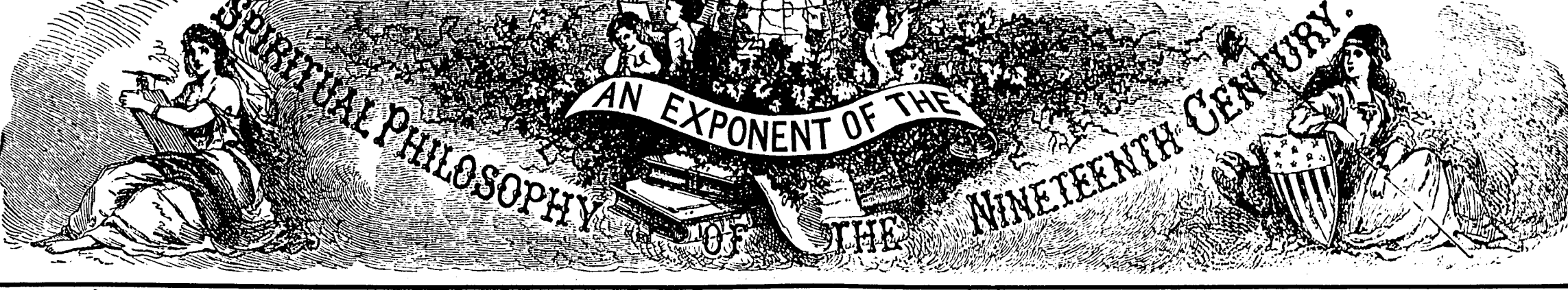


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The Anniversary.

Commemorative Exercises in Brooklyn, N. Y.

(Reported for the Banner of Light by Mrs. C. E. Brockway, Stenographic Reporter.)

The Thirtieth Anniversary of the advent of Modern Spiritualism was celebrated in an appropriate and pleasant manner by the Society at Everett Hall, in Brooklyn, March 31st, 1878. The platform was tastefully decorated with flowers, and upon easels were placed three spirit-pictures. The afternoon exercises opened with music, followed by an address by the President, Mr. Charles R. Miller, who said:

There is not in the English language to-day a word of greater significance and power than "Spiritualism." Spiritualism was born thirty years ago to-day, on the 31st of March, 1848, in Hydesville, in this State. By common consent we commemorate that day, as it was on Friday, the 31st of March, 1848, that a little prattling girl named Katie Fox, snapping her fingers in playful imitation of the raps, said, "Now, old Spiritfoot, do as I do," and to her delight discovered that the raps were responsive to her signals. Thus was recognition given to the fact of spirit intelligence communicating through the raps. Though theologians and scientists, in the thirty years that have intervened, have stumbled over the significance of these raps, Katie Fox correctly interpreted them, and from this open door of spirit communion we have gone on to an almost endless variety of manifestations of spirit presence and power.

Mr. Miller referred to the fact that Spiritualism was making rapid progress in Brooklyn, the evidence of this progress being in the organization of spirit-circles—mostly family circles—which, he was gratified to state, were multiplying in number in all parts of the city. Our Friday and Saturday evening conference meetings in the Eastern and Western Districts have aroused public attention and awakened an interest which promises important results in the immediate future. If the Brooklyn Spiritualists had formidable obstacles to encounter, we had, in our alliance with the spirit-world and in our knowledge of spiritual forces, a reliance that was equal to all emergencies. We can say, in a spirit of devout and trustful as did the Jewish seer, when in an emergency, with open vision, he saw the angel hosts around him: "The forces that are with us are mightier than the forces that are against us."

Mr. Miller referred to the influence of the healers—healing by spirit power—in Brooklyn, and said that the clairvoyant and magnetic physicians were now so numerous and so successful in their treatment of disease that the old methods were becoming unpopular. "Orthodoxy" in medicine is as hard pressed as is "Orthodoxy" in religion. Hence the effort now making by the "regulars" at Albany to secure more stringent and hostile legislation against the new practice. He (Mr. Miller) knew of one magnetic healer, who was well known in the city of Brooklyn, and whose practice is as successful as it is extensive. This gentleman, to his honor be said, is an open and avowed Spiritualist, and is a pillar of strength to our cause. In his extensive practice, whether his patients are clergymen or church members—as many of them are—he never fails to give publicity to the fact that it is under the guidance of spirit intelligences and through the agency of spiritual forces that he treats disease. If this honorable example were generally followed by all physicians who use clairvoyance and magnetism, or who know and acknowledge their efficacy as remedial agencies in the cure of disease—if all such would make open avowal of the fact, the public would speedily become so enlightened as to the merits of the new practice as to render abortive any attempt at hostile legislation against it.

Mr. Miller concluded by referring to the recent discussions on "hell fire" and "eternal punishment," which had disclosed the fact that leading Orthodox clergymen entertained very vague, shadowy and contradictory views of immortality and the future life. Standing on this platform only a few weeks since, the Rev. Mr. Mitchell employed the hour allotted to him to prove, by Scriptural authority, the dreary doctrine of the annihilation of the wicked. As an intellectual and moral force Orthodoxy has lost its old place; in both particulars it is fast becoming contemptible. But Spiritualism, with its facts and its philosophy, will, as soon as the world is ready to receive it, become its Saviour.

Dr. William Fishbough was then introduced, and spoke as follows: "It is no ordinary affair we come here this afternoon to celebrate. We come to celebrate—what shall I call it? The birth of a world? At least I may say the birth of a world from the darkness of the old ages into the dawn of light which shall go on shining brighter and brighter unto the perfect day of human emancipation from all darkness, and the reorganization of human society upon the model of

the government above. The manner in which this great event was ushered in has been the subject of ridicule, and still continues to be amongst the would-be philosophers and scientists; but it was not unfulfilling the occasion. God always comes in disguise, sending his Anointed One to be born in a manger, and sending his first faint rays of influence from the heavens to be born into audible and tangible manifestations, into that lowly and obscure family, uneducated, and without social position. And coming, as they did, in the form of those little tiny conceptions upon physical substance, scientists say, 'Do you mean to insult us by telling us that the angels, and spirits of just men made perfect, or any spirits at all, creep under our tables, and rap and thump in the manner you describe?' Just so; and when accompanied with these consciousness there are manifestations of intelligence, one gifted with a reasonable amount of intelligence might have been expected to say, 'That is sufficient.' It is not a mark of strength of mind to be skeptical when a thing is proved, and this thing was proved from the start. And what is the great divine meaning of the spiritual unfolding of this nineteenth century—occurring in the eventful year 1848, a year pointed at by many of the old prophecies for the unfolding of something wonderful in the human race? Wonderful as the year which witnessed the flight of kings from their thrones in Europe, driven by the fury of their subjects as chaff before the wind. There had been spiritual manifestations before then, local spiritual manifestations, and I have discovered that there have been several cycles, or eighty-four-year periods, extending far back to the year 1428 the time that Joan of Arc delivered the city of Orleans from the siege of the British. Go back from 1848 two cycles, and we find wonderful manifestations from 1680 to 1692. And here before me, ladies, I see several of you who, if you had been unfortunate enough to have been born at the time when the mediums of 1692 were born, might have been suspended on a tree just as those 'witches' were. [The speaker here handed to Mrs. Hyzer, who sat upon the platform, a piece of that identical tree upon which the witches were hung in Salem in 1692, saying it might serve to bring all en rapport with the hanging of the witches.] This unfolding of the nineteenth century comes at the close of a cycle of the world, as I think I have conclusively proved in the manuscript of a book that I have nearly finished, and which will be issued from the press—hope during this year. And now when manifestations come not only locally, not only in America—they came first in America, to be sure, because America stands at the outposts of civilization, and marks the height of the tide of human progress, and it was fitting that they should come in America first—but they have extended all over this civilized world. Spiritualists are numbered by millions in our own land, to say nothing of Europe, France, Russia, Germany, Holland, Spain and Italy, and the far-off East, and precisely the same phenomena occur, marked by the same laws, and under the same conditions, and the same predictions and fulfillments; and if I had time I would read or cite to you some of the predictions which preceded the breaking out of these spiritual manifestations, which all go to show that they were deeply planned in the counsels of heaven for some great purpose, and that when they did come, and come as they did to the world, and did to a locality, they came to stay, and stay they will until their great work is done in the regeneration of human society, in the uplifting of the intellects and hearts of men, and the establishment of the kingdom of heaven upon this earth, in the reorganization of the political, social and religious systems of this whole planet. This is my prediction, and I do further predict great changes in this American government, and that these changes will proceed from this Western land just as spiritual manifestations have proceeded from it all over the world, and the time is not distant, and some of the younger members in this congregation will yet see it when war shall be banished, superstition banished, inequalities between labor and capital banished, and the human race will be united together in the bonds of a universal brotherhood."

