; I could see the form clothed upon with the exact appearance of the physical body; I could look at my own hands and touch them, thus knowing it was myself; I could place my hand on my head and discover that I was there in completeness, as fully a human being as any of you; and yet no one saw me save with the eyes of the spirit. I could discern every object in the room that was familiar; I could see the time-piece, the hour—all things. But I was a spirit disembodied, and they were human and still in the body.

How strange it seemed that, speaking words dis-

tingly, they did not fall upon any human ear! How strange it seemed that, passing toward the door that seemed necessary for the egress of my own body, I passed through it without opening it! How strange it seemed that, passing into another apartment, the wall opened and I was not necessitated to pass through the usual hall-way! And, further still, it seemed strange that, passing down the stairway as was my custom, I found that it would not have been necessary had I only willed myself to be on the street; but, willing myself to go down the stairs, I went down them as a matter of usual custom. Passing along the thoroughfare, every object familiar, no one knew me. I met many persons who had not heard of my decease, and I would have bowed to them, but they did not look at me, and, conscious of being among people whom I knew very well, and being in full vigor of life and health, and yet not recognized, produced a painful and startling sensation of being alone in the world. Spirit-forms attended me. I returned to my room, or the room where my body lay, and found those dearest and nearest in earthly life considering me—dead? no, but passed from sight evermore; and, with one hand upon each of my friends, with a benediction upon those of my household, I spoke the words that form the commencement of this discourse: "He, being dead, yet speaketh," and no one heard me. I then more keenly knew what before I had known—that I was in spirit-life. I knew my friends were around me; gradually they grew visible to me by a singular formation of sight that had not before touched my consciousness. I had been aware of material things and familiar sights only; now I was aware of another sight. All about and above me were those who had passed to spirit-life, the members of my own household and family, the nearest and dearest in kindred, waiting to receive me, and gradually, as from a mist, their faces came to me, and I was prepared to recognize them. They had been invisible to me as I have been invisible to you. They were able to make me see them. Could I make my friends see me? There were mediums in this city within an hour who saw me; there were those in this city within three hours with whom I conversed; there were many within twenty-four hours who were aware of my presence as really as when in earthly life, and this owing to my will and intensity of desire that it should be so. I would break the bond of silence in some way, not making my voice audible directly, but ministering through mediums, as a mediumship was a subject familiar to me then. What delight and transport it afforded to have the recognition of my presence on the very day of the funeral services here! to have perhaps one hundred spirits perceive my spirit-presence, clothed upon with spirit-form and faculties, with attributes resembling the earthly, and the appearance of frail humanity! What gratification it was, still more, to have those who through long and wearying watchfulness and months of patient serving and years of devotion, who felt at that hour perhaps desolate and for the time stricken to have these feel that in that moment of triumph their loss was my gain! It was a gain. I say it reverently and without self-consciousness; I was born again, renewed from suffering, from much earthly trial, many imperfections. I had risen; I was born into the kingdom of the spirit.

What that kingdom is I will endeavor to tell you. I am no inhabitant of the heaven of theology. Had I found myself there, I would have prayed to be free. I am no inhabitant of a sphere of celestial light. Aware of my imperfections, conscious that I have an eternity of growth before me, I can say to you at this moment that I am happy. The happiness is not final, nor will it be complete until you, my friends, shall clasp hands beside me in the world that I inhabit; nor will it be complete, then, until we have passed through many spheres and states of spiritual growth and the higher accomplishment of knowledge and truth. But if to be released from years, and especially months of suffering; if to be freed from consciousness of increasing infirmities of physical life; if to find more than real the fact of spiritual existence that had been demonstrated to my earthly mind and sensation; if to be able to return and speak through many channels that are ever open to me, and to many minds and hearts that ever gladly receive me; if to receive from those who are above me wisest counsel and tenderest care, the love that is clothed in charity, the truth that, while it pierces me, still exalts and uplifts; if to find the promises of years, that my own imperfections had well-nigh broken, fulfilled and realized, and to find the promise that this realization is to be still higher and greater, is happiness, then at this moment I am happy—happy in the life of the spirit, happy in its activities and usefulness, happy in ministering to other spirits who do not know of this light as you at this moment know it, happy in receiving from spiritual teachers such knowledge as will enable me to carry forward the work that, with all my faults of manner, you know was nearest and dearest to my heart—the work of disrobing death of its terror and robbing creed and dogma of their slavery and sting. Fearless now as then, my eschelon may bear less of aggression and antagonism; nor would you expect through this channel, nor could I speak here at this hour if the rougher edges and sharper points of my human nature had not been worn off by the sufferings which antedated my birth into spirit-life, by the gentle charities of those who covered my every fault with their kind consideration, and left me alone to overcome them, until I could discover within myself that the blemishes of earthly existence were wearing themselves away beneath the very benignity of their kindness and charity.

I speak to you, my friends, freely of my faults. No spirit can enter the world of souls robbed of the mortal form and disrobed of any outward deceit that might have been within, without knowing that spirit reveals itself in the spiritual countenance. I wore not the blemishes of age nor of disease, but I did wear the blemishes of my spirit. Whatever was unworthy within me, whatever my life had yielded that did not belong to the highest that was mine, whatever there was of outward passion, there was certainly honesty of purpose, devotion to conviction, and a desire to benefit others in my feeble way. That consciousness abides with me now. I speak to you now not as one who has the power to benefit you much, but as one who has the power to give assurance of the life that is mutually yours and mine—mine by experience at this day; yours, by promise and prophecy and conviction, when your earthly life is fulfilled.

Spiritualism taught me that every human being is a spirit, and lives in the spiritual world. Now, in this life, I have learned that lesson anew. You are each in your spirit-world. It is fashioned by yourselves. Your thoughts and deeds form your surroundings. They shape the images of your spirit-home, acting upon the subtler substances of spirit-life and the more occult forces of spiritual being. You are at this moment forming your habitation. Mine was formed. There were many rough and rugged places I would gladly have obliterated; there were many blemishes I would gladly have concealed; there were many shadows that I would fain have had illumined by some gentler and milder presence; but in its roughness and ruggedness the picture was at least mine. No priest had carved

for me those rocky walls and splendid outlooks toward the spirit-world. No one had chained me down to the narrow limits of individual salvation. If I was not saved, I was not alone. My heaven was not for me alone, for thousands of beings, some of whom I had known and many of whom you knew, thronged around to greet me, and clasped my hand as a friend and beckoned me to their spiritual abodes. For my part, I had a home. It was fashioned on one side of the rocks and caves that had shaped the somewhat imperfect intention of my life; on the other was a garden, not laid out with utmost perfection, but beautified here and there with the very choicest flowers; and when I had finished gazing upon this structure, that looked for all the world just like me, only it was in rocks and caves and trees, instead of a human form, I turned to the gentler picture and found the garden consisted of whatever deed or word of kindness, unregarded by me in memory, had wrought its work in my life. I found there small flowers that were blossoms of charity; I found paths and winding ways that led to some spirit whom I had unconsciously aided; I found lilies that were aspirations, and thoughts of my mind oftentimes not accomplished but sincerely intended, and these were set there as portions of my life-record; I found a shining stream that seemed sparkling with the brightest waters, flowing beside the garden near which was my home—a beautiful structure; a structure like that which I would have formed had my earthly life and means been equal to it, and in which were those to whom I would have bestowed such a gift had it been within my province when they were in earthly life. And this home had its secret place, from which were concealed and hidden the faults for which I most censured myself. The very things which I found in myself to condemn were swept away utterly, and there was no reminder of them within all this beautiful abode. It is not fashioned of any substance known on earth, but has the appearance of substances familiar to me: the carved wood, the plain walls, the floor with a soft surface, which resembles the fabrics and substances of earth, but which are attracted rather than grown. I am told by those familiar with spiritual science that those fabrics are attracted by our own thoughts, and that we manufacture in spirit the imitation of earthly things by the aggregation of substances. I do not know the process, but this I know—that my home seems complete; and yet each a new idea is awakened in my mind, I find a new apartment there, as if it had been created by the birth of the idea.

I have met in spirit-life with many familiar forms—both those who sympathized and those who did not sympathize with me in this spiritual movement. In the instance of those who sympathized with me, there seemed preparations to meet me. In the instance of those who did not sympathize, yet who knew me personally, like Prof. Faxon of Harvard College, there was surprise at the recognition and confession of my being right and of his being mistaken; and although he was greater than I in earthly knowledge and endowments, the one fact of my knowledge of spiritual truth seemed for the time to make me capable of being his teacher. You would smile at this, and so would I, but I knew a truth worth all of his learning. I had knowledge, and he had scarcely faith, he told me, though this was not admitted while on earth. Having this possession, it atoned for many deficiencies in the cultivation of mind; it atoned for many deficiencies in the expressions of earthly feeling. Every form takes here the shape of the perfection of the thought. If I have a thought that is imperfect upon any subject, that which I would do in that direction falls. If I have a thought that is complete, as a desire to do good, a generous impulse of charity and ministrations to others, like what I am doing at this moment, that has its origin in a perfectly-formed wish and desire, it is instantly expressed around me; and at this moment in my spirit-home the words or thoughts spoken to you here are conveyed to every spirit inhabiting that sphere, though they may not be personally present in this place. Every thought also takes expression in some form that resembles it. I mean by this, as the symbolism of a flower. If I have a thought of purity, I not only express that to you in language, but it expresses itself in the language of form within my abode, and the garden of life becomes in this manner peopled with flowers, and the symbols of existence become in this manner the language of the soul. If I would send to a friend a message that I cannot bear in person and cannot be the direct instrument of imparting, that message takes the form of a bird; and this interprets to you the ancient symbol, I am told, of the dove, which signified message, and consequently the spirit that descended in the form of a dove at the baptism of Christ by John was the form of a message that came out of heaven. I give you this to show you the manner in which forms exist. I am told they do not have—nobody I perceive them to have—the same kind of generative growth that they do in earthly life; but they are nevertheless real forms to me, and every need of my life is responded to by the forms around me and the objects that I come in contact with, or the spirits who are my companions and friends. I do not say this to differ from any spirit who has spoken through any medium. I say it only to prove and show to you that different spirits have different spheres and experiences, and that I am not yet aware of being beyond the necessity of form, of expression, of contact, in the usual ways of life. By this I mean that I shake hands when I meet my spirit-friends; by this I mean that we speak to one another. Whether that consciousness or sound would be audible to you, is another question. It is audible to me. I hear it with my spirit-ears. I see with my eyes, I touch with my hands, I walk with my feet on spirit-ground. When I am here I float, by specific gravity to the earth. I do not need to walk on the earth, although I can do so, and the law that governs the usual attraction of bodies does not govern me in my spirit-body, because I can go wherever I will to go; and you do this, excepting that you walk upon earth instead of above it. The atmosphere that you breathe is about dense enough for a spirit-form to walk upon, and that walking is not discoverable to you because you are on the opaque side of it instead of on the transparent side. A spirit perceives other spirits walking the earth, and this is why many mediums perceive spirits walking upon other planets that do not in any way correspond with the inhabitants of those planets; they see the outer spiritual atmosphere, and not the real planetary structure and organic bodies. To a spirit, this world would be peopled not simply by human beings walking the earth, but by spiritual beings, embodied and disembodied; the embodied human beings walking the earth in physical forms, the disembodied beings walking the earthly atmosphere in spiritual forms. I approach you with my spirit-form, I touch you with my spirit-hand, I look upon you with my spirit-eyes, and I see both your physical and your spiritual forms as I do so. I see your spirit-forms more distinctly than your physical, although I see your physical forms from the inward rather than the outward standpoint. I mean by this, they are transparent to me; and were I to prescribe for you now, with the knowledge that the spirit can have and the perception

of the spirit, I could discover the causes of disease, because the physical body would be transparent to me. This explains what I knew in theory, but had not experienced before—the law of clairvoyance. The clairvoyant sees not only the physical or surface structure, but also the interior physical structure and the spiritual causes of life. If there is sufficient knowledge to give expression to what the clairvoyant sees, there is no reason why disease may not only be seen, but a proper and efficient method of removing disease clearly discovered.

This brings me to another point—a subject in which I was very much interested while in earthly life—and that is spirit-healing, or healing by magnetism and clairvoyance, instead of by the remedies prescribed by earthly knowledge. Long ago the conviction took possession of my mind that the real sources of knowledge of disease must be through clairvoyance; the conviction took possession of my mind that the real sources of cure were through magnetism or spirit-power. Whatever medicines are prescribed by spirits, they are prescribed as a vehicle for magnetism, not as sources of remedy; and I find the cause of this to be that even the thought contained in a certain remedy or accompanying it, bears greater power than the drug itself, and that the attrition of spirit-power can be conveyed not simply by regular contact, but by lines of magnetic vibration that reach from the person or from the spirit to the subject or the patient. This would be a most interesting subject for my discourse had I sufficient time, and were I not well aware that thoughts will crowd upon me of more importance than this. But that which you most desire to know, that which you have the greatest difficulty in obtaining, and that upon which there is such variety of statement from the spirit-world, is the subject which I wish most to speak upon—I mean as to the objective forms in spirit-life. To me the spirit-world is just as real, is just as objective, as were the forms of earth. There is growth, not organic, but by aggregation. There is water, there are trees, and there are beautiful or other scenes. The scenery, however, is, I am quite aware, the result of our own condition. There are no mountains or valleys or streams waiting for us, excepting those that are the emanations from our earthly life, and these shape themselves in the spiritual strata above us, to receive us when we come. These forms our spirit-friends alter according to their power and adaptation, and may clothe them with their own beauty, which we can readily discern when we enter there. Supposing I build a house, I fashion it according to my own taste, and some one, wife, or friend, or sister—passes into that dwelling and hangs here a flower and there some drapery. I at once exclaim when I pass into the dwelling, "This is some of your work; I know it is not mine!" So in our spirit-homes what we have done ourselves we easily recognize. The walls are formed in their bareness or richness, in their beauty and perfection as the result of our lives; but whatever another hand has done to embellish or beautify or to give us as a token of their appreciation, we recognize as theirs. So our friends are literally woven into the walls of our dwellings and have their places in our gardens. We know whose gentle hand might plant a lily, and our thoughts of those friends fashion the gardens, while their thoughts of us fashion the flowers within those gardens.

Not sufficiently poetical, like the spirit "Omla," not sufficiently profound, like those who speak through this instrument, I cannot clothe my speech in the language which will adequately convey to you what I feel; but the spirit-life is a beautiful land, a land of reality, the home of the affections, and whatever is most exalted and noblest within us. The baser part dies away gradually, having nothing to feed upon, nor is it encouraged in spirit-life by any object service to selfishness or blind following of the God Mammon. Thank God, I was not sold, and this releases me from many bonds that I see around others who, less fortunate than myself in knowledge of spirit-life, and perhaps less fortunately endowed in that direction, were models of propriety and piety on earth. Chained by the golden god to earth, they still many of them worship at its shrine and follow in the weary wake of those who delve for gold. To-day, upon the shafts in the higher kingdom, the mechanism is busy grinding out the pure ore of spiritual life. Happy are they who, having shares in this, consider it the highest treasure and the chosen object of their lives.