Mrs. Anna Kimball then read the following anniversary poem, written by Mrs. Hyzer:

Just thirty years have rolled away
Since from our prison-house of fear
The rusted bolts were drawn away
By hands from love's eternal sphere,
And our beloved ones, gone before,
Entered our atmosphere once more.
Most fitting symbol is this hour—
The closing of silver winter's reign;
While every voice that they were deep
Is breaking from its grave again.
'Tis meet that human hearts should be,
Like all their earthly kindred here,
And, with the birds and brooks and flowers
And all aspiring life, we raise
For ourselves and for our kindred,
Our worship and our thanksgiving
To the Eternal Central Heart,
In whom we all share life and love.
But when the signal sound-drops fell
Upon our ear, we could not dream
The vision to a mighty dream
Each tiny rill and brook and stream,
Till heavenward our banners would ride
Upon the grand, ungodly tide.
We could not see, as now we see,
That our dear planet had a soul,
Guiding its immortality
A unit of the deathless whole;
That not a living thing can be
In God's non-identity.
For, 'e'en in the transcendent light
That warms sweet Mother-Earth to-day,
And, hush! how lowly should we bow
To rise immortal from her clay,
And hear from germs to immortality
Forevermore her high estate.
But words shall on their axes turn,
And suns shall shine, and stars shall glow,
And hour by hour shall be a new
The truths that now we cannot know,
And dearer to our souls shall be
Than all the treasures of the world.
Then sing, my heart, thy gladdest song:
For lo! earth is no more a prison—
The veil is rent!—our Christ is risen!

After the poem, by request, Mrs. Kimball gave a brief account of the manner in which she obtained the spirit-pictures of her son and daughter and spirit-friend, which were loaned for this special occasion. They were outwrought through the mediumship of Mr. Anderson, of California, and were the objects of much interest, many of the audience stopping to examine them at the close of the services.

Mr. Bowen was the next speaker. This gentleman is indebted to Spiritualism, through the efforts of Dr. Slocum, of New York City, for the healing of a withered arm, which was caused by a shot received during the war. Mr. Bowen said: "We are living in an age of the world in which almost everything pertaining to past ideas is being disputed—an age keenly analytical, when every doctrine known to man is being subjected to the critical test of reason, and scientific method is being brought to religion. Some of our most distinguished believers in God and immortality take this position: 'If religion will not stand the introduction of scientific method, then

let go. What we want is the truth.' And so I repeat here upon this thirtieth anniversary of Modern Spiritualism, in reference to immortality. I have proved it for myself, and as all of you know positively, who have given attention to these spiritual manifestations, they stand firm, resisting every assault made upon them by bigoted Christianity, upon the one side, and materialistic science upon the other. On an occasion like this a great deal is apt to be said reconciling Spiritualism with other religions, but I feel a strong disposition to present our cause more from its radical side. Spiritualism is no means a destructive philosophy and constructive, but before any construction worthy of the name can go on there must first be destruction. We are told that the old religions were particularly adapted to the state of the people living under such dispensation; that we are gradually outgrowing these old ideas through the natural force of circumstances and progress of the times. But I cannot forget that some of the religious systems have been rather invented by a designing priesthood, and as I look back over years gone by, and there shine upon the scroll of time the glorious names of Voltaire, Spinoza, Thomas Paine, palsied by my tongue to do them justice, I cannot but feel that the progress of this great movement was unable to point to churches and cathedrals with foundations resting in the blood and bones and marrow, the human sweat and toil of man, and encumbered with debts; that the common sense of Spiritualists has utterly refused to accept any leader in the person of any man or woman, but says, 'Truth, truth, be thou only our leader.' I reject the idea of one who Spiritualism has exerted upon the social, political, and theological thought of the age; that the spirits can come and hold sweet communion with us; that Spiritualism has no 'believe or be damned,' but simply says, 'Investigate for yourself, and see whether these things are so; and, last but not least, I rejoice in the advent of Mrs. Hyzer to talk in this place where her services were so much needed.

THE CONSECRATION CEREMONIES
Which followed were most beautiful and interesting. As the children stood upon the platform, Mrs. Kimball said, taking the hand of one of the little bright-eyed child in hers, thus said: "I do not remember as far back as I can trace, so rich, delicate, and withal so potent a phenomenon for which to express my especial gratitude and astonishment as this to-day. I wish that those who are the vanguard of Modern Spiritualism could see the picture that has been gathering up and outlining itself before me ever since my brother—Mr. Fishbough—placed in my hand this portion of the withered tree, a picture of the transition from the hour when this tree was proscribed to the direful purpose of a madman and benighted humanity, up to this supreme moment when it is granted to me to hold this piece of that old tree in my left hand, and the shadow, and the hand of one of these little embryonic angels in the right, as the light, while we consecrate their young lives to the glorious truths of Modern Spiritualism. And I shall insist upon keeping this in my left hand as the type of the old darkness, with its dogmatism and ignorance, with its tyranny and grossness, with its frenzy—humanity with its ancient and its little hand in my right, and the fulfillment of the beautiful saying, 'Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.' And I wish it were possible for the thrill of the magnetic ideal to pass outward and environ the whole surface of our earth to-day, that humanity might focalize all the radiance of its divine brightness, and know what it has cost to win it and possess it. Behind the vision of this great class of matter bridged over between this left and right hand! Here are so many little pages of history, all written over by the divine hand of God, only the pages have not been turned by human hand, or read by human eye. Brightness and darkness, hope and despair, anticipation and disappointment, victory and defeat, youth and age, all with which we have had to contend, will be theirs. No words of ours can add to the holiness of their existence. The consecration has already taken place. It was in the hope of the mother, the pride of the father. The consecration baptized in the tears of motherhood has gone on from day to day until it has ripened into manifestations of such rare beauty. Their destiny is written, their future life is defined, their eternal home is set. As God as Father, in the name of the love of God as Mother, in the name of all the hopes of our human motherhood and fatherhood, in the name of all the aspiration, love and wisdom that shall guide us from sphere to sphere, from heaven to heaven, we appeal to God, through His angel ministrations, to fold these little blossoms tenderly and lead them on from beauty to beauty, from glory to glory, until in the realm of beatitude, their earth-work having been accomplished, their triumph secure, they shall wear the raiment of the pure in heart. With this prayer, to each little one we bring the gifts prepared." [Stepping forward, she handed to each child a small basket of flowers, improving appropriate lines for each.]