My friends, I bless you for this hour! I thank you for this silence and attention. It is a great boon. My spirit would burst could I not unburden it here. Take with you my blessing. If you have thought of me kindly, do so still. If you have thought of me unkindly, remember, the spirit-world is the equalizer, and that your fault and my fault are merged in the perfection of that life which conquers with charity and unfolds with love and truth forever. Nor is my spirit-home far away. It is enshrined for the time near to the earthly life. I partake of your joys and sorrows, and I send to each one of you my heartfelt greeting, and to one and all I would breathe a word of kindness and love, let it be spoken in all truth and sincerity. My chiefest passport to the heavenly kingdom was by that kindness and charity. I bless you for it.

The Value of Spiritualism.

An Address Delivered at the Anniversary Exercises in Charter Oak Hall, March 30th, and in East Fifth Hall, April 4th, San Francisco, California, by WILLIAM EMMETTE COLEMAN.

[Reported for the Banner of Light.]

The 31st of March, 1848, marks an epoch in the world's history ceasing far those of all previous time; for upon that day dawned the recognition of a new world of being—nay, of a new universe—of which men before had had vague glimpses and fitful gleams, but of which demonstrative evidence of its actuality had never before been systematically given to man. It is fit, then, that we celebrate this most important epoch in our planet's history; and on this occasion I propose to briefly state some of the reasons impelling us as Spiritualists to hail with gladness each recurring anniversary of the advent of Modern Spiritualism. First, I shall refer to the great good conferred upon me individually by Spiritualism; and secondly, to the good which, through its agency, has been bestowed upon the world generally.

To me Spiritualism is an evangel of life and love, a veritable Saviour. For all that I am to-day, morally and intellectually, thanks are due to this much-despised and greatly-misunderstood Spiritualism. When I was a youth, before I became acquainted with Spiritualism, I was like a ship without a rudder, a barque without a compass; careless, thoughtless, I was drifting into the stormy seas of reckless folly and immorality with no consideration for or appreciation of the true significance of life and its manifold duties. Thus was I situated when Spiritualism came to me in my sixteenth year—came not in the guise of an embodiment

of wonderful phenomena only, but as a system of philosophy, a rational, natural religion—a system of thought comprehending the universe in all its multitudinous relations. It was just what my soul needed, though till then that soul had never comprehended its real wants. All things appeared new to me. I now saw things in their true light.

Becoming familiar with the sublime code of ethics voiced both in the "Harmonical Philosophy" of A. J. Davis, and in the wisdom-laden utterances through mediums from superior spheres above, I now realized the imperative duty of each one leading a true and upright life, and I saw the folly of my reckless, inconsistent course. I began to turn over a new leaf, and I have been turning that leaf ever since, but it is not completely turned over yet. Inherited defects are hard to overcome; but year by year, since 1853, has steady progress been made in the development of the better part of my nature. I now shudder to contemplate what I might have been had not Spiritualism been my guide and mainstay for the past twenty-one years; for I am just twenty-one years old in Spiritualism—this year I attain my majority therein.

Not only have I been guided and advanced in moral directions, but the Spiritual Philosophy has stimulated and accelerated my intellectual and mental vigor. Previous to my conversion to Spiritualism my reading consisted almost wholly of novels (not that I condemn novel-reading *per se*: it has its uses and benefits, but should not be practiced exclusively, thereby shutting out other and higher walks of literature); but after my mind was expanded through Spiritualism, new vistas of thought opened before me; philosophy, science, general knowledge in various directions became attractive to me, and more and more each year has progress been made in those directions. Spiritualism planted me on my feet, morally, and urged me on to the acquisition of knowledge and wisdom. With my whole heart, soul, mind and strength do I give fervent thanks that ever I was brought in contact with Spiritualism; for, as I said in the beginning, all that I am intellectually and morally I owe to Spiritualism's beneficent influences.

Turning aside from my individual experiences, let us now consider some of the blessings and benefits conferred upon the race by Spiritualism. First, it demonstrates the existence of the spiritual universe, and a future life for man. In this materialistic age, when so many are doubting the existence of aught else in the universe but matter and force, had Spiritualism done nothing else but this it would be the crowning work of the nineteenth century, exceeding far all achievements and acquisitions in material science and physical discovery with which this century age is so prolific.

Next, it detrones "the king of terrors," takes away all fear of death. Who ever heard of a Spiritualist afraid to die? Death is shown to be an inestimable blessing in the economy of nature; the pathway to the brighter glories and purer felicities of the "sweet by-and-by." Relief from fear of death constitutes a gleaming jewel in the diadem of crown the laurel-entwined brow of Modern Spiritualism.

Next, it destroys the dread dogma of eternal punishment, which for ages has been the cause of untold woe and misery to millions of earth's sons and daughters. It points to the glorious destiny awaiting every human being in the ethereal spheres of Immensity. No heart so black with hate and fierce malignity but what in time will be attuned to sweetest harmony and purest love. No soul so blood-stained, so crusted over with vice and crime, with villainy and turpitude, but what is destined, as the ages roll, to be redeemed therefrom, to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truth.

A few Sundays ago Mrs. Britten lectured in this city on the subject, "Why does not God Kill the Devil?" Now whether God has killed or will kill the devil, or not, one thing is certain: Universalism and Spiritualism have most effectually killed the devil and all his limbs beyond all hope of resurrection. Spiritualism overthrows all idea of an angry, jealous, revengeful God, a personal deity enthroned in solemn awe, surrounded by serried cohorts of angel-ministrants, the agents of his arbitrary, capricious fancies and mandates. Instead, thereof, it points to the All-Father, the Great Positive Mind, the Infinite Spirit of the Universe—the totality of mind and matter.

It posts a rational, common-sense heaven, instead of the absurd theological conception of future bliss. It demolishes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invariably follows every infraction of the moral law. It elevates our individuality and self-reliance, bidding us stand upon our feet, developing all the powers of our being. It is permeating sectarianism with principles of rationalism, amity and concord, and will ultimately uproot it in all its forms. Rightly understood it is the deathblow to superstitions. I know there are superstitious Spiritualists, but such must be the case inevitably. For hundreds of thousands of years our ancestors have been living in an atmosphere of superstition, and it is too deeply engrained in our mental constitution to be at once thrown aside; but the principles of Spiritualism, if intelligently studied and practiced, will inevitably prove the deathblow to superstition.

It harmonizes religion, science and philosophy into one concordant whole, substantiating the universal supremacy of law in all departments of being, material and spiritual, and the total absence of miracle and supernaturalism from the universe—that called miracle and supernaturalism being the outcome of material law, immutable, incapable of being transcended by any power in the universe. It evidences morality to be the only religion, and the utter inefficiency of beliefs, faiths or creeds. Character, worth, is the touchstone of human endeavor, not belief or creed. It is thoroughly rationalistic, recognizing Reason as the only guide of man.

It proclaims with emphasis the brotherhood of man, and was a potent instrumentality in the accomplishment of the downfall of African slavery and Russian serfdom. It is a persistent advocate of Woman's Rights, and we all know how that great reform has been advanced by it in the last thirty years. It vigorously opposes war and contention, intemperance and unchastity, and encourages peace, fraternity, temperance and purity. It is in full sympathy with all reformatory movements looking to the amelioration of human ills and grievances; not the wild vagaries of fanatical theorists, but all wise and prudent reformatory measures, tending to make the world better and happier.

It is a mighty agent for the relief of the physical ills of diseased humanity, through its many healing mediums. It urges strongly the utilization of the present world, that the best way to prepare for the next world is to make the best possible use of this world, to develop here all the faculties of our minds, coupled with correct physical development as well. It encourages rational and innocent amusements tabooed by many of the religionists of the day. It comforts with a lasting joy the sorrowing, the mourner for the loss of departed friends. It restrains and reforms those viciously inclined, through their realization of the abiding presence of their spirit-friends, their mothers, fathers, sis-

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (replies or otherwise) of correspondents.

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SPRITUALISM. Behold, ending took, close up and the conflicting elements of ignorance and passion, a rock which the surge of Time and Change can never shake—on whose throne of lighted pinnacle the Angels build their altars, and kneel beneath its beams to illumine the world.—Prof. S. B. Britton.

Science and Spiritualism.

In the Boston Journal of Chemistry, edited by that earnest inquirer and liberal thinker, Dr. J. R. Nichols, appears an article on "Science and Spiritualism," which is very strongly significant of the temper and tendency of the time in relation to new knowledge and the larger comprehension of truth.

In Germany five of the renowned professors in the universities, with Zöllner at the head, have expended the same labor of investigation upon it, and they likewise avow belief in the verity of the phenomena. In Russia, Wagner and Butlerof, professors in the University of St. Petersburg, have given to the subject years of patient investigation and reached similar conclusions.

But, per contra, he names, in England, Tyndall, Huxley and Carpenter, three distinguished representative scientific men, who entirely dissent from the conclusions and views of the three others named in that country. The entire six are Fellows of the Royal Society. In Germany, Carl Vogt dissents, and so do Haackel, Buechner and Ralle.

Thus, he says, it will be seen that Spiritualism in this country and in Europe is regarded among scholars and investigators with about the same diversity of views as "Darwinism." He is free to admit that "there is hardly any theory or doctrine in science upon which learned men are perfectly agreed; and it is not probable that this conflict of opinion will end very soon in regard to Spiritualism or Darwinism."

He considers that the aggregate conclusions so far reached on the subject have been so conflicting that, so far as the world goes, nothing has been settled; and he admits he does not see how it can become a clear matter of belief or disbelief among all classes from any investigations that may be undertaken, no matter how learned or exalted the individuals may be who enter upon the labor.

Now with this last assertion fresh in mind, let us quote from a most learned, impressive, and able article in the Revue des Deux Mondes, by Fernand Papillon, on "The Constitution of Matter," a concluding passage which is intended to show scientific students something of both the

possibilities and the limitations of their discoveries. It is as follows: "The most advanced science rejects none of the traditions and objects to none of the great and lasting sentiments of past ages. On the contrary, it fixes the stamp of certainty on truths hitherto lacking adequate proofs, and rescues from the attacks of skepticism all that it coveted as its prey. No proof of the soul's immortality is so strong as that we have drawn from the necessary simplicity and eternity of all the principles of force. Nothing bears witness so powerfully to the majestic reality of a God as the spectacle of those diversities, all harmonious, which rule the infinite range of forces, and bind in unity the ordered pulses of the world. It is enough to fix the truth that the moral greatness and the intellectual dignity of a nation must always be measured by the standard of the esteem and credit it accords to high metaphysical speculation, and chiefly to such as relate to the constitution of matter. Meditation on the constitution of matter is the best method of teaching us to know spirit, and to understand that everything must be referred to it, because from it everything flows."

The questions of Science could not be more effectually answered by Spiritualism.

The Exemption of Church Property from Taxation.

If there is any one law of those under which we live that is prominent for its favoritism to a class and its injustice to the people at large, it is that which makes a distinction in the taxation of property, exempting some while it rigidly enforces its obligations upon others. A hard-working man toils from ten to fifteen hours a day to maintain his family. By dint of prudence and economy, denying himself many things that his neighbor, more fortunate in the accumulation of worldly riches, considers essential to his well-being, he manages to gather money sufficient to build a house for himself and his family. When the first nail is driven the assessor has his eye on the work, and, punctual as the rising sun at its appointed time, the tax-gatherer levies upon him for a portion of his hard-earned wages. This may be all right; doubtless it is, as the world goes now, for some one must pay for public conveniences and improvements, and an equal distribution of payments is equitable and just.

But at this point, unfortunately, law supersedes justice. One, two, three, or a dozen or more wealthy men contribute money for the purchase of the same kind of material as that bought by the poor man, and proceed to build a house. The assessor is about, but does not figure upon any income from the costly building that rises before him. In due time the building is finished, is designated "A House of God," and is free from the assessor's estimates and the tax-collector's visits. It is not thus exempted because its owners are poor and cannot pay; not because it is worthless and produces no income to its owners; not because it is less protected and cared for by the city than the poor man's taxed house on the opposite side of the street; not for any reason except that those rich men have, by forms and ceremonies, invested it with a traditional sacredness and named it a "church."

The investment thus made proves profitable. Money accumulates, and, with speculation in their eyes, very much like that which films over the eyes of "sordid worldlings" and blinds them to all interests except their own, they look about in search of further good opportunities for investment. Soon large blocks of warehouses appear; avenues of pretentious dwelling-houses are ready for wealthy occupants, and thus new sources of income are created; and, though the sacredness of the first venture may not be mixed with the mortar and driven in with the nails that enter into the construction of the new property, it is alike free from taxation.

We doubt very much that, when in the times gone by a decree was sent forth that "all the world should be taxed," synagogues were exempted from its obligations; much less the bazars and abiding-places of the Jewish merchants who built them. But these times are not those times. Are we not a Christian people?

For several years strenuous efforts have been made to remedy this glaring injustice, and petitions numerously signed have been presented to legislators for that purpose. During the past winter Senator Forster introduced a bill before the New York law-makers and members at Albany, providing for the taxation of church and college property* and the repeal of ministerial exemptions, and we learn that in many other States a similar movement is to be made. Of course, an immense influence will be brought to bear against the enactment of such a law. While one would suppose that an establishment, professing to have for its primary object the good of all, would advocate an equal distribution, not only of the benefits but also the responsibilities of life, in order that these last might not press too heavily on the few, and not at all on others, we find that "many are called but few chosen" to the practice of so honorable a profession.

The exemption of the immense amount of property held by churches and collegiate institutions from taxation compels every citizen to pay a larger amount than he otherwise would be called upon to pay, and in this way majorities are defrauded of their rights—for by far the greatest number of the citizens of this country have no use or need of church buildings as they are now maintained. They do not consider them essential to, but rather dead weights upon, a community, inasmuch as they stand empty six days of every seven, with closed and bolted doors, while thousands of men, women and children wander through the streets uncared for, seeking a shelter, but finding none.

We trust that our readers will see the justice of the efforts now being made to place the property of churches and colleges upon an equal footing with the homes of the people as regards taxation, and that they will employ their utmost endeavors to aid in establishing in this, and in all other branches of our Government, that righteousness (emphasized in fair dealing) "which exalteth a nation."

*The value of the real estate held by churches of all denominations in the State of New York by the census of 1875, was \$17,507,140, and the number of members 1,177,337. This is a valuation of a fraction less than \$100 for each member. The State tax of 1876, on this \$17,507,140 of church property, would be \$341,017. This divided among the 1,177,337 members, is 28 cents per capita. No Christian man or woman who believes in light, is to render unto Caesar the things which are Caesar's, could object, at least, to pay this small tribute money to a State that protects every person in liberty of conscience, and in his own way to worship God.—N. Y. State Assessor's Supplementary Report.

The Harbinger of Light (Melbourne, Australia) for March is received, and has a good list of contents. Among the articles in this number we notice that the editor transfers to its pages (with due credit) the account appearing in our columns regarding the recent cure of the child of Mr. Boyce, by Dr. Webber, magnetic healer, 84 Montgomery Place, Boston.

Dr. Slade's Progress Homeward.

The progress of Dr. Slade homeward is being marked all along its way with spiritual victories over the materialistic beliefs of men, and all who meet him are receiving overwhelming evidence of the existence of their departed friends, and of their ability to communicate with them.

The Kansas Democrat, published at Topeka, reports an interview with him on the 16th ult., and expresses itself highly satisfied with its results. Messages were written on closed slates, furniture moved, and tests of identity given that led the reporter to frankly and candidly say that Dr. Slade, as a medium, was the most satisfactory he had ever met, and that whatever might be the cause of the writing, and lively manner in which inanimate objects ran around the room, the visitor had no reason to believe that it was any kind of sleight-of-hand performance of the medium.

The Kansas City Journal gives a report, nearly a column and a half long, of a séance held in Kansas City on the 24th ult., at which, in addition to manifestations similar to those given at Topeka, hands were seen and felt under circumstances that rendered it an absolute impossibility for their being those of the medium. It was noticed that as often as a new spirit was supposed to be writing on the slate the style of writing was different, and when the writing was finished the small grain of pencil that had been used lay at the end of the signature, as if the writer had let it fall as soon as he had no more use for it. The report gives a brief account of Dr. Slade's four years' trip around the world, speaking of the remarkable tests given through his mediumship at St. Petersburg, his séances with the university professors at Leipzig, and of the fact that messages were given in various languages unknown to him, and always in that spoken by the communicating spirit when living upon earth.

The Daily Times of the same place also gives an account of the same séance. After describing the preliminaries, with which our readers are already familiar, it states that a slate was held beneath the table, and on withdrawing it the following was found written:

"My friends, it is very pleasant to know one's opinion can't change facts. Calling gold brass does not lessen the real value of the gold; it only goes to prove how little judgment the one has that may say so foolish a thing. So, in this case, some call this all a humbug; it makes it no less a truth. GEO. C. BINGHAM."

This report gives the following interesting incident: "Then followed a startling test, and one that baffled all attempts at solution. 'I want you to take this slate from my hand, and pass it to the gentleman opposite to me,' demanded the medium of the spirit; and he held the slate under the table, while his other hand rested on the table. There was evidently a pulling at the slate, and then Slade placed his other hand on the table, and the slate seemed to have disappeared. 'Have you got it?' asked Slade. 'No,' replied the gentleman; 'yes, I have, too!'"

"Put it on the table, then," said Slade. "I can't get it away from him," said the gentleman; but by dint of pulling he brought it safe above board amid much laughter. This wonderful manifestation was repeated till all in the circle had tested it."

All the reports accord to Dr. Slade the utmost fairness in affording every visitor opportunities to examine him and his surroundings, and to question the spirits upon any and all matters. A mighty power accompanies him, and the interest awakened in every locality he visits is and will unceasingly continue to be productive of good results which no time nor force can destroy.

New Phases of Spirit Phenomena.

Our columns of late have borne evidence of a rapid increase of spirit phenomena, especially that of materialization, and information reaches us from all parts of the world of a like nature. Recently in England the members of a circle suddenly beheld on the floor in front of a cabinet a small white object, apparently pushed out from beneath the curtain. This object began to move, as if caused to do so by some power within itself. Then its size began to increase, and it continued to gradually enlarge until it reached the size and appearance of a tall white pillar, when it divided into two individual spirit forms, one about four, the other about six feet high. These, after remaining in view a short time, passed into the cabinet. The medium was Mrs. Esperance, a lady in whose presence, it is needless for us to say after giving the above statement, very wonderful manifestations are said to take place.

At a private séance in Melbourne, Australia, Mrs. Paton being the medium, a large quantity of fresh flowers were brought; also a piece of basaltic stone weighing about fourteen pounds, with seaweed, wet and sandy, upon and around which dozens of small insects were crawling.

In London, at the residence of Captain John James, 129 Gover street, the spirits have several times cut out with scissors, in pitchy darkness, profiles of heads previously drawn on paper for the purpose.

The Evening Telegram, of Toronto, Canada, contains in its issue for April 28th, under the heading of "Echoes from Abroad," an exceedingly false "echo," which reports that "the real Dr. Slade" is in Europe, while one who pretends to be him is now in the West. A correspondent, "A. D. T.," writes us from Georgetown, Canada, asking, "Is this statement true?" We refer this inquirer, also the editor of the Telegram, to recent issues of the Banner of Light, wherein are set forth the excellent work which has been done by Henry Slade during his passage from San Francisco eastward. Agnes L. Slade, Dr. S.'s niece, not long ago described, in a letter to our columns, the efforts being made in the West wherever he has gone to throw doubt upon the verity of Dr. Slade's presence in this country, and no doubt this Dominion story is an "echo" of this new method on the part of the enemies of Spiritualism to keep the people away when any of the acknowledged medial lights of the movement are "in town."

The communication, through Miss Shelhamer's mediumship, from spirit DEACON EPHRAIM CHASE, of Haverhill, Mass., in the Message Department of the Banner of Light of April 17th, writes Dr. W. L. Jack, is correct. He was indeed well known in Haverhill as a business man and active church-member.

Morell Theobald, Esq., Honorable Secretary of the Dr. Monck Fund, reports to the Medium and Daybreak of April 16th, that the subscriptions to that worthy enterprise (now closed) have amounted to some \$220. The Committee regard the effort as a decided success.

Miss Lottie Fowler, a clairvoyant and test medium of the most pronounced degree of development and power, is at present located in Boston, at 1030 Washington street, where she will be pleased to meet her friends and the public. She remains in Boston till July.

"The War of the Doctors on the Rights of the People."

It will be seen by an advertisement in another column that the book bearing the above title is now ready for the public. It is a collection of most potent arguments against the enactment of a law restricting the rights of the people concerning their health, and furnishes for any locality, where an attempt to "regulate the practice of medicine" is attempted, the most powerful remonstrance that can be brought to bear against it. If in any place it is anticipated such an effort may be made during the next session of the legislature, a free distribution of this pamphlet among those who will be called upon to act in the matter will supply a vast amount of valuable information and be productive of much good. The price is put very low in order to secure a wide circulation, and we trust our readers will see that their time and money cannot be better employed than in placing this eye-opener to the plots and intrigues of the foes of personal freedom in the hands of the people.

Picnic and Camp-Meeting at Shaw-Allen Grove.

Dr. A. H. Richardson, manager, informs us that he proposes to hold a Grand Union Spiritualists' Picnic at this grove, Ballard Vale, Mass., on Wednesday, June 23d; also that the Eleventh Annual Camp-Meeting of the Spiritualists of Massachusetts will commence at this place July 15th, to close Aug. 2d.

Alfred Weldon, of New York City, informs us that "Rev. Moses Hull has of late been discussing the adaptation of Spiritualism to the wants of humanity, and the moral tendencies of Modern Spiritualism," before the Second Society of Spiritualists of that city. Mr. Weldon further says: "His discourses were masterpieces of eloquence and inspiration, and made those of his large audiences who were Spiritualists glad, and the non-Spiritualists wish they were."

Mr. W. also says: "Mr. Hull, after the people had heard him two Sundays in February," "with some doubt as to the policy of the action," was at once reengaged for the month of April. His hearers increased in numbers so rapidly that Republican Hall would not hold his audiences, with a 10 cent fee at the door; and the result has been, says Mr. Weldon, that "the beautiful Masonic Temple has been engaged for one year; and last Sunday we commenced holding meetings there—Mr. Hull speaking in the morning and afternoon, and Mr. Kiddle in the evening." Mr. Weldon additionally remarks: "Mr. Hull is doing a grand work here; he is preaching simple Spiritualism, and is making hosts of friends. His meetings are very enjoyable; and in justice to him and to our society, the Spiritualists of America ought to know it."

Our sympathies, as well as those of his numerous friends, go out to Dr. H. P. Fairfield, who has recently been called upon to part with the material presence of his venerable and much beloved mother. Mrs. Elizabeth Fairfield King passed to spirit-life from Greenwich Village, Mass., Friday, April 23d, aged seventy-eight years. She was held to be by all who knew her a pure and noble woman, a consistent Spiritualist (having the gift of clairvoyance), and a faithful parent. May our brother, who has thus within a year lost both wife and mother from the household band, be cheered and comforted by the assurance of their continued and loving guidance, and of the short space of time intervening ere he, too, shall be emancipated from the trials incident to mortal life, and under the free skies of the Better Land meet his loved ones face to face.

On the occasion of presenting a memorial, asking for the repeal of the paper-pulp duty, U. S. Senator David Davis paid an eloquent tribute to the press. Speaking of its development, he said there was nothing comparable to it in the history of the human race. It was not only the bulwark of liberty, but a mighty, popular instructor. What food was to the body the press was to the mind. It had become a daily necessity and nourishment, from the home of the rich to the cabin of the pioneer on the plains, whose brain and muscle were integral parts of the empire in the West. To make the press wholly independent, and to widen its influence, every restriction of unwise or unjust laws ought to be removed.

We are in receipt of a fine cabinet photograph of our friend and correspondent, Mr. Charles E. Taylor, of St. Thomas, D. W. I. The picture is from the studio of Fredricks & Koeser, and is a gem of photographic work, while the genial countenance of Mr. Taylor himself is indeed "good to look upon." Long may this worthy gentleman live to reap success in his insular home, both in the way of the mercantile pursuits in which he is so energetically engaged, and in that other to which he, and his noble co-workers on that island, have given so much time and attention: to wit, the advancement of a knowledge of the Spiritual Dispensation in St. Thomas.

P. T. BARNUM, the live man of the show fraternity, is as active as ever in his efforts to give his patrons the worth of their money, of which fact his Boston friends will become aware when he opens up operations in this city. He will commence Monday, May 10th, and continue one week. Those who have ever attended his exhibitions before will be sure to do so this season, while parties who have not, but who have it in mind to visit some one of the equestrian companies announced as about to give exhibitions in Boston, will do well to remember that Barnum's is the place to go. In the expressive words of his hand-bills, "Wait for me!" He will be located at the Coliseum Ground, Back Bay.

C. M. Hayes writes: "The First Spiritualist Society of Titusville, Pa., paid due attention to the Thirty-Second Anniversary. The Universalist Church—where we have been holding Sunday-evening meetings for the past two months, with Mrs. E. L. Watson as speaker—was very tastefully decorated with evergreen, mottoes, wreaths, arches, &c. Beautiful plants and flowers adorned the platform, and bird music blended with the notes of an excellent band, formed a pleasing accompaniment to the eloquent lecture, appropriate for the occasion, given through Mrs. Watson. Mrs. Watson goes to Philadelphia to speak during the month of May."

We tender our thanks to Dr. J. D. MacLennan, magnetic healer, 1410 Octavia street, San Francisco, for a report of an address by Emma Hardinge Britten, in reply to an attack on Spiritualism by Rev. C. V. Anthony, of that city. We shall endeavor to give it insertion at an early date. We have also received from the Doctor a fine photograph (cabinet) of his genial countenance, for which friendly remembrance we are obliged.

Dr. James M. Peebles in Boston.

Sunday, May 2d, was a field-day in the experience of the Spiritual Pilgrim. He spoke in the morning before the Shawmut Spiritual Lyceum, at Amory Hall, (corner West and Washington streets,) and in the afternoon deeply interested a large audience gathered at Berkeley Hall by an address on some of his observations in foreign travel, etc.; while in the evening he lectured in Amory Hall.

His afternoon discourse at Berkeley Hall was prefaced by the reading, by Mr. Peebles, of the following poetic invocation given (so we are informed) through the mediumistic instrumentality of Fannie M. Remick, of Boston:

A hope springs up within my breast, A dawning seetheth near, Already life anew leaps forth In thought of wholesome cheer; Not that which vainly lures me To pamper pride's self-will, But such as leads in wisdom's path The higher to fulfill. Oh God, the Father of all life! Oh angel guide me now, Interpret unto me that life, Make truth and right more clear. Speak to my inner consciousness, Thine voice so strangely still, That I may deeper meanings know, And seek to do thy will. Then shalt I sense (through faith and hope) No travail comes in vain, That truth, in light's time-broad'ning scope, Thy mysteries shall explain!

His discourse was based on facts of personal experience in India with the fakirs, wonder-workers, and an order of Sivalite priests who devote much of their time to casting out demons. He defined magic as being of three kinds—black, grey and white—which involved the presence and exercise of different phases of psychic influence; he drew a distinct line of demarcation between the higher and lower influences of the invisible world, and enjoined it upon all his hearers to exercise their reason and best judgment in distinguishing between these various mental forces and powers.

In the evening Dr. Peebles kept closely in hand the attention of a good audience. J. B. Hatch presided, and vocal music was contributed by Miss Carrie Shelhamer. The lecturer prefaced his remarks by reading a poem improvised by the guides of Mrs. F. O. Hyzer, and breathing a prayer for angelic communion, and for more light as to what constituted truth. These desires, the speaker said, were the centering points of modern thought—"What is Truth?" was the most important which could be asked by mortal man. Truth and error were diametrically opposed in their aims and tendencies; truth tended to ennoble human nature—error to degrade it. Men were apt to rely too much, in the search for truth, upon the teachings of others—either the ancients or the moderns—rather than to reach a decision for themselves individually; but the correct course to pursue was to work out the conception of truth which was revealed to our inner selves. Truth was not a thing—a something which could be handled or tasted; it was a conscious principle; truth, to the speaker, was his purest and highest conception of any subject, mental, moral or spiritual.

In passing he referred to what had been done by bold, true hearts in the fields of science, the mechanic arts, and also in the field of theological research and gradual liberalization in the past; and made an appreciative mention of what Rev. Joseph Cook had recently done toward bringing the spiritual phenomena—strongly backed by the testimony of distinguished English and German savants—so prominently before the attention of the evangelical sectarians of the country. He considered that, for the present, Mr. Cook had gone far enough; if he had become an open and declared convert to Spiritualism the Church would have recoiled from the shock; but as the matter was left now the field was open for further investigation by the members of the churches, most of whom had never before had the phenomena presented to them by their pastors in any other light than that of contemptuous ridicule.