To little Daisy, then, these flowers we give,
And as their perfume in their spirits live,
May purity within their maiden breast,
Transcend all sweetest pleasures of the east,
And, like these flowers now given to thy hand,
As thou dost journey toward the angel land,
In the defined nurture of Love's emulous care,
May thy young life unfold to beauty rich and rare.
And lovely Anne, as from heavenly lovers,
Hear bloom forevermore love's endless flowers,
Thy love was born, and may it ever be
A perfect symbol-type of harmony.
And now, my little sister, I bid thee, too,
Till, like a trustful voyager o'er the main,
Thou shalt sail all stories of care and pain,
Chasing the shadows of the realm of gloom,
Where fear is all dispelled by the warm beams of love.
And now our little Daisy—may she sweet—
Shall have heaven's flowers must bloom about thy feet.
And on thy spirit no stain should be
Through countless changes of eternity;
—the strong physical man spiritually—it seems
So light and shadowy clinging to all below,
But consecrate to wisdom and to love divine
The spirit that dwells in the realm of glory.
And now comes a day, with the sunny brow;
She hath no thought to consecrate a vow
Yet in her child-heart now we see the jewels shine
That, in fair womanhood's maturer reign, power,
Charm and grace shall be the crown of her life;
The light whereof shall all her life illumine.
Till she shall rise, a fragrance on the air,
Fulfilling her best hope through love and faith and prayer.
And now a noble boy, so strong and free,
Smiling and joyful, as he harketh to me,
Asking that angel consecrate his life
With power to bear him up the waves of strife
That roll beneath the feet of all on earth.
In matter shrouded through doom of mortal birth,
We ask that angels who descend this hour—
Charged with God's love—his nature to empower
With inspiration bright, that he desire
To soar from goal to goal, to play still higher,
Till he shall gaze the boundless hand can steal—
Do noble deeds no darkness can conceal,
So that all these who love him shall praise him give,
That on the earth so true and good a man should live.

—Arthur.
—Lester.

And next I thank another tiny hand—
A fellow-traveler to the spirit-land,
For whom I would invoke while he shall live,
The sweet gifts that God to man can give.
May he while he dwells here, while he is here,
All that would on his pathway leave a stain
From evil power, till his deeds shall prove,
As his little feet move, his feet shall move.
And which the most of the great plan,
Of which the most of the great plan,
And last—not least—another tiny hand
In this work, consecrate to Central Mind,
To the eternal standing it re today.
White shall a angel's hand while we pray
That he on earth fulfill the parent prayer,
In which who shall him most so warmly share,
That he shall be the most of the great plan,
To stand all brave and true and proud and strong;
Working all glory that shall be his day,
Growing in all that is noble, day by day.
Till these dear parents, blessed with years, shall be
Followed in his fond love's service.
Thanking their God in spirit for the blessed work
On which to them so good and true a son was born.

CLOSING INVOCATION.
And oh, Eternal Being, in whose life we live,
Into this little hand, O God, thy spirit give.
Thy love can forever and forevermore,
Keep them divinely fitted in thy perfect care;
Till they shall be the most of the great plan,
To stand all brave and true and proud and strong;
Working all glory that shall be his day,
Growing in all that is noble, day by day.
Till these dear parents, blessed with years, shall be
Followed in his fond love's service.
Thanking their God in spirit for the blessed work
On which to them so good and true a son was born.

Judge P. D. Good, of New Jersey, was the first speaker of the evening. He said the question was often put to him by his most intimate friends, "What practical good has Spiritualism done for the world?" In answer he would say, "My experience in this particular direction is extended. I recollect perfectly well that in the earlier investigations of the subject I was associated with a class of men highly educated and refined in their social positions, but destitute of those moral traits of character that go to make up a perfect man. I recollect whilst a student at Harvard in the city of Cambridge, there was a class of investigators into religious subjects that could not find any evidence as to their future state, and had no hope of a life beyond this. They sought comfort in various religious denominations and churches, but they failed. Men gave themselves up to the looseness of life. The sons of the most respectable families of Boston undertook to believe in the eternal state. One of the little tiny raps which they looked upon in a most ridiculous light. One of the leaders of their number solicited that they should form themselves into a circle, and see what they would get of these phenomena, and to their utmost astonishment the most remarkable manifestations took place in the midst of them. And from that little beginning of investigation, the circle grew larger, the influence increased until it became a power, which is exercised to this day. I have seen those hardened souls, that were destitute of all belief in any future state, brought to their knees in a circle by a delicate female medium, who for the first time in her life was forced by an influence outside of herself to kneel and offer up the most beautiful prayer I ever heard of. One of their number that had come to the other side materialized himself to them. They recognized him, and were thus brought to the actual conviction that there was a life beyond. The effect of this influence reformed those men, changed them completely. The lady to whom I have referred, who exercised such a power in this direction, and was probably one of the most remarkable mediums of this age, whose spirit has taken its flight beyond this state of existence, was well known in that community. I have seen her so controlled that she would write with both hands at the same time upon two different and complicated subjects, and then give the audience a lecture upon the third. I have seen her write in the classic and modern languages, and professors of those languages, who could not read the handwriting, and when you come to consider the influence and the intelligence which controlled her, does not the subject demand serious attention and investigation to see into the primary causes which have produced such a result? The religions of the past and theologies of the present simply give us the faith in immortality, whereas with the phenomena of Spiritualism we come to a knowledge of the tangible facts."

Dr. A. B. Smith, of Brooklyn, followed with a brief address: "As I am one of the students of this great school, I feel an interest in telling something of what I know of Spiritualism. It has been derided, called humbug, everything but the right thing. Go back thirty years ago, and whoever dared to step out of the ranks of Orthodoxy and call himself a Spiritualist was almost thrown out of society. I remember when I was first developed in these great principles of healing. Near and dear friends came to me, and implored me to resist it, saying it would ruin me, I would land in an asylum, &c. I said, I am very sorry to hear you talk in this way, but I am under an influence I cannot resist. I was so completely under the control of spirits I had no control of myself only as far as they were willing to give me these privileges. And when I was called upon to go out into the field as a healer it was with the greatest reluctance I did it. I felt I was not competent, and had no knowledge of anatomy, of the conditions of the stomach, liver, and all the organs that make up the human system. I felt how great the responsibility was upon me, and how great would be the injury if there was one mistake made, and I implored the spirits to leave me alone. But they said, 'No, we will protect you, we will go with you. The time is coming when this knowledge will become universal; when all diseases will be healed in this way.' And as I look back thirty years, and see the strides this child has made from the little tiny rap to where he stands to-day—the strong physical man spiritually—it seems as if the prediction at Hydesville that this thing would be universal, was fast being fulfilled. Where is there a place on God's foot-stool that is civilized, that they have not heard the tiny rap, and been impressed with this great truth?" Dr. Smith here urged the necessity of coming forward with pecuniary aid. He has been connected with the society over four years, and given time and means for the advancement of the cause, and begged his fellow workers to put their shoulders to the wheel, and help roll on the great car of progress, that they might add their strength to the powers that surround them, and carry on this work.

Mr. S. B. Nichols made a few remarks, assuring his Orthodox friends, if any were present, that there was no conflict between their faith and that of the Spiritualists. He said, "When I was something of a younger man than I am now

it was my custom to attend Methodist protracted meetings, and among the questions which we would hear was, 'What has the Lord done for you?' Now I suppose my brother has asked me to tell you what the Lord has done for me as a Spiritualist. He has brought to my soul a glad and glorious realization that this life is not the only one, and that the ladder which old Jacob saw, and the angels of the Lord ascending and descending, are here, and the angels are coming to every human soul. What has Spiritualism done? It has broken the shackles from the human soul, the fear of hell and death; it has taken away the devil and kept the soul in bondage. Tell us Spiritualism is a humbug! Go into the millions of homes in our land, and there the tiny rap, the love messages from our angel-friends! I thank God every day and hour that this blessed truth and gospel came to my soul! It came through trial and sacrifice, but that will ever be. There is not a home in Brooklyn where you cannot have the phenomena in the quiet of your own circle. In my own home my wife, sitting at the breakfast table, was induced to write. She was of course very much frightened, and said anybody could write with the right hand, but when they took the left she knew the power was not her own. She went in to the study of the pastor, and while conversing with him, a long communication was given, and signed by his sister, who died in Portland, Maine. He said, 'Go on! It is God's work!' That man was a true Christian. We have mediums here in our city who are tried and true, and it is our duty to sustain them. Notwithstanding they have angels with them, they have per-severance, and the cross, also. And our healing mediums have got to go through the fire, but I know God and the angels are with them. And the inspiration of the hour let us each to the other pledge anew our faith in the manifestation of angels. As we go forth may we have the same abiding faith in humanity; may we work through good and evil report for the subduing of the Kingdom of Heaven here and now, in the life that now is."