All sacred writings, all religious systems were the repositories of a motley of truth, which truth constituted the vertebrae of each particular system—the manner of clothing it to human apprehension being a matter of wholly a different nature. The great divine book of Nature, written by the finger of God, was recommended by the speaker to his hearers as the true Bible, and one which did not need (as was now being done to the Christian Scriptures) any emendation at our hands. Though the spiritual movement had not, like the different religious dispensations of the past, been prolific in organizations, churches, etc., still, as a permanent principle, which invaded and illumined by its heavenly radiance all the orders of human religious thought, it was a grand success, and its influence was day by day deepening in the earth. The speaker bore witness to the reliability and genuineness of the phenomenon of spirit-materialization, his views in this regard not being founded on hearsay evidence, but upon his own personal, long-continued and oft-repeated experience with mediums of this class of development.

He urged his hearers, in the course of spirit-communion, to hold fast to reason, "try the spirits," and endeavor to make their truth our truth.

In the matter of organization, while the speaker favored the idea of a union of the strength of the friends of Spiritualism for defensive and practical purposes, yet he considered this could best be accomplished by multiplying local societies everywhere, from which in time, if needed, a national organization might spring—rather than the formation of a National Association first, and without any definite system of local support. The speaker closed his highly practical and eloquent discourse—with which this abstract is but the merest outline—with a brilliant peroration, embodying a statement of what Spiritualism had done for mankind by its revelations of the immortal life to come; after which an opportunity was afforded those present to ask any questions which they desired. The meeting then closed with a song by Miss Shelhamer, and a benediction by Dr. Peebles.

Dr. Peebles will speak in Springfield, Mass., the Sundays of May; and during week evenings will lecture in Greenfield, North Hampton, and other localities in that vicinity.

Just as we were going to press, on Tuesday afternoon last, we received a report of the proceedings of the Saturday evening (May 1st) Conference of the Brooklyn (N. Y.) Spiritual Society, held in Everett Hall—the account being from the pen of our esteemed friend, Mr. Chas. R. Miller, of that city. Wholly unable to find room for the document, we were forced to resort to the publication of the few lines of synopsis herewith given:

The meeting—which was largely attended and very enthusiastic—convened at the usual hour, and was addressed primarily by Jesse Sheppard, who spoke of his travels and mediumistic experiences; he was followed in order by Major Hopkins, Mrs. Dr. Somerby, Mrs. Thomas and Mr. Fred Haslam, which latter gentleman interestingly related some experiences had by him during the past week, in the course of a visit to Boston, while attending some séances with Mrs. F. for the materialization of spirit-forms—experiences which had settled in his mind, beyond peradventure, the ability of spirits to accrete or to dissolve such forms at will. Bro. Miller concluded his report as follows:

"Immediately after adjournment Mr. Wm. R. Tice said to me that he would have been glad had there been time to have fully confirmed Mr. Haslam's statement as to the genuineness and demonstrative character of the materializing manifestations which he himself had witnessed at the Boston lady's circle. Thus the work goes grandly and bravely on! Who will say that we cannot have only interest but enthusiasm at our spiritual gatherings?"

The forthcoming camp-meeting to be held under the auspices of the Coöperative Association of Spiritualists of Philadelphia, Pa., will have for its location Creedmore Park—eight miles above Philadelphia, on the Delaware River—and will commence its sessions Friday, July 9th, to close either on the 25th of July or the 1st of August—the date to be hereafter decided upon.

Dr. Babbitt's New Health Manual.

This work deals with causes rather than with effects, and seeks to inform the people upon matters which, though of vital importance, are but seldom alluded to by other writers upon the subject of health, and in no instance that we are familiar with elucidated in so clear, concise and practical a manner. It recognizes unseen, subtle forces that affiliate body and soul, one with the other, and unite the harmonies of both in one, without which union discord, which is but another name for disease, is sure to exist. We cannot do our readers a better service than to advise them to procure this book—the sick that they may become well, and the well that they may not become sick. It is invaluable for instruction in the laying on of hands, how best to employ gymnastic exercises; in short, how to acquire a knowledge of the philosophy of cure, become one's own doctor, and wield the life-forces which are the real sources of power. Colby & Rich will send this work by mail, post-paid; the paper bound copy for 50 cents, the muslin for \$1.00.

Dr. L. K. Coonley's address during May will be at 82 Magazine street, Newark, N. J. He will be at No. 418 Sixth Avenue, New York City, Thursdays and Fridays of each week, for psychometric readings, healing, and giving spirit-advice. Thursday evenings he will assist the circles of Mrs. May Metzger, at the above number, (first flight, right-hand front, second door.) She is considered a first-class trance test-medium, and has been very sick for several weeks past, but is recovering and needs assistance.

A. S. Winchester, manager, 414 Clay street, San Francisco, Cal., announces that on the 15th of May he will issue the first number of a monthly journal, devoted to the interests of Modern Spiritualism, and entitled "Light for All." All communications for the new publication should be addressed post-office box 1997, as above.

Dr. A. B. Spinner, a very active worker in the spiritual field, and the efficient President of the Michigan State Association of Spiritualists and Liberals, who was taken very ill near the close of the late Convention, is in a fair way of recovery, and we hope will be able soon to resume his labors.

A large meeting was held in Chickering Hall, New York City, on Sunday evening, May 2d, presided over by Hon. Ellizer Wright, of Boston, to express sympathy and give a reception to D. M. Bennett, editor of the Truth Seeker, upon his release from prison.

The Liberals of England have won a great political victory. Now it is to be hoped they will revise their bigoted laws whereby spiritual mediums are imprisoned. English Spiritualists should petition the incoming Parliament to this effect.

BRIEF PARAGRAPHS.

Be broad, liberal and generous in your work. Remember that narrowness, blind fanaticism, bitterness, hate, ignorance and exclusiveness heap ridicule upon any cause.

The following somewhat singular and equivocal inscription is copied from a tombstone in the English graveyard at Peshawar, India: "Sacred to the memory of the Rev. A. M., who spent seventeen years as a missionary among the Afghans, and translated the Holy Writ into their language. He was shot by his attendant. 'Well done, thou good and faithful servant.'"

The home is where one sees thee appear gladly, And go unwillingly—this is home, If far away thy mother sang thy cradle song. —German Poet.

Charity gives itself rich, but covetousness hoards itself poor.

Let your anger set with the sun, but never rise with it.

GOOD ADVICE FROM AN ANCIENT.—Judge Justly, Forbear bad language. Love thy friend's things and preserve them as if they were thine own. Be sooner to thy friends that are in misery than to those that are in prosperity. A liar depraveth his life with slander. Whosoever is discreet and wise hateth liars. Throw away suspicion. Remember a courtesy received.—Cleitulus of Lintus.

Times change and men change; but right prevails, and truth abides.—Goethe.

A man who sat up four nights wrestling with it asks this conundrum: "What is the difference between a sailor and a fireman?" Now hold your breath. "One plows the water, and the other hoses the water."

Happier are they who reach that distant shore, And bathe in heavenly day; Happier are those who Freedom's banner bore— To marshal others of the way, Or waited for them, weary and way-worn, By burdens over-borne. —Margaret Fuller.

Billion people, who continually see notes in their neighbors' eyes, inevitably come to grief, sooner or later. It is divine justice that they should.

Our city papers advertised for a week that last Sunday evening Mr. Otis Mills would, at the Boston Theatre, review Col. Ingersoll's recent lecture, treating the subject "By the light of Christianity and spirit of truth." Every effort was made to secure the attendance of a large audience, but for some reason or other these efforts failed; and in the house where, a fortnight previous, an audience of four thousand greeted Col. Ingersoll, a gathering of less than one hundred met to listen to Mr. Mills. This reminds one of the old couplet: "The Mills of the gods grind slowly, But they grind exceeding small."

There was never yet a boy so good that he did not have an overwhelming desire to look for lump-sugar. If he came home and found his mother had gone to a neighbor's to "borrow flat-irons,"—Detroit Free Press.

It is a useful lesson to teach that neglect or unwillingness to aid a righteous and struggling cause in its difficult beginnings is not forgotten or condoned by posterity even in the good.

"The sum of \$4,200 was subscribed Sunday, April 11th, toward the erection of another fashionable religious club-house in this city, to be known as the Calvary Baptist church. The ink is scarcely dry upon Dr. Clark's declaration that, owing to the financial depression of the times, these institutions were unable to pay their just share of taxation, when, in a few minutes, the above magnificent sum is contributed to add another to their number, at the expense of honest and already heavily-laden tax-payers. And so the accumulation of this class of property will continue as long as the evil of exemption shall be indulged in."—Albany, N. Y., Bulletin.

A party we wot of says everything in nature indulges in amusement. The lightning plays, the wind whistles, the thunder rolls, the snow flies, the waves leap and the fields smile, even the buds shoot!

Time, as he passes us, has a dove's wing, Unsolved and swift, and of a silken sound. —Covper.

A well-known Boston physician asserts that when he takes a medicinal course of the constant drugs, or it will do no good. So, when sick, he gets a brother doctor to diagnose his case, and send a prescription to the druggist in a sealed envelope. This may or may not explain why doctors rarely take their own medicine, but it certainly carries suggestive psychological fact.—Boston Herald.

son, now, why those two classes of our population should unite their fortunes and their fates, for by doing so they will doubtly the popular vote; and yet it seems strange that the marriage rite should so increase the intelligence of a lady as to qualify her to become a voter.

The Spiritualists of Lynn, Mass., had a grand time May-day.

EPITAPH ON A PHOTOPH. Here lies a form—placed no imposing stone To mark the head where, weary, it is laid; 'T is matter dead its mission being done, To be distributed to dust again. The body's but the type, at best, of man, Whose impress is the spirit's deathless page; Worn out, the type is thrown to plow; The impression lives through an eternal age. —Exchange.

Speech is noble only when, like an honest money, it represents the gold of thought.—W. M. Taylor.

There are few occasions where ceremony may not be easily dispensed with, kindness never.

"Put no fulsome compliments on my tombstone," said a wag. "Don't give me any epitaph." That's candid.

The Messiah will never come who will be able to fill up the abyss which yawns between the phantoms and hallucinations of metaphysics and the results, founded upon experience, observation and experiment, of science.—Dr. Geo. C. Stebbins.

Our contributor John Wetherbee, who has his eye on matter as well as spirit, requests us to say that he hopes the friends, especially those of a speculative turn of mind, will notice his auriferous advertisement. He thinks it worthy attention.

Fall River (Mass.) has lately been vaccinating thirteen hundred of its inhabitants, old and young, having had one case of small-pox there lately. This will be a grand town to dispose of the Shaker Saraparilla in, as nine-tenths of the victims to the vaccination absurdity will break out with the erysyples ere long.

Maj-Gen. Samuel P. Heintzelman, U. S. A., retired, died in Washington, D. C., on the morning of May 1st, in his seventy-sixth year. He was a native of Pennsylvania, and graduated from West Point July 1st, 1820.

W. J. Colville's Meetings. On Sunday last, May 2d, Berkeley Hall was beautifully decorated in honor of the occasion, and the decorations on the walls and galleries, the platform was exquisitely adorned with eight very handsome bouquets of choice flowers, brought by ladies of the congregation. In spite of the inclemency of the weather in the earlier part of the day, the hall was full at the morning service. The exercises were bright and inspiring throughout. Mr. Colville's inspirational discourse was a very powerful argument in favor of the spiritual teachings we receive from our heavenly instructors concerning the future life.

No abstract could possibly do justice to a lecture which occupied fully an hour in delivery, and was very closely reasoned throughout. The audience was a cultured and attentive one, and the lecturer observed (says an old attendant on the meetings) that a wet Sunday morning produces the necessary conditions for the delivery of a very philosophical lecture; probably it is on account of the fact that persons who take the trouble to attend to the lectures are those who really take a good deal of interest in them. In the afternoon Dr. J. M. Peabody spoke in this hall; and in the evening Mr. Colville delivered, under inspiration, a very powerful lecture on "Intemperance—Its Cause and Cure." The speaker, at the conclusion of his remarks, was greeted with a burst of applause.

The conclusions drawn from the lecture were briefly as follows: Alcohol is not a natural food or beverage for man; it can only be manufactured by a perversion of fruits and grains in the chemical process of distillation; it is the human family as articles of food. It is the source of an immense revenue to the comparative few who are engaged in the liquor trade, and is the most fruitful cause of all forms of disability, poverty and crime. If alcohol is sold at all, it ought to be sold under government restrictions as a medicine. Alcohol, judged by its fruits, is pernicious every way, and anything which is the plain cause of such a host of evils ought to be restricted, if not entirely prohibited. The service ended with the improvisation of a poem.

Next Sunday, May 9th, the lectures will be as follows: 10:30 A. M., Mr. Colville: "In My Father's House are Many Mansions"; 7:30 P. M., Laura Kendrick: "Choose ye this day Whom ye will love"; 7:30 P. M., Mr. Colville: "Buddha, the Light of Asia."

Chosen, Fraternity Hall. Mr. Colville spoke in this hall last Sunday afternoon, under inspiration, and chosen by his audience to speak in the same place next Sunday afternoon on "The Gods in the Light of Modern Spiritualism."

Mr. Colville in Music Hall. Arrangements have been made whereby Mr. Colville will speak in this hall on Sunday evening, May 10th, his subject on that occasion being "Col. Ingersoll and his Gods from a Spiritual Standpoint." The discourse will be prefaced by an organ concert by W. J. D. Leary, Jr., lasting from half past 8 to 8:45, at which time the guides of the medium will address the people. An admittance fee of ten cents will be required at the door; and reserved seats may be obtained by those desiring them at 25 cents each.

New Haven, Ct. A correspondent informs us that on Tuesday and Wednesday evenings, April 27th and 28th, lectures were delivered in the Church of the Messiah (Universalist), Orange street, this city, through the mediumship of W. J. Colville. The first subject was "The subject of the minister." Rev. H. Houghton, kindly gave the use of their beautiful edifice free of charge. The Universalists of New Haven are a progressive and liberal body of people, always ready to embrace new light on any topic, from whatever quarter it may come.

The subjects of W. J. Colville's inspired lectures were chosen by Rev. M. H. Houghton, who selected "Swedenborg" as the theme of the Tuesday evening discourse, and "Duties of the Minister" for the following evening. Both subjects were clearly dealt with, without the slightest hesitancy, and the lectures received the most thoughtful and appreciative consideration of highly cultured audiences. Spiritualism was logically defended in such a manner as to attract the attention of the Universalists, whom Mr. Colville finds almost universally kind, courteous and liberal wherever he goes, and more receptive as a class to spiritual teachings than any other body of people. Many good hearts have been awakened to the beauties of the Spiritual Philosophy.

W. J. Colville is open to engagements in the vicinity of New York or Boston, between Sunday and Friday evening of each week. He will lecture at Williamsburg Hall, 17th, Harlem May 18th, and Brooklyn, N. Y., May 10th. He spoke in Providence, R. I., May 4th, and expects shortly to visit that city again. All persons desiring his services during any portion of the summer are requested to apply to him at once. Address, 8 Davis street, Boston.

Spiritualist Meetings in Boston.

Berkley Hall.—Services every Sunday at 10:30 A. M., and 7:30 P. M. in this hall. Rev. W. J. Colville, speaker. Subject next Sunday morning, "In My Father's House are Many Mansions"; evening, "Buddha, the Light of Asia." Mrs. Laura Kendrick speaks in the afternoon.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 11 A. M., Ampleton street, commencing at 10:45 o'clock. The public are cordially invited.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10:30 A. M. J. B. Hatch, Conductor.

Kennedy Hall.—Free Spiritual Meetings every Friday evening at this hall, Warren street, at 7:15. Regular speaker, W. J. Colville. The public are cordially invited.

Engle Hall.—Spiritual Meetings for tests and speaking by well-known speakers and mediums are held at this hall, 115 North Street, every Sunday, at 10:30 A. M. and 7:30 P. M. Excellent quartet singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 175 Tremont street. Services every Sunday morning and evening. Good mediums and speakers always present.

Evening Star Hall.—Meetings are held in this hall, No. 115 North Street, District, every Sunday evening, at 7:15 o'clock.

Amory Hall.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets, every Friday evening at 7:15. Regular speaker, W. J. Colville. The public are cordially invited.

tures say—I should say soul or spirit) is not prone to evil and desperately wicked, but, on the contrary, is prone to good, and is only evil when contaminated with evil. Let us eradicate the old idea of hereditary evil from the minds of children, at least the Adamic theory of the fact from the minds of adults, and we shall go a long way toward the improvement and elevation of the human race. The exercises to day were as follows: Overture and selections by the orchestra; singing, responses and Banner March, by Helen M. Hill, Nellie Thomas and Hattie L. Rice; readings by Mrs. Frances and Miss Hill; callisthenics, led by Misses Hill and Otinger; recitations by Mr. Critch, Mr. W. H. Bennett, Nellie Alexander, Sadie Peters, Arthur Lane, With Bell, Harry Marden and Bertha Griffin, closing with the Target March. Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, May 2d, 1880.

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Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, corner of Province Street and Montgomery Place, every Tuesday and Thursday, at 2 o'clock, and every Wednesday at 7 o'clock, at which time the doors will be closed, neither allowing entrance nor egress until the meeting is over, except those of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them a higher condition of intelligence than that of the body. Whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition of intelligence. It is the duty of those who are left behind to assist those who are passing on, and to receive from them the messages which they are able to give.

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

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

Miss Shelhamer writes us distinctly understood that she gives no sittings at any time; neither does she receive visitors on Tuesdays.

Letters appertaining to this department, in order to be addressed to the editor, should be in every instance addressed to Emily & Rich., or to Lewis B. Wilson, Chairman.

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

Since April 20th, 1880, Winnie Graves.

[To the Chairman:] Please can I come? I haven't been in the pretty spirit-world very long, and I want to come to my mamma, and my papa, too. I want to send them my love. They know that spirits can come back. I want to say I am just as happy in the spirit-world as I can be. I've found grandpa and grandma, and I've got a brother and sister and uncles, and lots of people that are real good; and I want mamma to know I come to see her every night, and Nannie comes, too; we come and bring her love and try to make her feel better. My mamma is a medium, but she wonders why she doesn't feel the spirits more. I don't know. I come real close to her all the time. I want my papa to know I come, and believe it. I want to come and talk to him through a medium. Do you believe he will let me? I want him and mamma to go somewhere, to some medium, I don't care where, and let me come and talk, and Nannie, too. I was so tired, I felt just as though I was going down hill all the time. I got over it before the spirits took me. I want papa to know that I've been to the spirit-world, and I feel that that was n't going down hill; that I felt rested, and it was real pleasant. Mamma thinks I was too old for my age. Isn't that funny? I go to the Lyceum now, just like I used to. I have a real good time. I march just the same; I learn little pieces in the spirit-world, too; it is all real nice. Isn't this somewhere round the 19th of April? [It is the 20th.] Mamma's birthday comes on the 19th. I want to tell mamma we all know it; we all come to send love to her, and we've got a wreath of flowers for her. Nannie is going to try and show it to me. It is all white, and it is so nice, and I don't feel because that's symbolic—she'll understand, by-and-by, what it means. Two Indians helped me to come here. I was named after one. I was named for an Indian, a great, strong, big Indian. He helped me to come, and mamma's Indian helped me to come, too. I want to tell her we are going to help her; going to try and make her strong. The spirits are going to help Freddie, too; to make him good and strong. I want papa to believe his little girl comes and brings him her love; wants to see him and talk to him. Do you want to know my name? It is Winnie Graves. My mamma's name is Anna B. Graves; she lives in Boston. I lived in Boston. My papa is J. W. Graves. I want him to have my letter. Can I come again?

Elisha Emerson.

It is many long years since I entered another sphere of existence. For a time all seemed dim and incomprehensible to me. My mode of departure was not calculated to brighten up the spirit. I found myself, as it were, in a fog or mist, but I was taken in hand, so to speak, by other and brighter influences, and polished up a bit, since which time I have been striving to go forward, in not only intellectual attainments, but also in good and kind actions, which would be of benefit to my spirit and others. I have never returned in this way. I knew nothing of this thing. Had I done so, and believed it, life would have been entirely different to me. I should probably have been in the body now, or at least have remained on earth a much longer period of time. I was very fond of literary pursuits, and I am afraid that I taxed my brain overmuch, which was detrimental to me in every sense; but at this time I do not complain. I have found so much of beauty in another life, that I desire to go so fully that my soul is lost, that a divine Father has ever spirit in his keeping, and that all are eventually brought out upon a better, purer plane of existence, that I have no regrets for the past. I only feel to rejoice that life is mine. I return to-day on an errand of mercy. I would say, not because I am the one best adapted to perform this errand, not because I am the one nearest to the party for whom I wish to speak, but because I find that of all that number I can best reach the brain of this woman and make my presence known. I wish to send a message to one who lives in the South, to the sister of a friend of mine. You will probably not believe that this is any one of your kin; you will hardly realize that spirits do return from another life to communicate to mortals; and if so, you will hardly comprehend that they do return in such a manner and mode as this; but as I have not come entirely to convince you of this, as I come for another purpose, I shall not mind.

Previously to speaking of my errand, let me say, Your brother is exceedingly anxious to reach you, to give you personal communications. It is his earnest wish that you visit your medium in your city; find out some instrument who professes to hold communion with the spirit world, and give him at least an opportunity to return and speak to you, to give you what he so much desires to—not only a knowledge of his continued existence, but to speak to you concerning material things. And now my errand is this: I wish, and your mother wishes, you to write to your sister. She is in need of assistance, away here in the North, so far away from you that you cannot realize and understand her position, her condition. Let us say to you, she is in great need; she deserves all the assistance you can give, because of her present condition. Her physical body is very frail; she needs sustenance; her condition is indeed precarious; you from another world return and ask you to send that sister all that you can, and feel to do, in order to bring her strength and encouragement. She needs material aid as well as brotherly sympathy. We feel that in making this appeal to you you will respond, not so much because it comes from a purported spirit, but because the appeal is made in behalf of one near to you. If you inclined you may be certain for yourself, you will be glad to inquire concerning her condition; and let me ask of you to believe the answer you receive in return, for no one will paint to you the position she is now placed in in darker colors than it really is. I shall expect to see a spirit of benevolence and generosity manifested, because I find good will is there, if the party can believe that kindness will not be perverted. This is a time for action, and for delay, as you give of your worldly substance, as you give of your earthly sympathy and encouragement, so shall it be given to you in the hereafter, from those higher, purer influences that come from on high to bless and elevate humanity; yours will be the reward of a well done, noble action.

I was called Elisha Emerson. I desire my communication to go to one well known in Baltimore—Mr. Wyman Washburn. It may be that my friend, for so I feel to call him, will not at all appreciate my message; he may become vexed at the pains I've gone to in this affair, and say, as a spirit, working in a practical way, find no time to pause for such considerations, when humanity and a needy one is calling for assistance.

Rev. John Pierpont, to G. F. T. R.

Yes, it is true the silver cord is loosened, the golden bowl is broken, and yet the tie that binds human hearts in loving sympathy has only become strengthened. The spirit, which soars

away from material suffering and pain, receives a new influx of power from on high; all its most glorious affections blossom out in richer, sweeter profusion. No, my friend, lift up thy sad and sorrowful heart; open wide thy spirit to receive the full, free, bountiful blessing of spiritual love which is given unto thee at this hour, for the Divine Father who reigns on high blesses each child of earth, and brings grief and sorrow only for the spirit's good.

We say unto thee, at this hour, the spiritual chains which bind thee to another life have become strengthened; thy soul shall ascend even higher and higher into a purer, holier, diviner atmosphere, from the terrible affliction which so heavily weighs thee down. Fear not; the hand which hath taken away that dear one is still held out to thee to comfort, sustain and invigorate. As the darkness even now flows in upon thee, a beautiful spiritual light from on high streams down into thy spirit.

Surely, the terrible affliction which seems to bear down upon thee at this time will only bring thee more power to expand and grow, as they never have done in the past; and when thou, too, reachest the eternal shore, thou wilt find thy dear one glorified and beatified in angelic presence and divine love.

It will please thee to realize and understand that the dear one allied to thee, who passed away in the winter months, has been with thee—has been around to bring thee strength, thy spirit sufficed with gratitude and affection toward thee for all thy kindness, not only to himself but to his dear mother, who was left to mourn his departure. He hath been with thee in the hours of affliction. When thy dear one left the mortal form, he it was who welcomed, who stretched forth the greeting hand to bear him up into the spiritual realm; and there together they will dwell, gaining new forces, new powers.

To Mr. G. F. T. R., from his spiritual adviser, pastor and friend, John Pierpont.

Since February 10th, 1880, Invocation.

Oh, Thou who rules in wisdom O'er this vast universe, Whose matchless songs of glory The rolling orbs rehearse; Thou Soul of Life Eternal, Whose works outspan man span, Beginning with the atom, And leading up to man; Oh, Thou whose love enfolds Each human, bond or free, Whose tender care and love The truest forms we see; Thou who art Love and Wisdom, The dual life in one, Our Father and our Mother, Whose love will do us good, For, oh, our spirits praise thee, For all that thou hast given—For life and love and knowledge, For earth and home and heaven; And through our souls' endeavor To follow truth and right, We hope to reach thy kingdom, And walk with thee in light.

Abba P. Danforth.

It is now nineteen years since I passed away from the material form to take upon myself the spiritual life. Were I at this time in the body I should be about fifty years of age; and although many changes have taken place upon earth since I departed, although dear friends have passed away to the other shore, and events have come to those who remain, some of which are sad and sorrowful, others full of joy and pleasure, yet I feel that I am the same as when upon the earth—just as young and full of love and sympathy for those dear to me, and it is with a feeling of great joy that I return to this place at this time, and send out my words of cheer and friendship and love to those who remain on earth and still remember me. I wish to say that I am happy; that all the years of my spiritual life have been fraught with peace and joy to my spirit; that I have gone forward, further and further, striving to learn of heavenly things; and I have returned in months that have gone through all the massy years, seeking to give some instruction, some tidings of the higher life to those who remain.

I passed away in Taunton, Mass. My husband is Lemuel Danforth. I wish to say to dear Sister Townsend, I have been with her in the past, I am at times with her in the present, influencing her, striving to assist her in her noble work for humanity. I come with a blessing for her from her angel-band; I come with love and affection for those near to me; I want them to understand that I am still by their side, ever guarding them, and tending to their eternal souls, guarding them from the vicissitudes of life. I can sing my songs of joy and pleasure now as well as in the mortal; I can sing sweet songs of celestial harmony now, even more clearly than when here, because my soul blends with the soul of music in the higher spheres. My voice is raised at times in the spiritual meeting; although not heard by mortal ears, yet my song blends with theirs; my spirit is in sympathy also. I was a medium when upon earth; angels played upon my organism as you play upon a musical instrument; so I knew I should go and join them in the celestial world. I knew with- out I was going. I only felt rejoiced. Abba P. Danforth.

George Thomas.

[To the Chairman:] I come from Savannah, sir, the home of sunshine and flowers, and I should be very glad to reach friends of mine there, and have them know I have returned in this way. I suppose I went out with consumption. I had a trouble of the lungs which resulted fatally; I might as well call it consumption as anything else. I believe I lived about thirty-three years in the body, and I have been in the other life about four years. I have friends who are interested in the spiritual philosophy, and through them I have heard of you and the paper you publish; so I thought if I came here, my name and mine and you, they might believe it was me, and it might lead to my coming to them where they reside, as I am told that by controlling here I shall gain power to influence there. I wish my friends to know that I am satisfied with all that has been done. I know what disposal they made of my effects, and although I might have willed differently, yet, everything considered, I have nothing to complain of and I am perfectly satisfied. I want them to feel at ease in regard to myself, in the past and also in the present, for I am in a good condition, and would not return to earth if I could, although I was not at all anxious to get out. I was known as George Thomas.

MESSAGES TO BE PUBLISHED.

- Feb. 10.—Hiram H. Barney; Elizabeth B. Roberts; Susan A. Cass; Florence Danforth.
Feb. 17.—Capt. Seth Hersey; Clarence Gay; Clara E. Simmons; Rev. John Hart; Daniel Hutchinson; Capt. John Barnett; Lillie Bell.
Feb. 24.—Josephine C. Reade; Charles T. Curtis; Lizzie J. Lewis; Rev. William Perry; Beulah C. Curtis; Mrs. J. W. Curtis; Mrs. Russell C. Curtis; Mrs. L. Curtis; Dr. Seth Smith.
March 16.—Margie L. Ramsay; Gorham Young; Cora Lenox; Samuel Maxwell; Andrew Mead; Dr. William S. Chipley; George A. Rodman.
March 27.—Nattie Bell; William Giddard; Emma I. Brown; Rose Clancy; Dr. Theodore Kittredge; Bright Star.
March 28.—George Thompson; Harriet M. Sanson; Edward C. Jones; Pauline Wright Davis; Nellie Fletcher; Isaac Buttler; Ed. Wing.
April 6.—Almira M. Chauders; Dr. William Porter; Jennie Thompson; Albert Thompson; Dr. T. W. Thompson.
April 13.—Rev. Joseph Smith; Menomine; Emma Olivia Gray; Annie May; William Young; John Riley; Mary A. Dickinson; Clara King.
April 20.—Nelson Tuttle; Thomas Jennings; William Hutchinson.
April 21.—Mrs. Alice Dixon; Annie Gray; Margaret Bean; George Lawrence; Mary Lavalette; Emeline Whittier; Rosa T. Amey.