Mr. Andrew Jackson Davis entered the hall during the evening and took his seat upon the platform and the hearty applause of the audience. Mrs. Hyzer spoke her usual time, selecting her own subject on this occasion. She said there had been ringing in her ears a passage from the Bible, which she should like to take her text and read it in the spirit of the hour, "Adam, where art thou?" which being interpreted according to the light of the nineteenth century, simply asks where our material natures are found to-night when questioned by the living God. When we go back to that story it grows grand in the interpretation which spiritual science can give it. We see the course of man; long ago, down through the shadowy pathway of human intelligence on this dear mother earth—back in the great history of the noble of our planet. "Adam, where art thou?" "Mother, where art thou?" and the Lord, the great responsible of ponderable matter, answers back to the eternal God, "Here I am, working out the mysteries of Thy will, unfolding atmosphere, preparing for the germinal life of my destiny." And I move onward, through this strange development, through the reproductive principles of all nature translated through vivified matter in its own self-existence, on and on, up to our lives that exist upon the earth because it exists, and in whose arterial circulations we have our momentum, and in the warm glow of which our hearts beat, our pulses throbb and our personalities are and shall be maintained forever. And I come to the time when we find the beautiful story of the man Adam. And could the poet have done better than to have represented him as asking both nature and ourselves, after they had partaken of the tree of knowledge, "Where art thou?" and Adam falling back into shadow, ashamed of his nakedness? And yet when reinterpreted there was no guilt, but simply the expression of the re-creating child before the greater light, the higher wisdom—as now the more we act of this tree of knowledge the more we grow, the more we shrink from observation, comprehending the weakness of our condition.

I find as I move upward and onward, that with every unfolding of light, every grade of progression, this question has stood, until at last I come down to the more recent demonstrations of the unfolding of spirit within man—Modern Spiritualism—only modern by the modern interpretation of the new truth that has come upon it; only a new and young because of the eternity of truth that glows upon it. Across the great rolling stream between the mortal and the immortal, the suspension bridge of interspherical communion has at last been made firm and stable, and over it now the feet of the angels are passing and re-passing. Thirty years ago the tiny raps were heard. The great principles of life have been demonstrated, and the answer has been given to the question, "Adam, where art thou?" Here we are communing with art angels, and clasping the tiny hands of our dear departed, receiving instruction in the manner calculated to stir up all the deepest emotions of the soul and answer the divine prayer of Jesus of Nazareth: "Thy Kingdom come, the will be done." And if the light and intelligence that have been upon the earth for the last thirty years, had been shining down upon old Salem, that tree—a piece of which we had in our hand this afternoon—might have been gathered up piece by piece and handed down from generation to generation, as a precious relic of a tree whose branches waved over unnumbered generations, teaching harmonious philosophy and spiritual science. But that could not be. The atmosphere was not ready for it, and when God said to the Adam of humanity at Salem, "Where art thou?" it had to answer back, "Here we are, hanging witches." Crossing over the chasm from that hour to this, it comes down, "A man, where art thou?" and we can answer back, "Here we are, not hanging witches, but per-severing, thy children, our over-spiritualized, not supping, we have eaten all the truth, and there is nothing more to learn, but here, in this humble hall, with the seekers after truth, with that grand pillar—the translator of the Harmonical Philosophy in our midst—for whose presence here this evening we may well offer up to God a most heartfelt thanksgiving; and I know of no better way to show you how I appreciate the privilege of having that spirit in our midst, and having that personality in its usefulness and identity identified with this occasion, than to sit down and let you listen to him.

Mr. A. J. Davis then addressed the people as follows, after which the meeting adjourned: "Ladies and Gentlemen: Friends—Here is the spirit of freedom, and I am happy to be here this evening and raise my voice together with the others who have spoken, to add to the com-

BY S. B. BRITTAN, M. D.

Every form of life, even to the seventh sphere, exists in accordance with natural law. No such thing as an independent automaton was ever set in motion. Life, light, heat, motion, magnetism, electricity, etc., cannot render the soul superior to the laws of nature. The soul is not a law, but it is from the expenditure and utilization of grosser materials. Even the exchange of the "mortal coil" for the spirit-body can only change the relations of the individual; it cannot affect any law of nature. It cannot render the soul superior to the laws of nature. The soul is not a law, but it is still be provided for on the other side of life, upon the principle of demand and supply. Even in the struggle of soul for higher and better conditions, the lesson, which is to be learned over and over again, is that "eternal vigilance" is the law of life.

Advancement, therefore, will be commensurate with persistent effort intelligently applied, and not by repetition, or as a crowning act of faith. The generation that stands out as the crowning glory of the law is the generation that does not see the immeasurable ages of the future, forever and ever.

CHARLES THOMPSON.

• "Champollion was on his death-bed when he completed his grammar of the hieroglyphical language of Egypt. When he had finished his work he summoned his friends and delivered the autograph into their custody, expressing the hope that it might prove to be his visiting-card to posterity. A few weeks after, Champollion in June was obliged to go to the hospital where he died on the 4th of July, 1821. His death in moments has been so publicly commemorated the imperishable fame of the rescuerator of the earliest records of mankind." — *Types of Mankind*, p. 68.

Blake's Encyclopedia: Article, Hieroglyphics, n. 446.

*See *Cyclopedia of History* by Durivage, p. 515.
 †The Polytheism is the nursery of the infant arts, which can never be separated from the mythology like the case of Moses or Mahomet. — *Drama of History and Civilization*, p. 239.
 ‡The Persian Magi, long before the time of Zoroaster, recognized fire as the most expressive and glorious symbol of the divine nature and presence.
 §The Polytheism that represented the several characteristics of the universe and nature, so many separate divinities, endowed with distinct personalities, was, on the whole, more rational than the Theism of Moses, which, by attributing to one God all the attributes of the universe, alone with all the antagonistic moral qualities and essential attributes of all the gods of the heathen world. In determining the character of the God of the Jews, the Jew himself, the Pagan had some regard to consistency, but the Jew, in determining the character of the God of Moses is full of irreconcilable contradictions.

13 Dr. Holland, in Scribner for March, says "The oldest novel in existence is probably the Book of Job. We presume there may be some men left who still read the Book of Job as a veritable history, but those who are capable of judging will simply place it at the head of the realm of fiction."

We remember, years ago, in a discussion in the Mechanics' Association, upon novel-reading, how horrified a good Methodist brother was because we made a statement like the above.—*Gardiner (Ms.) Home Journal.*

History makes haste to record great deeds, but often
neglects to record the lives of the lowly.

It is not a little curious how Mr. Davis' assertions with so much accuracy about the geography and topography of the heavenly country in the vicinity of the "Milky Way" that he can make maps, and sketch designs of its mountains, lakes, and rivers; but those who can accept his statements as facts, and easily believe that he presents simply the truth of the matter, must necessarily enjoy great pleasure in reading the work. And those even who have not unshaken confidence in the revelations made, may be able to read the book with much interest.—*The Truth-Seeker.*

& RICH, at No. 9 Montgomery Place, corner of Province
Street (lower floor). Boston, Mass.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the fact that the *Banner of Light* is now published by the BANNER OF LIGHT PUBLISHING CO., 9 MONTGOMERY PLACE, CORNER OF PROVINCIAL STREET, LOWER FLOOR, BOSTON, MASS.

SPECIAL NOTICES.

Notices of meetings, lectures, and other events, are given in this column. They are arranged in alphabetical order of the names of the persons or societies giving them.

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Banner of Light.

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may teach us how to connect and administer poison. The art of printing may be used for the most demoralizing ends. No one but an idiot would contend that because of these facilities, painting, chemistry and printing ought to be abolished.