The proper management of the Indians cannot consist in penning the red men like prisoners under the cannon of the army. It must be based on helping them forward to self-government, civilization, and must begin by treating them with honesty.—New York Sun.

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.

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

Invocation.

We approach thee, oh, Infinite Spirit, with thanksgivings and praises; we bring thee every our offerings of devotion, we seek forever thy guidance and thy love. From whatever ways of human life thy children come, they still would turn to thee; from whatever paths of spiritual experience we come, we would ask thy guidance and thy light. Thou art the knowledge, thou art the truth, thou art the living presence; and may our ministrations be of truth; may the knowledge of thy spirit be bestowed upon us; may our words answer the needs of the human heart and mind; may thy children be comforted and strengthened by thy presence, and may the absence of spiritual light and truth, until all shall taste somewhat of the glorious fruitage of thy divine kingdom. May thy ministering spirits attend upon those who are here, and may loving links be formed, connecting the spirit-world with those who are absent, who, through questioning, seek to find the gifts of the spirit. Evermore we praise thee, oh, thou Divine Mind, and angels and archangels gather up the songs of rejoicing from mortal life, and these are enrolled among the anthems of eternity.

Questions and Answers.

QUES.—A very dogmatic and assuming lecturer on Mondays—of recent note, declares "There is evidence of design in Nature; there must be a designer. There is evidence of thought in the universe; there must be a thinker." Is this a necessary conclusion, and does it not prove that the lecturer's God is a progressive being, who, through questioning, seeks to find the gifts of the spirit. Evermore we praise thee, oh, thou Divine Mind, and angels and archangels gather up the songs of rejoicing from mortal life, and these are enrolled among the anthems of eternity.

ANS.—The questioner seems to have answered his own question, therefore it is quite unnecessary for us to do so. We do not call him dogmatic for doing so, nor is there any evidence of dogmatism in the expression of any individual opinion, provided one does not insist that there shall be no dissent. The notion given by the questioner is familiar to us, and according to our view is correct: if the questioner thinks otherwise, we do not call him dogmatic for thinking so. An infinite plan is as possible as a finite one; an infinite mind must express an infinite plan, and as the universe unfolds the infinite intention, we still claim and insist in our view that there is an infinite mind for the expression of an infinite purpose; and it does not necessarily follow that it must be compatible with a finite mind to grasp that infinite purpose. Scientists assert that because there are no variations upon the earth, giving evidence of ancient civilizations, there must have been people; that there the traces of humanity are to be found; so it is not presumptuous to conclude that because intelligence is displayed in the universe, therefore there is a source of intelligence, and because that intelligence is displayed infinitely, there is, therefore, infinite intelligence. This is our answer.

Q.—Can our spirit-friends see present and future natural conditions of earthly friends during their life while on earth? In other words, do our spirit-friends see the end from the beginning, so that they are aware of what yet awaits us during the remainder of our stay here on earth? A.—The capacity to know the future depends upon the knowledge that the spirit possesses of spiritual law, and upon intuition from higher sources. Spirits, more than mortals, discern the outcome of all events, and are able to perceive one degree more than mortals—that which shall come. There are spirits of higher grades, and angels, who perceive the end from the beginning of human life; but all disembodied spirits do not perceive the future; they are only able to perceive one degree beyond a mortal's grasp, and in some instances not so far. Their discernment is not awakened in the degree that yours is; but there are grades of spirit-life where prophecy is as distinct as remembrance, and where the future is judged as the past is, by certain lines of life that are known to the spirit. In such cases, if these are your guardian spirits, or angels, they are able to know to a certainty that many events you deem unfortunate and depressing are but preparations to higher states; and they can see clearly beyond the clouds, while you are still in the midst of them.

The editor of the London Spiritualist says: "Whenever the word 'Magnetism' is inserted in communications to this journal, as one of the powers connected with the human body, we alter it to 'Mesmerism,' for 'Magnetism' is the force which attracts iron, and which the human body does not. The application of the word 'Magnetism' to something entirely different, marks a want of education in physical science on the part of the writer." The question is: Does not Mesmerism, properly understood, refer exclusively to the power of mind over matter, and is not the power of magnetism a subtle element that exists independent of mind and is utilized by the mind, differing in quality, depending upon the persons generating it by and through their organisms?

A.—There may be more things in heaven and earth than is dreamed of, even in magnetism; nevertheless, so far as science uses the term, the word, as used by Spiritualists and mediums, is not correct. We always take pains to qualify the word "magnetism," when used in connection with the human form, as human magnetism, thus making a distinction which science may possibly be unable to make, as we have known science to make new discoveries even in our day! It is a confusion in terms, however, that a purely scientific mind cannot well bear. It is quite suitable to use the word magnetism in connection with electrical currents known to exist in the human body, a portion of which pass off as electricity, a portion of which pass off as human magnetism. These currents are almost imperceptible by any scientific apparatus. Psychologically and mesmerically are terms employed only by those who, in imparting the magnetism, use mesmerism and psychology to do so. It is therefore a more suitable term, one that distinguishes the magnetism of the human body from the galvanic magnetism of the earth, from that which attracts metallic substances, to use the word mesmeric as applying to the action of magnetism under the control of the human will, for magnetism has very little effect unless connected with spirit; there would be no human magnetism if there were no human spirit.

Q.—[By W. W. J.] What advantage in spirit-land does the soul gain from having been expressed through a physical body until old age, over one who has never lived on the long way? A.—We do not know that the economy of the universe, any soul is to have an advantage over any other soul; we presume every condition has its law of compensation, and that it is useful to the man of gray hairs to remain upon earth till old age. We would be very sorry to say there is a mistake in the economy of the universe which takes little children into the other world. By the law of embodiments only can these inequalities be explained; that sometimes little children come, not so much for themselves as for others, to stay a little day, a little hour, a few years. To what end? To bring a message of love, of harmony, of joy, to some household. Therefore individual spirits choose to do this, or they are sent as messengers for a brief time and soon pass on to another life, possibly to another existence, to fulfill some link in the period of probation. If you consider that human life, taken in all its aspects, is like men who take voyages, some passing only from harbor to harbor, while others go on long voyages around the world, that the time may come when you will pass from harbor to harbor, and another will go on the long voyage, all these inequalities are explained. You must remember that human life, as you use the term, is not the measure of eternity; this little brief folded leaf in existence is not the whole grand anthem, and you are not to judge that because this one has gray hairs and the other only lives for a day, therefore there is no accomplishment in eternity, but rather to consider that in some other time and place, in some other world, one probation will be shorter and the other may be longer, according to the need of the hour and the errand upon which each comes; for your life is not simply for your-

selves, but for others. All souls are linked together, joined by an indissoluble link, so that each one affects, impresses, aids and assists the unfolding of all others. The message that the babe bears to the household, though it be but for a brief hour, is just as much a fulfillment of the work of that young life as your message which lasts for a whole lifetime is a fulfillment of your life, and the reverse is equally true.

THE BANNER CIRCLE AND ITS CORROBORATIONS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light: "With no irrelevant voice or uncouth charm I call upon the departed."

When I say I thank the spirit of the late John H. Josselyn for referring to me in his message in a late Banner of Light, for it opened up a page in my past which affords me the pleasure of corroborating the message and identifying the author. I feel it to be no "Old Mortality's" production gathered from graveyards, as some of the Thomases have now and then said; I consider it a message from him. Miss Shelhamer, the present pythonesse of the Banner's spirit-portal, needs no endorsement from me; but I am strongly moved to say a word in the way of testimony, after the associations that this message has called up. Before doing so, and perhaps as a setting for this incident or corroboration, I wish to say something generally, and in particular, also, upon this feature of the Banner institution, or, as the larger public more generally know it, the "Message Department."

I have been a close observer and reader of the Banner Circle-Room productions from their commencement. An incident of a peculiar character attracted my attention early to them, of which I shall speak further along. I do not mean that I have been much of an attendant on them, but enough to make me familiar with them practically; but the sixth page of the paper, where they are printed, has always been a source of interest to me; there, or the source of them (the Banner Circle-Room), is where the gates are especially ajar for the accommodation of the never-ending queue of invisibles who have their wise or their simple words, as the case may be, (using an impersonal phrase) to say "to whom it may concern." When some of our more or less learned friends, or unlearned, have thought it was a waste of valuable space that might be devoted to weighty articles on our mighty theme, I have never seen the improvement in that light. We might say, with the proverb, to such, "What is one man's meat is another man's poison," for the proverb applies to ideas as well as to dietetics, and it would be a good answer, for the Banner has proved itself a Banner of Light, by meeting in a very satisfactory manner the varied intellectual wants in the body politic of Spiritualism. Its columns, from its commencement, nearly a quarter of a century ago, have been filled with wise words in the shape of lectures by bright people and bright spirits; essays and other original matter that will bear reading a second time; also extended spiritualistic news; and by them and otherwise it has kept the mediums at the front, and has been in a marked manner their protector and friend, and has given fair and cumulated statements of the various phenomena in connection with them; to keep the "saints" informed, and which has made the expression "the dear old Banner" a chronic one.

I can say all this intelligently as well as truthfully, for the paper has been, as it were, a sort of chum of mine, for it was born in 1857, and was I, in a spiritual sense, for that was the year I awoke to a knowledge of this truth. In saying what I have of this eight-page illuminator, I do not think the seven other pages of the paper, as a unit, can say to the "sixth" page, "We have no need of thee," for it has been and is as useful and attractive a feature as any other part of this truth-loving periodical. The answers to questions have yielded many nuggets of value, but the messages from over the river are the accented syllables of that page, in this connection, and they have gladdened many hearts. Aside from their intrinsic value or otherwise, as compositions, in an intellectual point of view (for master minds have spoken as well as the lesser and feeble lights), their chief value is in their source: are they from earth or from heaven? The answer settles the question. Crabs and fishes become sublime when hung in the zodiac; so do the words of illiterate James or Polly become sublime when the air is from Palestine—that is, from the spirit-world—and everybody will say so; the drawback is the doubt, and I cannot blame people for doubting, for these messages, as a whole, and spiritual literature generally, have introduced us to a new and strange heaven, compared to the nebulous one vouchsafed to us by the "priests and Levites" of Christendom, and disagreeable as far as it was definite. I am aware there is a strong mundane taint, from the general tenor of these messages, in the Summer-Land of Spiritualism, a tangibility that, with our old associations, we are hardly prepared for; but we want the truth nevertheless, no matter what form it takes. Again, the immortal bard has put in beautiful but melancholy brevity a universal sentiment, thus: "To that bourne from which no traveler returns."

Against that sentimental axiom comes back through this one portal of which I am now speaking some twenty thousand, more or less, in the twenty years or so that the institution has existed. Is it to be wondered at, that even Spiritualists, who are largely made up of half and halves, have misgivings? Any objection to the sixth page is the measure of doubt, as I have said, in the source of the messages, growing less, however, all the time, by knowledge and investigation.

I am, as everybody knows, a Spiritualist from conviction. I know of nothing more certain than that the spirit-world communicates and influences this world, for it has intelligently communicated with me and influenced me; knowing that, I do not find it difficult to consider this "Message Department" what it claims to be—the "voices of angels," or life in the spirit-world. Aside from this general admission of at least probability, I know they are supermundane, for in the course of this twenty-years' flux I have recognized some myself as from over the river, and there have been corroborations, published and otherwise, from time to time; all the way down, as all readers of the Banner know, and some of them have been by persons that I would endorse; and now and then, as angels' visits usually are, few and far between, I have been addressed by the departed myself; and now comes John H. Josselyn, in a most unquestionable manner; and from my standpoint this message alone would add lustre to the thousands of others unknown to me, and not only make the "sixth" page the radiant page of the paper, but it would be nearer than anything else I know of to Dr. Holmes's "Gates of Heaven ajar, Through which a flood of glory streams."

I find I am writing a rather long preface, and yet I wish to relate an incident that occurred in the morning of my spiritualistic experience, and besides being a matter of interest, it will show why my attention was called to these messages, as I hinted at the beginning of this article. It happened during the year of which I have already spoken, or not far from it, that some of the professors of Harvard College, for a short time, were in the habit of attending the Sunday meetings at the Melodeon, and now and then at select private circles—Professors Felton and Horsford in particular—and made the meetings quite interesting by their skeptical but scholarly discussion of the subject. On one of these occasions Mr. Felton, in closing a critical speech, said that there was one matter he wanted to call attention to, and that was a reference to dead people's messages, so shocking to human sensibilities and outraging to the feelings of those in mourning for their lost ones; he hoped the larger or better portion of believers present would set their faces against this indecorous treatment of families in mourning. "Now," said he, "only this week is one printed (holding the Banner of Light in his hand) purporting to come from John E. Thayer—that good man whose whole life was a chapter of charities! and this letter (which he read to the audience) makes him go about his own house, not apparently realizing that he is dead, unseen by its inmates, and wondering, as he goes from room to room, why no one notices or pays any regard to him, &c. Oh," said Mr. Felton, "it is shocking! and I hope the intelligence and good sense that I see around me will see to it that the publishing of such communications is discontinued and stopped." This was twenty-two years ago, but the Banner still waves in the light, and the messages still shine with their every-day lustre; Prof. Felton has passed over the river, but has not forgotten the post mortem Message Department, for this spiritualist autograph has appeared there since his ascension. I wonder what he thinks now! But to go back to the occasion referred to, the Melodeon meeting. When the professor sat down, I quickly arose and made my maiden speech. Perhaps but for that I might have been a dumb saint, a mute inglorious Milton; but something moved me, a sort of chivalrous feeling; I knew nothing then of Mrs. Fannie Conant. I had not seen the message; but hearing the professor read it, I was struck with its characteristics and truth—for my profession had made me acquainted in a business way with this wealthy banker and broker, and hearing him use it against the cause, as being libelous as well as in violation of propriety, I could not contain myself; the spirit was on me, and I began, saying, with the learned gentleman, I believed in treading lightly on the ashes of the dead, and I questioned very much the wisdom of handling in this rude and public way a subject that must grieve surviving friends; but the gentleman was unfortunate in his letter which he had just read to us and commented upon; if a letter ever did come from the other side, on the evidence of its truth, this was one. I then runningly commented upon its points, and convinced the audience—and very likely the professor, too—that he (if I may use a Western phrase) had bitten off more than he could chew—that he had only seen the Harvard College side of the man, and that the voice of the street which saw the rest of him would say that the communication was a fit. The professor made no reply; he saw that I was in earnest, and the audience was with me. Our brother Farrar, who was sitting near him, told me afterwards that Felton asked him who I was, and he told him, adding, "You can believe what he says."

This incident was my introduction to the messages in that paper, and the accent that I put upon them generally, by my special pleading on that occasion, led to a more careful observation of the messages from week to week, and later, to an intimate acquaintance with Mrs. Conant, which continued till she died, some twenty years; and I make no hesitation in saying in a marked sense she was the world's medium; and the fact of producing a dozen or more messages two or three times a week and for so many years, and they of every grade and character, high and low, sublime and frivolous, religious and profane, deep and superficial, learned and ignorant, is one of the greatest proofs of an outside influence, or even of the fact of their supermundane source, one could have. As for myself, I do not need it, for I know her.

Perhaps I have kept Brother Josselyn waiting too long, and he and other spirits may for the above purpose have had a hand in it; so I will not apologize, but introduce him again, and try in a very brief manner to testify to the authenticity of his message. It would be a very great strain to suppose this young successor to Mrs. Conant's seat in the Banner Circle, Miss Shelhamer, had gathered the particulars, and then talked the letter as from him; that is a possible thing, but hardly probable; he was not a conspicuous or easily-remembered man, not in any sense a marked character—rather, a common man. A person must have known him well, and his habits and social dynamics, to express what the medium has said in this letter, to say nothing of his reference to me, the subject of which has been buried a dozen or more years. That message is based on a consciousness of facts that is both impossible and absurd for her to have been possessed of them. I am sure she did not, and could not have known his connection with me, to which he refers; and if she did (though only a child of eight or nine when he died, and a baby when it occurred) it would make no difference. I refer now to the expression which I copy from the message:

"I was acquainted in my earlier years, in a business point of view, with John Wetherbee. I wish to say to him to-day that I misunderstand him somewhat when I was here. Whether he knows it or not, I wish to make this public affirmation of it. I see him through- out now. I know how he is and where he is walking in regard to humanity. I believe he is doing a great deal of good. I bless him. If ever I can do him a favor I would be glad to do so."

Any one sitting socially with me and reading the above, and then hearing me tell the circumstances in detail, would agree with me that it was both identification and gratitude. I am delighted to hear so pleasant a word from Brother Josselyn. It would take too long a story to write the details here, and hardly be proper for me to, even if it were desirable; so the reader must take it as it is, and if it is said that it is my mind, or that I wish to purport to be a message from spirit John H. Josselyn, I thank him for coming to me, and believing that he knows what I am now writing, I add, Make yourself at home, John, and call often.

"Best spirits of my friends, Ye surround me now! Ye shine upon me! And, like a flower that coils forth from a rain, I feel and seek the light I cannot see." It is said saints never die out of the earth—as one sets another rises. The same of poets. When Dryden was low in the Western sky, Pope was the star rising in the East; and let us hope the same of our door-keeper, for the spirits at the Banner Circle. As Mrs. Conant is lost to sight, and receiving her reward, the ever-faithful guardians of that magnetic spot have led in Miss Shelhamer; and it seems to me she is the rising, and may be an enduring light, or, recognizing her mediumship, a source of light, amid the theological darkness of the present day.

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FRANCE. The Revue Spirite, Paris, for March, has another lengthy article on Mr. Wm. Crookes, his scientific researches, his wonderful discoveries, his facts and phenomena in the field of Spiritualism. He is quoted as saying: "Like the Republic, truth and progress, it has but one enemy—superstition. Of the greatest interest among all great things, and above all sacred and blessed, is that which is strictly involved in the question of Spiritualism; and 'I value too highly the pursuit of truth and the discovery of something new in nature to refuse to occupy myself with anything because it is in opposition to the opinions of the day.'" Added to this is a quotation from L'Espritisme of the 5th of February: "Spiritualism is not dead, if we are to believe M. Victor Meunier, (for he had had the courage, as stated elsewhere, to announce his convictions while reviewing what the Hoppel had to say about Mr. Varley's attestations of phenomena he had witnessed) who says: 'It appears that Spiritualism counts its believers among the learned of the world, in England and Germany, and we know some in Paris.'"

Following the above is the letter that appeared in the Banner of Light from the pen of the distinguished writer, Miss Florence Marryat, in which she graphically describes her séance with Mr. Wm. Fletcher of London, and in which she was impelled to use the words of a scribe of olden times—"Come see a man who has told me all that I ever did." She seems to have been greatly surprised and much gratified by what she obtained through this favorite American medium.

M. René Caillé is the next contributor, giving us his twenty-sixth article on "Free Thought." His first lines are: "It is absolutely necessary to admit in all that exists, that lives and dies, a first cause: this first cause, a divine germ if you will, is evidently a Force. We call it 'Force animique.' We may admit that its existence has been mathematically demonstrated. ('One can read,' says a note, 'this demonstration in the Entretiens sur le Spiritisme, by M. Valles, president of the Société Scientifique d'Etudes Psychologiques.) It is a special materiality that can have neither form nor body, essentially distinct from all that which is known to us upon the earth, and alone capable of producing intelligent effects. In the immensity of the universe there exists in a latent state the principles (les principes) of all that which is, for something cannot come from nothing. . . . This force or soul having taken for the first time a body, having begun to manifest itself, goes on from this instant (continua à partir de cet instant) to live, to obtain perfection by experience, to instruct itself, to form itself by work, by suffering and love. It goes from metamorphose to metamorphose, passing from an inert and crude plant to one more delicate, more elevated in the scale of life, then from plant to animal, and finally from animal to man. . . . It is necessary, then, to separate in the universe two principles—the material principle and the immaterial or quibus-sense. . . . It is the soul that decomposes and recomposes it. . . . Everything that lives is the seat of an incessant movement, and it is the soul working to perfect its residence. . . . So we admit that there is no break in the continuity in the creation of beings, and that all commence with the infinitely little to progress eternally in time and space." This is but faintly outlining what Mr. Caillé has so ably elaborated on this deeply interesting subject.

Mr. C. Steiner contributes here an account of some proceedings of the "Theosophical Society" of Bombay, giving the full discourse of Mr. Allen O. Hume, C. B., who presided on the occasion of the fourth annual celebration of said society. To say that it was truly elevated in tone, dignified, impressive, is not too eulogistic. Col. Olett followed in his usual happy style. He gave a brief synopsis of the organization, progress and aims of the society, and in a clear and most able manner, yet with becoming delicacy, portrayed the ignorance and utter negligence of the native population, the young, rising generation in particular, of their own literature; of those rich treasures of thought and high spiritual culture which had characterized an almost forgotten age—which had marked with unparalleled brilliancy an epoch in man's mental unfoldment that now should be turned back to with a fervor, a persistence and an eagerness that should preclude failure.

Next we have the "Religious Aspect of Spiritualism," a discourse pronounced in London by the distinguished "inspired medium," J. W. Fletcher. It was considered so instructive by the Revue, that the whole of it was translated for its columns.

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"Royal Society of Medicine," met with no better success; for after the publication of his Observations sur le magnétisme animal, which occurred just a century ago, the faculté decreed that M. d'Esion should be more circumspect in the future; that for a year he should be debarred the deliberations of the faculty, and that he should, at the end of that time, disavow his "Observations," &c. Such is the petty pride of the human intellect—"It knows already all there is to be known"—so closely allied to the fools, that we may be sure that its light is not from within, where the soul dwells in luminous intelligence, working outward to beautify and harmonize our acquired knowledge, but is the iron mask of vanity, concealing rather than revealing; the mailed hand that would rivet fetters sooner than break them; that dominance Swedenborg has well explained, which from the periphery of our common natures works inward to the beclouding of our higher, finer capacities and virtues.

The Messenger continues its account of sittings with Mr. Slade in Belgium, as reported by one of the most astute of the truly learned men of the day, who states that he did not go to the work at all unprepared, but had made some portions of the phenomena which he wished to verify his particular study, and to these he was willing to confine his observations: 1st, The phenomenon of direct writing produced on anything by an intelligent, invisible force. 2d, The transportation of bodies in space without the aid of any visible agent. 3d, The materialization of a hand or other portions of the body fluidique of a spirit. "Upon all these points I can say," says the writer, "my conviction is founded upon experience, and is confirmed by the testimony of thousands of others, persons highly honorable, who have preceded me in these researches." To this is added the observations of M. Godin, the eminent founder of that grand and successful establishment at Guise where capital and labor are so harmoniously blended; and he is as emphatic in his support of the genuineness of these which are termed spiritual manifestations, as any of us could desire.

In the March 15th number, Mr. Denton's lecture is continued; also the "observations" on the phenomena taking place in the presence of Mr. Slade; in this instance the slates, though securely fastened together and always under the eyes of the investigators, contained twenty-one lines—seven in French, five in English, six in the language of the Netherlands, and three in Greek. The writer says that no one present knew either of the two last named languages. Mme. M., who was present on this occasion, placed the little bit of pencil on the slate, which she then held pressed up under the table; and though Mr. Slade did not once touch the slate, she received upon it nine distinct, well-written words. But it seems useless to repeat these proofs. The following, however, may be accepted, as it comes from the l'Echo de Bruxelles, and is a declaration in favor of the devil, for, according to this journal, his satanic majesty "positively mocks all the world, the authorities, the gendarmes, and escapes all researches in a house at Hermé, occupied by a widow and her daughter. He even writes letters. When evening comes he knocks, throws stones against the walls and doors, utters infernal groans, sends down the chimney all sorts of objects, and moves the furniture. He is everywhere, in fact. The authorities have been called in to exercise their powers, and he writes to them that this mischief ameliorates his pains in hell, and he intends to continue his pranks. But in spite of the local authorities, the garde-champêtre, the stones continue to rain down and the chairs to dance. The gendarmes were then called into requisition; one of them lodged there; but without any new result. When one of these was drinking his coffee by the fire, the devil presented to him the nose of the teakettle. The devil still has his own way, say the last reports.

Licht, mehr Licht has such a superabundance of matter from which to quote it is difficult to make a selection. Though published in Paris it is in the German language, and extremely prepossessing in form and typography. The seven numbers before me, coming down to March 14th, are largely made up of original material, though quoting occasionally from other periodicals and works: from Allan Kardec, from De Rots, of Ostend, from Le Rappel about Mr. Crookes, etc. Spiritualism in the time of Louis XIV., Spiritualism and the Bible, with a hundred minor items, will be read with interest. One writer says: "Sirs, our professors in Germany wish to give lectures and even write books upon a subject which they have never studied theoretically nor scrutinized experimentally. These masters of everything do not wish to humble themselves to the rank of disciples; . . . not wishing to avow that he comprehends nothing of this thing because he has neglected it, since it figured not on his official programme, the savant wishes to ignore all that which for about thirty years has not been brought to light by seekers, bricoleurs. He opposes all, even the pure hypotheses, all that has been acquired with so much difficulty in the domain of Spiritualism."

ITALY. Annali Dello Spiritismo, of Turin, for March, opens its fair pages with the attractive translation of "Catholicism before the time of Christ." The present chapter contains notices of the colonization of Egypt, several of its dynasties, the traditions of Moses being copies of those of Asia and Egypt, Legends of Moses, &c. The author, Visconti Solanot, has evidently made a deep study of his subject, and left no historic or monumental record unscanned in the perfection of his work.

Sr. Arnaldo Mateos follows with a valuable article entitled "Law of Progress," in which he says, "Progress is a moral law," and "in effect moral laws are like the physical, and cannot be eluded. This is precisely the difference between divine and human laws; the first are inviolable; the second—we know how we succeed there." In the elucidation of his subject our author quotes the following from Buechner's Forza e Materia: "It is interesting to compare the ancient crani found in caves and the heads of ancient statues with those of the present generation. We then learn that the European head has augmented in volume within historic times. The abbot Frere, of Paris, has made an interesting study of this important question, and finds (having a rich collection of heads which he has presented to the Musée anthropologique, of Paris) that the more ancient and primitive the human type the more pronounced is the occipital region and depressed the frontal. The progress of civilization has resulted in the elevation of the latter and the lessening of the former."

The Annali has also a continuation of Mrs. Tappan's discourse on the "Immortality of Man"; a letter from Sr. E. Volpi concerning the taking of a spirit-photograph at Rome

through the mediumship of Signora Anna De Cornello; a lady who, as the Banner of Light readers may remember, had previously been instrumental in producing such at Naples.

Following the above is a part of a discourse pronounced at Florence by S. Sabastiano Fenzi. "The word Spiritualism," he says, "though not as yet graduated to the universal ear, has not to-day that animadversion of which it was the object a few years since. The horizon of human thought is ever enlarging, and mean and limited ideas yield their post to ideas more liberal. . . . Having faith in the old established sentiment, magna est veritas et praececlit, we are firm in our aim for the good of the human family, who will one day render us justice, not evading contumely, but persistently exploring this new field; or, if you will, this new revelation." Mr. Fenzi then referred to the mysterious rumors from Hydesville—that rolled out thence to every remote shore, like the waves of the ocean. He stated how the first essays in the Fox family were made by which intelligent communications were had with the invisibles; showing how the gentle fingers of a little child picked the mysterious lock that fastened the door between us and the boundless realms of the disembodied.

Magnetism, with reports of quite a number of diseases cured by it, and the mediumship of Alfred Firman, taken from Licht, mehr Licht, conclude the present number of the Annali.

SPAIN. Three numbers, dating to March 18th, of La Luz Del Porvenir of Barcelona, are in hand. "Spiritualism Refuting the Errors of Catholicism," is the leading and important article in each of these, and is from the prolific and masterly pen of Lady Soler. The question and the answers with which she opens the subject in the first of these numbers are as follows: "What is religious tradition? It is the chronicle of the greatest errors among our people. It is the staff that sustains the tottering steps of all absurdities. It is the old decrepitude that lives through the ages. It is the child of prejudice and ignorance. It is the impostor of all times. It is the shadow from the dark cloud that covers the splendor of the sun of truth." She then goes on to handle without gloves Señor Mantorola and his doctrine of hell and eternal damnation—sentiments that are fast disappearing before the untrifled of the nineteenth century. "What say you, Señor Mantorola?" continues the writer; "is it a revelation of the eternal that the spirit shall be tormented without end? Can God torment his children? Can God say to humanity that for a day of sin it is to suffer everlasting torment? It seems incredible that so much theological learning should bolster up such a sacrilegious error." . . . But these few lines can give hardly the faintest idea of the pungency of this lady's phrases, and the erudite manner in which she overwhelms her adversary.

Mlle. Candida Sanz contributes several interesting articles to La Luz, viz.: "True Justice," in which she quotes Jesus, Cicero, Castelar, and others, in support of her noble, just, generous propositions. "Two Words to Science," and the "Struggle of Life," are also from her pen, and lend additional charm to this new periodical.

El Criterio Espiritista, of Madrid, though tardy, is ever a messenger of good tidings; but I have missed lately its rival, which embraced a wider field of phenomena and observation. The first article of the present issue is by Mr. Wm. Crookes, "the celebrated English physicist, who has recently published a work entitled 'De La Materia Radiante,' &c. In his lengthy and lucid observations the writer here remarks: "The experiments of Mr. Crookes come to confirm the spiritual doctrine concerning elemental materia, called cosmic, diffused or ethereal, considered as the origin of all ponderable material by their condensation; equally so is his demonstration of the existence of the perispiritu, admitted by the school of Spiritualists," &c.