Here is the difference between Modern Spiritualists (the democracy) and the Catholics and Swedenborgian Spiritualists (the aristocracy): We (the democracy) believe in bodily and freely-pulling our investigations so as to get at positive results, and build up an actual science of psychology and pneumatology, proving the immortality of man, and based on demonstrated and demonstrable facts, open to every one. Our aristocratic brethren of the two Churches believe in hushing up Spiritualism as a tacitly secret; allowing no phenomena to transpire except as they are countenanced by their own priestly dictators. The inequality of this system of restriction is illustrated in the fact that though Catholicism dates back many centuries, and though Swedenborgianism is more than a century old, neither system has brought home to the human mind the proofs of man's immortality as Modern Spiritualism has done in the short space of thirty years.

In the hands of the churches, Spiritualism has been used not as a science, but as a mere superstition to lend power to the priest. Thank heaven it is now so presented to the world that it is no longer a superstition or a supernatural development, but a synthesis of purely scientific phenomena, open to all who have the courage to investigate a grand but still unpopular truth. Bigots and churchmen, here and there, have tried to put a stop to investigation, and even men of science, like Tyndall and the Harvard professors, have attempted to arrest inquiry by hurling foul, disparaging epithets at our faithful and patient researchers; but the great truth has gone on expanding, till at last even Germany and Russia have begun to wake up to a sense of its importance, and some of their leading philosophers and physicists, like Franz Hoffman, Immanuel Hermann Fichte, Friedrich Zöllner, Professors Böttcher and Wagner, have openly declared their belief in the spiritual character of the phenomena.

Some of our American men of imperfect "science," like Dr. Hammond, Mr. Youmans, Prof. Horsford, Dr. Beard, and others, and some of our over-zealous clergymen like the Rev. Dr. Bellows, not long ago thought that this great, irresistible system of super-sensual facts, known as Spiritualism, was shaken to its centre, and ready to disintegrate and disappear, because Mr. W. L. Bishop, a young fellow one-fifth medium and nine-tenths braggart, could, by gymnastic effort, imitate a few of the phenomena, and supplement others by a slight infusion of mortal action. "There is the end of the pestilent delusion," cried Dr. Bellows. "The serpent is laid bare at last!" cried Dr. Hammond. There was something pathetic in their cry of exultation, doomed as it was soon to end in bitter disappointment. It was speedily found that Bishop, like all other media and pretenders, of which there have been many, could throw no light whatever on the actual phenomena. Even with the assistance of Watkins (who is a genuine medium, and who wrote us asking if there would be any harm in his turning "exposer," just to find out Bishop's tricks?) nothing could be done to invalidate in the least our assured, our incontrovertible facts. All the tricks and frauds of all the mediums, who, driven to despair by impudence and want of money, have turned tricksters and swindlers, have been powerless to shake the confidence of experienced investigators in any one of the well-established phenomena, or to throw the least light on the mediumic world.

In Europe the well-tested American medium, Henry Slade, has been entirely vindicated by the German and Russian investigators, including the Grand Duke Constantine; while Slade's English persecutor, Linkster, has been exposed at last to a decision which will associate his name hereafter with that of the illustrious Horkley, who refused to look through Galileo's telescope, just as Linkster pulled away Slade's slate, before testing the transcendental phenomenon of psychography—now an admitted, an incontestable fact in science.

If any one doubts this, let him read "Psychography: A Treatise on one of the objective forms of Psychic or Spiritual Phenomena, by M. A. (Oxon)." The volume will be for sale at the Banner office before the tenth of May. It presents a cogent array of proven facts, which the mere speculations of all the Carpenters, Linksters, Beards and Youmanses, with their theories of "the insincerity of human testimony," are utterly powerless to affect. It is a volume which every Spiritualist ought to have ready to exhibit to the sincere inquirer when he asks, "Give me one irresistible proof that your phenomena actually occur." Here it is! Answer it who can. If any fact of nature can be proved by human testimony, then is psychography proved, never to be explained except on the spiritual or super-sensual hypothesis.

Dr. Bellows's Attack on Spiritualism.

Dr. H. W. Bellows, the well-known Unitarian clergyman of New York, tells us that for more than thirty years he has given "more or less professional observation" to the subject of Spiritualism, and that his opinion is, that "it is founded in delusion, or in careless inferences from phenomena which science rejects as supernatural, and common-sense repudiates as incredible, and the Christian religion disclaims as discordant with its spirit and its interests."

What does Mr. Bellows here mean by "professional observation" in regard to certain claimed facts? His profession is that of a clergyman; but why should he observe phenomena from a clerical standpoint rather than from a simply experimental and scientific one? Perhaps in this one word *professional* we have his own unobscured explanation of his proficiency in the art. "How not to see it," after a scrutiny extending through thirty years! There are none so blind as those who do not wish to see.

No man who at this stage of the investigation disavows our facts with contemptuous and ignorant denial, is entitled to much serious consideration from those whose quest after the truth has resulted in actual knowledge. The electrician would think it waste-time to argue with a person who should ridicule at this day the fact of the electric telegraph. When a minister of the gospel comes before the public and confesses that after thirty years of observation he has been unable to verify the common phenomena of psychography, or independent writing, of the so-called spirit-hand, movements of objects, levitations, spirit lights, and materialized forms, those who know the facts must be excused for regarding him as either very unfortunate or very

careless in his search, and as hardly entitled to a serious hearing.

Mr. Bellows, with the air of a man whose *ipse dixit* is to settle the whole matter, and whose opinion can rule out a fact of nature as if it were a disputed interpretation of a biblical text, remarks as follows:

"As to the lights, and floating hands, and ghostly visitants, they must be mainly set down to the imaginations of persons gradually brought under morbid control by some powerful medium who transfers impressions of his own to their brains in such a way as to delude their senses!"

Imagine Mr. Crookes, Mr. Varley, Mr. Luxmoore, Dr. Gully, Dr. Sexton, Mr. Harrison, Prince Wittgenstein, Lady Cathness, and Miss Kinsbury, all simultaneously the victims of the biological or mesmerist power of little Florence Cook, and forced by her to trans-form an impression of her own brain into an objective reality, "in such a way as to delude their senses!" What a very probable solution of the remarkable circumstance that all these intelligent persons, assembled at the same time for the purpose of a rigid scrutiny, should concur in testifying to the appearance of a materialized spirit-form! What a philosophical mode of getting rid of the embarrassments and difficulties in the way of accounting for all this united testimony, coupled with the fact that Mr. Crookes, the well-known chemist, in his own laboratory, took some thirty photographs of the spirit-form, some of which, sent to us by him, we have in our possession!

These foolish and indolent solutions of our phenomena, given by clerical gentlemen from their closets, can be only matters of derision to genuine investigators. One simple fact in psychography, with the objective evidence of its actuality, annihilates all such explanations as Dr. Bellows offers.

Well is it remarked by Mr. A. R. Wallace: "There is no royal road to acquiring a competent knowledge of these phenomena, and this is the reason why so many scientific men fail to obtain evidence of anything important. They think that a few hours should enable them to decide the whole thing; as if a problem which has been before the world, and which for the last quarter of a century has attracted the attention of thousands, only required their piercing glance to probe it to the bottom!"

Dr. Bellows must guess again; and if he really wants the truth, let him cast off his "professional" spectacles, and look with the eyes of nature at what are merely natural facts.

Fraudulent Mediumship.

In the comments of one of our contemporaries upon a case wherein a so-called "materializing medium" was detected in the practice of fraud, the language used would seem to convey the impression that certain remarkable phenomena attested to by many thousands of intelligent persons have been discredited by the fact that a case of imposture has come to light. Our editorial contemporary speaks of "clearing the air of this absurd and mischievous delusion," and he expresses a belief that "one of the popular impostures of the day has come to an untimely end."

An "imposture" that has held its ground now for thirty years, and in spite of the repeated untruths, during that time, of frauds like that which he signifies, has gone on commending itself to the belief of such men as Fichte, Hoffman and Zöllner in Germany, Flammarion in France, Perty in Switzerland, and Böttcher, Wagner, and Aksakof in Russia, not to speak of the many scholars and physicians in England and the United States who have accepted it, can hardly be called "an imposture of the day." Because it has its root in facts, and these must be explained away before the legitimate hypothesis as to their origin can be finally dismissed. This hypothesis, bear in mind, is precisely similar to that held by certain simple-minded men who some eighteen centuries ago believed they saw their divine teacher, after his mortal dissolution, enter the apartment where they were—the doors being closed!