"Spiritualism is a Philosophy," by M. Gonzales, "Ideas Will Live," and experiments with Dr. Monck follow the above. The latter, of much significance and value, are from the London Medium, and show that the Doctor's powers are of the very highest character, and most satisfactory, where any reasonable amount of common sense is brought into the examination of them.

The editor of the Critic has been attending some exhibitions of animal magnetism at a theatre in Madrid. A Mr. May was the magnetizer, and his somnambule subject a Señorita Eliza Zauardelli, daughter of a distinguished Italian physician of Milan. This young lady was a somnambulist in her childhood. Animal magnetism relieved her of any erratic habits arising from this phase of her young life, but left her extremely sensitive to its influence. Her pulse, as examined by the writer, was eighty per minute previous to her state of entrancement, but rose twelve more when under magnetic influence. She could read writing in a paper that was many times enveloped; could see at a distance things so well recorded by Baron de Reichenbach.

At a recent séance at Sabadell, a lady who was put into what they termed there a somnambule state, said that she saw near her a young man, whom she described minutely, even to some peculiar traits of character, and gave the number and name of the street in which he had lived in Barcelona. Inquiries led to a confirmation of the above stated revelation; and this caused the family to dedicate itself to the study of Spiritualism.

SOUTH AMERICA.

La-Constancia, of Buenos Ayres, opens its present issue with addresses delivered at the third anniversary of the "Spiritual Society Constancia," at which time there was presented a splendid standard of white silk bordered with gold thread, bearing the name of the society and the emblems of faith and hope, the cross and the anchor. This beautiful gift had also an appropriate inscription: "Near to God by charity and work." One of the speakers, felicitating La Constancia on its present prosperous condition, said: "The society has added to its numbers, has made progress, notwithstanding its contest with the incarnations and disincarnations; but the motto is not all true. It was a part in the triumph it is: a small part; the greater, the more glorious, we owe to our good spirit-protectors, who have struggled for us in the material and in the spiritual world with all their power. . . . We have lent to them our best desires and our constant cooperation—nothing more." Another speaker expressed himself very acceptably: "I have reason to think on our great indebtedness to mediums—here especially of speaking mediums, 'through whose lips their guardian angels fortified them in their faith, in their confidence in their saying doctrine, and in confirming their belief in the divine origin of Spiritualism,' adding: 'Our sessions are convincing and instructive, and full of a sublimity that is truly divine.' Much more was said that might well grace the columns of the Banner of Light, but space forbids. An article under the heading of "The Great Law of Necessity," which hinges on reincarnation, begins with the following: "There is here

for all a necessity that cannot be eluded: we all pass through the same crucible—many times—to purify us." After enumerating some of the inequalities to which we are subject, both materially, morally, spiritually, the writer uses the argument which I have heretofore given on this subject, that "if we believe in a God omnipotent, omniscient, we ought also to believe that he is eminently just toward all his creatures," and hence those who are relatively low now must be reincarnated to enable them to ascend the ladder of progress to that position their oppressors, perhaps their more favored brethren, now occupy.

Lady Soler, Mlle. Sanz and Henri Lacroix contribute other articles to the Constancia worthy of note. The latter writes, very agreeably, from Boston, Mass., about the "camp-meetings," which the Spiritualists so highly enjoyed last season.

The Revue Espiritista, of Montevideo, opens with an excellent contribution from its able editor, on the importance of practicing what we preach; on the value of good example. The Angel Guardian also has some felicitous expressions, as usual, on what, in the affairs of life, would naturally follow patience, Christian resignation, and virtue, quoting from the New Testament those several passages which are of no little significance: "Blessed are the meek," &c. Mme. Matilde Fernandez follows with an article on prayer; arguing that the ray of celestial light, not covered up by the cares of the world, has the right to a worship of the Creator. "Who is the Most Strong?" and "Do not Weep to Leave the Earth," are other contributions I can only name as adorning the pages of the Revista.

MISCELLANEA.

La Chaine Magnétique, Paris, contains its usual amount of important and interesting material. The Baron du Potet, its editor, contributes the first article, entitled, "Magnetism, or a New Science," in which, after asking the question: "What is magnetism?" he says, "We are going to show that nothing is known about it as yet." Further on La Chaine quotes from the Banner of Light the article that appeared in it about this favorite journal on the 7th of February last. The proceedings at several meetings of the "Magnetic Society" follow the above, with some remarks on "Choosing a somnambulist at first sight," &c. Under the heading of Nécrologie is a highly laudatory notice of M. Adolphe Cremieux, Deputy from Algiers, who recently departed this life.

From the Netherlands I have received three handsomely printed pamphlets bearing the following on their covers: "Op de Grenzen Van Twee Werelden. Onderzoek en ervaring op het gebied Van Het Hoogere Leven Door Mier. Elize Van Calcar. Vierde Jaargang, Dertie Afdeling, 1879." "Op de Grenzen Van Twee Werelden. Onderzoek en ervaring op het gebied Van Het Hoogere Leven Door Mier. Elize Van Calcar. Vierde Jaargang, Dertie Afdeling, 1879." "Op de Grenzen Van Twee Werelden. Onderzoek en ervaring op het gebied Van Het Hoogere Leven Door Mier. Elize Van Calcar. Vierde Jaargang, Dertie Afdeling, 1879." I will give only a notice of the contents of the pamphlets: "The Mediumship of David Duguid"; the experience, it seems, of the Baroness Von Vay; the raising of Lazarus; Prof. Zöllner's views of Spiritualism; an article on "Mediums and Magic," in which Paracelsus, Jamblichus and other adepts are quoted, and an article on Prof. Nicolas Wagner.

I have also received a beautiful little brochure in the German text, and printed at Leipzig, bearing the title, "Das Ideal einer Frau, oder die Liebe in Lichte der Harmonischen Philosophie."

Dr. N. Gougué is to publish at Corfeu, in Greek and French, a periodical to be devoted to Allopathy, Homeopathy and Magnetism. It is to contain criticisms on these three methods of cure, causing theoretical and practical consequences for the good of humanity. The subscription will be 12 francs, about \$2.50.

ENGLAND.

Passing Events.

One of the happiest days for Spiritualism in London was April 4th, which was celebrated as the thirty-second anniversary of Modern Spiritualism at Steinway Hall, where lectures have been held for the past year with unqualified success. In the morning speeches were made by Mr. Thomas Shorter, Mr. J. William Fletcher and Miss Susan E. Gay—and all these speakers were listened to with profound attention. The audience was very good and highly appreciative.

A speech of Mr. Shorter was in his best style, clear and calm and full of deep thought. Mr. Fletcher spoke of the general aspect of the movement, and read an account of the séance of the Rev. Joseph Cook, as printed in the columns of the Banner of Light, which elicited great applause. In closing he said: "In America we have strong mediums, and are able to court investigation, for there our mediums are supported by the people and sustained by the press, and they can develop their powers in peace. In England you reward mediumship with hard labor and imprisonment, and then expect there to be more men and women who are ready to embark upon its stormy seas."

Miss Gay's paper was very comprehensive, and was in fact a plea for that higher phase of Spiritualism which raises mankind above the petty quarrels of to-day. She contended that the life had gone out of the Church, and that true Christianity and Spiritualism were one and the same thing; but not until woman stood side by side with man could this great work be accomplished.

In the evening the hall was crowded, and many were unable to gain admission. Mr. Fletcher presided, and after an invocation was followed by the Rev. Stanton Moses, who won the hearts of the audience by his well-chosen words, meeting so clearly and logically the many troubles that come to investigators; he, too, claimed that Spiritualism was something more than phenomena, and that through its higher teachings alone could we hope for the best results. He was frequently applauded, and many have since expressed a desire to see his words in print. I hope he may be induced to send them to the Banner of Light; they would be eagerly read by every Spiritualist who sides the water.

Following our distinguished friend Mr. Fletcher, so widely known in the States under her former name of Miss Susie Willis. This is Mrs. Fletcher's second lecture in London, but from the welcome awarded her, it will be her own fault if it is her last. She marked out in her peculiar manner the purpose of the meeting; said that Spiritualism was to her a religion, founded not only upon the revealed religion of to-day, but the revealed religion of all time; that if Spiritualism was false then the Bible was false, and all the Christian world was believing in a lie. She said that if Mr. Mathews (who has just been condemned to three months hard labor for giving a séance) is a vagabond, and comes under the vagabond act; how about those who encourage this vagabondism? Are they not aiders and abettors? Is not this very mediumship encouraged, patronized and supported by half the crowned heads of Europe? And yet when the law takes the matter into its hands the poor medium is left to suffer alone. Shall this be, and we, as Spiritualists, sit idly by, sleeping the time away? Or shall every effort be made to wipe out this blot upon the fair face of liberty? The audience responded in unmeasured applause, congratulating her for her able discourse.

During the evening excellent music was provided by the choir and Signor Giorgio Valcheri, "Santa Maria" and "Ave Maria" being rendered in magnificent style. As this was the only celebration in London of Modern Spiritualism, we may be excused if we call it the best.

Mr. E. Harrison Greene has been making a great stir in Filey, and a new harbor will be the result. In consequence of his noble efforts he will probably be created a magistrate. Mr. Greene has made a most liberal use of the blessings that have fallen to J. WILLIAM FLETCHER.

If you want to be well in spite of yourself, use Kidney-Wort. Cures Kidney diseases like a charm.

WONDERFUL POPULARITY OF THE RENOWNED MEDICINE.

The Greatest Curative Success of the Age—A Voice from the People.

No medicine introduced to the public has ever met with the success accorded to Hop Bitters. It stands to-day the best known curative article in the world. Its marvelous renown is not due to the advertising it has received. It is famous by reason of its inherent virtues. It does all that is claimed for it. It is the most powerful, speedy and effective agent known for the building up of debilitated systems. The following witnesses are offered to prove this:

What It Did For An Old Lady.

Coshocton Station, N. Y., Dec. 28, 1878. Gents—A number of people had been using your Bitters with great success. In fact, one case, a lady of over seventy years, had been sick for years, and for the past ten years I have known her she has not been able to be around half the time. After six months ago she got so feeble she was helpless. Her old remedies, or physicians, being of no avail, I sent to Deposit, forty-five miles, and got a bottle of Hop Bitters. It had such a very beneficial effect on her that one bottle improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbors, and has improved all the time since. My wife and children also derived great benefit from their use.

W. B. HATHAWAY, Agt. U. S. Ex. Co.

An Enthusiastic Endorsement.

Gorham, N. H., July 14, 1879. Gents—Whoever you are, I don't know; but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shako like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind. T. M. DULICH.

Duty to Others.

Chambersburg, July 25, 1875. This is to let the people know that I, Anna Maria Krider, wife of Tobias Krider, am now past seventy-four years of age. My health has been very bad for some years past. I was troubled with weakness, bad cough, dyspepsia, great debility and constipation of the bowels. I was so miserable I could hardly eat anything. I heard of Hop Bitters, and was resolved to try them. I have only used three bottles, and I feel wonderful good, well and strong again. My bowels are regular, my appetite good, and cough all gone. I feel so well that I think it my duty to let the people know, as so many know how bad I was, what the medicine has done for me, so they can cure themselves with it. ANNA M. KRIDER, Wife of Tobias Krider.

A Husband's Testimony.

My wife was troubled for years with blotches, moth patches and pimples on her face, which nearly annoyed the life out of her. She spent many dollars on the thousand infallible cures, with nothing but injurious effects. A lady friend, of Syracuse, N. Y., who had had similar experience, and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and soft as a child's, and given her such health that it seems almost a miracle. A MEMBER OF CANADIAN PARLIAMENT.

A Rich Lady's Experience.

I traveled all over Europe and other foreign countries, at a cost of thousands of dollars, in search of health, and found it not. I returned discouraged and disheartened, and was restored to real youthful health and spirits with less than two bottles of Hop Bitters. I hope others may profit by my experience and stay at home. A LADY, AUGUSTA, ME.

A Lovely Chaplet.

A late fashion report says: Nothing can be prettier than a chaplet of hop vines in blossom. A recent medical review says: Nothing can be better as a general renovator of the health than plenty of Hop Bitters. They aid in all the operations of nature; toning up the weak stomach, assisting the food to become properly assimilated, and promoting healthy action in all the organs. The dictates of fashion, as well as the laws of health, alike favor a right application of hops.

My mother says Hop Bitters is the only thing that will keep her from her old and severe attacks of paralysis and headache.—Ed. Oswego Sun.

Don't Use Stimulants.

Use nature's real brain and nerve food and nourishing tonic, Hop Bitters, that quiets the nerves, invigorates the body, cures disease and restores the vital energies without intoxicating.

Delavan, Wis., Sept. 24, 1878.

Gents—I have taken not quite one bottle of the Hop Bitters. I was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine. D. BOYCE.

Monroe, Mich., Sept. 25, 1875.

Sirs—I have been taking Hop Bitters for inflammation of kidneys and bladder; it has done for me what four doctors failed to do. The effect of the Bitters seemed like magic to me. W. L. CARTER.

If you have a sick friend whose life is a burden, one bottle of Hop Bitters may restore that friend to perfect health and happiness. Will you see that that friend has a bottle at once?

Bradford, Pa., May 8, 1875.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, &c. I have not seen a sick day in a year since I took Hop Bitters. Several of my neighbors use them. Mrs. FANNIE GREEN.

Immense Sale.

Evansville, Wis., June 24, 1879. Gentlemen—No Bitters have had one-half the sale here and given such universal satisfaction as your Hop Bitters have. We take pleasure in speaking for their welfare, as every one who tries them is well satisfied with their results. Several such remarkable cures have been made with them here that there are a number of earnest workers in the Hop Bitters cause. One person gained eleven pounds from taking only a few bottles. SMITH & IDE.

Moral Turpitude.

Blame attaches to a jury of intelligent men when they condemn a man for crime whose moral nature has been perverted by indigestion, diseased liver and kidneys. A thoughtful judge may well consider whether society would not be better served by ordering a bottle of Hop Bitters for the unfortunate in the dock, instead of years of penal servitude.

Colorless and Cold.

A young girl deeply regretted that she was so colorless and cold. Her face was too white and her hands and feet felt as though the blood did not circulate. After one bottle of Hop Bitters had been taken she was the rosiest and healthiest girl in the village, with a vivacity and cheerfulness of mind gratifying to her friends.

Cleveland, O., Oct. 23, 1879.

My better half is firmly impressed with the idea that your Hop Bitters is the essential thing to make life happy. She has used several bottles, and I would like to have you send me a dozen at lowest price. B. POPE, Secretary Plain Dealer Co.