Our contemporary thinks the facts have been extinguished because here and there an imposture has been practiced; but the principle still holds good that a thousand simulated phenomena cannot weaken the force of a single genuine one, properly attested. No person ignorant of the amount of testimony on this subject of materialization has a right to substitute his own *a priori* notions of what Nature ought or ought not to permit, for a perfectly well attested fact.

That mediums are frail and fallible human beings, requiring money wherewith to feed and clothe themselves, and often tempted to fraud, even like bank presidents and treasurers of manufacturing corporations, in order to get money, is not to be denied; and we regret that so it is. We wish that all mediums were pure of heart and wise of head. In most instances they are merely scoundrels, as open to influences from bad spirits as from good. We must therefore be prepared to hear of mediums who have fallen from grace, and perhaps, through pecuniary temptation, have repudiated their own mediumship to please ignoramuses who think they are thus invalidating Spiritualism. Such cases are not unfrequent. But one thing is certain: there has never been a medium yet who could explain a genuine phenomenon so that it could be duplicated by a person not having medial power. Not the first step has yet been taken toward accounting for the minutest of the multifarious phenomena of Spiritualism by any other than the spiritual hypothesis. Ancient Balaam, who was evidently a medium, expressed his sense that the phenomena were outside of his will, when he said, "How can I curse whom God will not curse, or how can I defy whom the Lord will not defy?" The modern medium, tempted by offers of money, would gladly explain the *modus operandi* of the phenomena in his presence; but he is as utterly powerless to do it as the child is to explain how he came into existence.

"Death and the After-Life."

Another edition of this justly-popular work by Mr. Davis is now ready. It is embellished with a frontispiece called "A Death Scene," showing the process of the spiritual body escaping from the lifeless form beneath. Price same as "Views of Our Heavenly Home"—75 and 50 cents—being in two styles of binding.

Mrs. Orin Woodbury, of West Farmington, Me., called at our office not long since, and stated that she recognized the spirit message of Mr. CHARLES SAMPOX, which appeared in the Banner Department March 23rd. The communicating spirit, Mrs. W. informs us, passed on from New Gloucester, Me.; he was a man of few words, and his communication is characteristic of him. The facts he stated were correct, to her knowledge.

The Spiritual Easter.

On our first page Mrs. F. O. Hyzer (in the course of the report of the Anniversary exercises in Brooklyn, to which the reader's attention is respectfully called,) rises to the height of the occasion in the closing line of her first poem, where she says:

"The veil is rent! our Christ is risen."

The Easter of the Christian churches has just passed, amid a torrent of gay, glad music, and a grand display of the blossoms of the garden and the flowers of rhetoric. We believe it was left for Rev. M. J. Savage, alone of all the clergy of Boston, to startle the feelings of his hearers on that occasion by the statement that human immortality was not a proven factor in the problem of existence, he having only a kind of inferential hope to offer them in the premises. But we are pleased to record that the utterances of most of the ministers—notably the sermon of Rev. James Freeman Clarke—were redolent of the cheering radiance which flowing over the borders of Spiritualism is already illuminating the tallest mind-peaks of the church, both of clergymen and laity, and shall ere long send its living beams into the darkest valleys of the theological hierarchy.

Our Spiritual Easter has also again come and gone, and the discourses, the poems, the speeches, the detailed experiences which it called forth—and which have been placed by us before our readers in extended measure in recent issues of the Banner of Light—have formed new links in the chain of evidence which demonstrates beyond cavil to the mind willing to receive the testimony of to-day the fact of a sure immortality for the human race; and as year by year this glorious anniversary comes round, the signs grow manifestly more cheering, and the hearts of the people recognize yet wider and clearer pulsations—an increased freedom from the dominion of doubt and fear, and an added advance toward the kingdom of liberty and light! Why should we not rejoice with the angels who to the modern mind "burst the bars of death" in 1848?

A Misconception.

The Rev. Joseph Cook, in quoting from Shakespeare's Sonnets illustrations of his theory of carnal love, seems to ignore entirely the fact that those remarkable productions were addressed not to a woman, but to a man. Mr. Cook says: "To like and to love are thus with Shakespeare two things. When you insist, as he does, on this distinction, you will not be surprised to hear his answer to the question, whether love of the genuine kind is fickle, or whether, when the adequate tests of a supreme affection have all been borne by the passion called supreme, that passion is likely to change. This raiser, this master of the world's revels, undertakes to assure the ages that love is not fickle, if it be worthy of that name."

Let me not to the marriage of true minds
Admit impediments. Love's not love
Which alters when it alteration finds,
Or bends with the remover to remove.
Oh, no! it is an ever-fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken,
Love's not time's fool, though rosy lips and cheeks
Within his bending sickle's compass come.
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error and upon me proved,<
I never will, nor no man ever loved. —Sonnets, cxxvi.

When it is remembered that this Sonnet had reference to Shakespeare's regard for a man, and not for a woman, the whole point of Mr. Cook's fine spun sentimentality on the subject of the love of man and wife, as here illustrated, is lost. Shakespeare and Cook are talking of two very different things; but the latter does not seem to be aware of it. There is a still unexplained mystery in these Sonnets of Shakespeare's; and we are not surprised that Mr. Cook should have fallen into the misconception he seems to have done.

Dr. J. R. Buchanan.

We are informed, expects to continue permanently in New York. We are glad to know that he purposes to give to the friends of free inquiry in that city the advantages of his presence and labors, as, in a mental sense, he will assuredly prove to them "a tower of strength"; while the physically suffering will reap a rich harvest of relief by availing themselves of his services, which will be rendered according to the fundamental principles of his new system of healing disease. His address is No. 1 Livingston Place, New York. The Spiritual Reporter (the new paper published at 129 East 16th street in New York, by Joseph E. Watson,) says, in its issue for April 28th, Prof. Buchanan "will give one of his remarkable and instructive personating lectures at Republican Hall next Saturday evening. If any shall remain away it will be their loss. The Professor will have a large number of subjects on the platform, and he will illustrate many powers of the human spirit in the body not yet made manifest. Be sure to attend."

The Doctor was expected to give a series of lectures in this city during the present month similar to those recently delivered in New York, but owing to the sickness of Mr. J. B. Hatch, who had the preliminaries in charge, the course has been indefinitely postponed. This is to be regretted; but we hope that an opportunity to listen to so able a lecturer will be vouchsafed our citizens at no distant day.

French Spiritualistic Poetry.

We have received from the Paris publisher, E. Dentu, Palais Royal, 16-17-19, a neat 12mo volume of two hundred and twenty pages, entitled, "Les Dogmes Nouveaux," by Eugene Nus. The first edition appeared in 1861; and this second edition bears the date of 1878. There is no explicit avowal of the author's belief in Spiritualism, but his verses are pervaded with a devout theism and an elevated belief in immortality according to the views of Modern Spiritualists. He is a true poet; and both the literary and poetical merit of some of the pieces is very marked. The poems entitled "Question," "L'Amour," "Tristesse," "Qui vous entend?" "Fol," "Sedan," are especially worthy of mention. We congratulate the Spiritualists of France in having so genuine a poet as M. Eugene Nus among their number. His verses have in them not only the faith but the stuff of immortality.

The Boston Investigator has entered upon its forty-eighth volume. Although it believes simply in *dist*—"of dust thou art, and unto dust thou shalt return"—it has been often cursed by Old Theology; yet, in all these long years, the "curses, like chickens, have come home to roost" on many of its rank adversaries, and the veteran editor, Horace Sever, is still at the editorial helm, where he has been for forty years, as far from *dust* now, we hope, as he was forty years ago. For a man so firmly wedded to *perishable* things, he is the liveliest and most agreeable biped we wot of. But we do hope "his shadow may never be less."

Spiritualism in Amesbury, Mass.

A valued correspondent and friend writes us as follows concerning the state of the public mind respecting the cause in this, our native town:

"There has not been such an awakening of interest on spiritual matters since I can remember as is at present going on in this place. A number of meetings have been held here, and on the 17th and 21st of April we had J. F. Baxter. Of course yourself and readers are sufficiently acquainted with him and the character of his lectures, so that I only need to say they were fully up to his standard, and abounded with telling argument and logic, which I feel confident has taken deep root in the minds of our thinking people; there are many, however, who are without brains sufficient to digest a thought, and these, taking their cue from the *evangelical* editor of the *evangelical* parson, echo their cry of 'sensation' and 'humbug,' while those who dare think for themselves—both in the church and out—have received through Mr. Baxter the most substantial spiritual food."

Some in this town say: "Baxter appears the very soul of honesty, still it is possible for him to give his tests by other than the means he claims to do it by. We do not consider it at all probable that he is dishonest, but this thing is so strange to us that we are puzzled by it." And these sentiments are expressed by men who four weeks ago scouted the whole spiritual theory—simply because they knew nothing of it. They are people for whom the anathemas of the church have no terrors—and they care no more for creeds and dogmas than for a stale almanac."

The irrepressible "Mansfield," with his numerous *adversaries*, advertised a "sacred" exhibition here on a Sunday evening several weeks ago; he promised so much on his bills in the way of wonderful phenomena, that the hall was comfortably full to see the most arrant deceivers that travel. This cruel disappointment served to make the general public shy, so you see we have to neutralize the effect of the many tars sown in the genuine wheat by him of the *adversaries* aforesaid. This we think has been pretty well done now by Mr. Baxter. Meetings will be continued here, and efforts made to enlighten those who are seeking for something more than the dusty creeds of the church afford."

Testimonial to J. B. Hatch.

As is well known, this faithful laborer in the Spiritualist Lyceum movement has been confined to his house for four weeks past through the action of a debilitating course of typhoid fever—the result of over-exertion in the field of his chosen duty. His friends, desirous not only of expressing their sympathy for him in his season of trouble, but also of conveying to him some realizing sense of their appreciation of his self-devoting labors for the young, have prepared a complimentary testimonial in his behalf, the signers thereof agreeing to pay the sums affixed to their names for his pecuniary benefit. Copies of this eminently deserved tribute of acknowledgment to an earnest worker have been deposited for signatures at the Banner of Light office, 9 Montgomery Place, Boston, and at the home of Dr. Main, No. 60 Dover street. We have at present received in furtherance of this object five dollars from Dr. Main and five dollars from L. Colby. Other sums when they come to hand will be at once recorded in these columns. Friends, this is a worthy project, and deserves your appreciative response.

An Interesting Letter

Will be found on our third page which was written by Dr. H. F. Gardner, of Boston, to the English celebrants (at Doughty Hall, London) of the Thirtieth Anniversary of the advent of Modern Spiritualism. We are pained to announce that the statement regarding his eyesight made by the Doctor at the time of writing that epistle, still expresses the true condition of his visual organs, no improvement being noticeable in them since, so that he continues almost totally blind. The primary cause of his misfortune is to be found in the growth of cataracts, but the rapid culmination of his trouble he ascribes to the severe demands of his duty as juror recently, in the discharge of which he has been obliged for hours to sit continuously in a very trying light. We, in common with many friends, desire to express our sympathy for this old-time worker for Spiritualism in his hour of physical affliction.

Mrs. Maud E. Lord

Still remains in Boston, the multiplicity of engagements preventing her from starting for the West as early as she purposed at first. Her circles are in even greater demand than ever, and in city and country, the spirit of inquiry on the part of the general public pursues her séances, and utilizes to the full her services. On Monday evening, April 22d, she held a circle at Needham; on Tuesday, 23d, at the Central House, Woburn; on Thursday evening, 25th, at Bridgewater; all which were successful in a marked degree. Her séances in Boston are still held at her home, 39 Milford street, on the evenings of Sunday, Wednesday and Friday of each week.

A Good Idea.

M. A. Collins, Corresponding Secretary, informs us that the liberals of Dallas, Texas, have formed themselves into an Association for the nurture and propagation in that community of the principles of free thought. As an important adjunct in the work, they have in process of preparation a public library of appropriate volumes, and we have been solicited to donate some books to help fill out its shelves, and thus aid in the dissemination of the truth as it is in Spiritualism. The plan is an excellent one, and we assure our Texas brother we shall at once and favorably respond to his request.

Third Edition Now Ready.

"Views of Our Heavenly Home," the latest book by A. J. Davis, is in constant demand. Already we have printed three editions to enable us to fill orders. In these "hard times" the people purchase only what they cannot do without, and this fresh volume seems to be a necessity.

Lucy Stone says that the "Woman Question" has been before the Massachusetts Legislature this winter, in the form of the rights of widows, the hours of labor in the factories for women, the right of tax-paying women to a voice in regard to their own taxes, Municipal Woman Suffrage, an amendment to the State Constitution so that all women may vote on the same terms as men, and the legalizing of contracts between husband and wife. But from the discussion and final settlement of all these topics every woman is excluded as completely as she could be if they were of no possible interest to her. This fact alone ought to be a convincing argument in favor of the enfranchisement of woman. And still we wait, says Mrs. Stone.

Don't fail to read the admirable article on our 2d page, entitled "Sacred Symbols," from the pen of Prof. S. B. Brittan, of New York City. It is replete with interest.

Movements of Lecturers and Mediums.

[Speakers having matter for this department are requested that the Banner of Light go to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, in this column, must be forwarded to this office on the Monday preceding the day of going to press.]

Giles B. Stebbins' address, up to May 15th, is 1012 14th street, N. West, Washington, D. C. His presence is looked for at some of the Massachusetts Camp-Meetings next summer.

The Merrimack Journal (Amesbury, Mass.,) of a late date says of J. Frank Baxter, "that he is one of the best public speakers in the spiritual ranks. He is an excellent singer, and his audiences are always large and enthusiastic. He is to Spiritualism what Sankey is to Evangelism. Wherever he has once spoken, it has been difficult to obtain a hall large enough to hold the second audience that desired to hear him. His Sundays are all engaged for a year ahead, as well as a large portion of week day evenings."

Dr. H. P. Fairfield will lecture in Bristol Ct., Saturday and Sunday, May the 4th and 5th, and in Charlestown, Mass., May 10th, 11th and 12th. Would like to make other engagements. Address him, Greenwich-Village, Mass.

Prof. William Denton, at last accounts, was lecturing with great success in Amesbury, Ia.

Mrs. M. J. Wilcoxson, an old and tried laborer on the public rostrum, has been compelled through ill health and loss of voice to abandon the lecture field, and is about to go to Colorado, where she will for the future make her home.

In the Bismarck Tribune (Dakota Territory) of a late date we find a letter signed by Linda W. Slaughter, President Educational Association, from which we make the following extracts:

"The lecture of Col. G. W. Sweet [for the benefit of the public schools] on 'Spiritualism: the Religion of the Future,' fully met the expectations of his friends in delivery and composition. It was a forcible argument enriched with practical sentiments and beautiful figures of speech. The thanks of the Association are due to Col. Sweet, and also to the many ladies and gentlemen who attended the lecture."

Miss F. M. Remick, trance medium, has removed to 65 Clarendon street, Boston, where, with increased facilities for business, she will be happy to receive her patrons.

W. F. Janssen debated twenty-eight sessions, two hours each session, with Elder W. T. Cunningham, of Missouri, and is now debating with Elder Aaron Walker, of Indiana, at Olathe, Kansas. The Opera House is filled every night with eager listeners. His debate at Kirkville, Mo., with Rev. Jacob Ditzler, D. D., (Methodist) will commence May 13th.

Mrs. A. E. Cunningham will be in Charlestown, Mass., May 5th, and would like to make further engagements. Address No. 6 Bond street, Lynn, Mass.

J. Frank Baxter's engagements for May are as follows: Friday, May 3d, Ashland, Mass.; Sunday, May 5th, Haverhill, Mass.; Monday, May 6th, Newburyport, Mass.; Wednesday, Thursday and Friday, May 8th, 9th, and 10th, Manchester, N. H., (at Advent Hall); Sunday, May 12th, Haverhill, Mass.; Monday, May 13th, Newburyport, Mass.; Tuesday and Wednesday, May 15th and 16th, Dover, N. H.; Thursday or Friday, May 17th or 18th, Rochester, N. H. (probably); Sunday, May 19th, Haverhill, Mass.; Tuesday, May 21st, Exeter, N. H.; Sunday, May 26th, Haverhill, Mass.; and Monday, May 27th, Exeter, N. H. He would like to correspond further with Nashua, N. H., parties with reference to engagements in latter part of May, as June is mostly to be occupied in Connecticut. Address Box 134, Winchester, Mass. Regarding his proposed labors in Haverhill, Mass., the Tri-Weekly Publisher of that place says in its issue for April 25th:

"This subject [Spiritualism] is now up, and the tendency everywhere is to look through Mr. Baxter's ability and standing before the public are such as entitle him to a hearing. He is to speak here every Sunday in the month of May, which will give all a chance to listen to his philosophy."

S. G. Hooper, Secretary of the Salem, Mass., Society, informs us that the tests given before that body, on seven different occasions, by Mrs. A. E. Cunningham, of Lynn, have called out crowded houses, among the audiences being found many who were induced to investigate the subject by the direct evidence furnished through her organism. Mr. Hooper says that good and harmonious conditions exist, and that the prospects of the usefulness of the Society for the future are very encouraging. Mrs. Cunningham will be in Salem again on Sunday, the 12th of May.

Dr. J. H. Rhodes has removed his residence (for the summer at least) from Philadelphia to Morton, Delaware Co., Pa., about eight miles from the city. He will still maintain an office in Philadelphia, but designs granting himself a season of repose from professional duties, which he announces he has found too arduous of late.

Capt. H. H. Brown has of late been doing a great work in Hempstead, Texas—so great that the local ministry have appealed to their people to stay away from his lectures, and let him alone. The Waller County Courier of that place reports:

"Capt. B. is an intelligent man, and is worthy of being heard for his cause. If Christianity is right, it certainly ought not to be afraid to battle with error. Besides, this is the nineteenth century, and Christianity and everything else must stand or fall upon reason; twenty-five years ago ministers could drive their flocks, and bid them do as they please, but not now. Ministers will hear both sides of the question. If the ministers of Christ in this city are unable to meet Capt. B. on a level of reason, and here and claim they are 'for God's sake don't' by intolerance and means try and roll back the least of reason they will hear him listening to him, such is not Christian any point of view."

The Hempstead Daily Messenger of April 16th contains the following, which shows to what depth the creedal spirit has been stirred there:

"Capt. H. H. Brown, the spiritual lecturer, was hung in effigy at the market house Sunday morning. Intelligent people, however, by their action on Spiritualism, will consider this outrage a direct insult to themselves. We don't think that Hempstead has any desire to acquire the reputation of Hell County."

The belief in spirit-communion is spreading among the people in all parts of the country with such rapidity that it must ultimately become universal, notwithstanding the drawbacks, and apparently less public efforts to advance its claims. The growth is healthy and will be lasting. Much of this good work is being accomplished by media in private families. As corroborative testimony, we invite perusal of the letter by Oscar Persons, Esq., of Hudson, Mass., among our correspondence, in regard to the spiritual progress made in that town.

Read the cogent compend of the evidence in favor of Dr. Slade's reliability; which will be found on our third page, in the shape of a letter transcribed from the columns of the Boston Transcript; our readers will hardly need to be informed that the "E. S." with which it is signed bespeak it to be from the pen of our valued friend and contributor, Epes Sargent, Esq.

The Truth.

Concerning the present status of the church as it affects society is thus forcefully admitted in the following extract from a recent sermon by a distinguished Orthodox divine:

"We are afraid of Ingersoll and his infidelity, and well we may be. We are in no condition to meet the enemy. We are sapping the foundations of our faith, and I say boldly, with a sense of the weight of responsibility resting on me, if Christianity does not influence the life of Christians more than it now does in this country, there is little to choose between them. While leaders of the churches are bankrupt, while honest men are robbed of their little all, and are suffering for the bare necessities of life, and crying to God in their distress for help, AND THE CHURCH has no voice, THINGS NOT ONLY BELONG TO THE CHURCH AND GO UNREMARKED, BUT IN VERY MANY CASES ARE LEADERS OF IT—I say as a minister of the Gospel if there is not enough of the spirit of Christ in the church to stop these outrages, these abominations, the church is not worth saving."

On the evenings of April 23d, 25th and 30th, a course of three lectures on astronomy was delivered at the Berkeley-street Church, Boston, by F. McIntire, Esq. Each discourse was illustrated by colored diagrams thrown by caesium light upon a screen, also by appropriate apparatus. The views of Ptolemy, Tycho Brahe and Copernicus, the solar system, the causes of eclipses, the tides, changes of season, etc., etc., as subjects, received good treatment at the hands of the lecturer, and the views were admirable in point of mechanical execution.

The Republican, published at Wausau, O., calls "Poems of the Life Beyond and Within," and "Chapters of the Bible of the Ages," "Two valuable books—books that we know to be of high value and interest, amply worth sending for, to read, to keep, to furnish food for thought."

Lizzie Adams writes us from Worcester, Mass., stating that the wave of inquiry set in motion by the recent labors of E. V. Wilson in that locality, continues to move on in the right direction and with added momentum.

The Nursery for May is an unusually bright and attractive number, and well maintains the deserved popularity of this favorite magazine for children. For sale by Shorey & Co., 36 Bromfield street, Boston.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum. 101½ Bond street. Every Sunday morning at 10 o'clock. Public invited. The public cordially invited. J. H. Hatch, Conductor.

EAGLE HALL, 616 Washington Street.—Test Circle every Sunday morning at 10 o'clock. Public invited. Good medium and speakers always present.

ROCHESTER HALL, 730 Washington Street.—Public Circle for tests and speaking are held in this hall every Sunday at 10½ A. M., and 2½ and 7½ P. M. Several good mediums always in attendance. Good quartette singing provided.

LYNN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 7½ Tremont street. Suitable in the evening to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN EVENING STAR HALL.—Spiritualist Meetings are held at this place on Saturday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—In addition to the "Manual" exercises, the following proceedings on the part of the pupils diversified the character of the session of the Children's Progressive Lyceum held at this hall Sunday A. M., April 28th: Piano solo by Miss Ida Burdell; recitation, "We Shall Meet Again," by Jennie Miller; song, "Diamond Dewdrops," by Nellie Thomas; recitation, "Did not Mean to," by John H. Hatch; piano solo by Jennie Beals; song, "Darling Minnie Lee," by Miss Helen M. Hatch; recitation, "Auction Extraordinary," by Ella Carr; duet by Messrs. Berry and Sampson; remarks were also made by Dr. John H. Currier.

Testimonial to J. B. Hatch.—A number of the members and friends of the Boston Lyceum, desirous of showing their appreciation of Mr. Hatch as the Conductor of that school, arranged a complimentary benefit to be held at Rochester Hall, Thursday evening, April 25th, on which occasion the following programme was performed in excellent style, though the extreme severity of the weather on that evening prevented the general attendance which was so much hoped for: Song by Misses Florence Danforth and Helen M. Hill; duet by Mrs. J. H. Hatch, Jr., and Susan M. Adams; recitation by Miss Carrie E. Hopkins; song by Will F. Berry; song by Mrs. J. B. Hatch, Jr.; reading by F. L. Union; recitations and readings by J. P. Endres, Jr., Miss Lizzie J. Thompson, Miss Susan M. Adams, Miss Lizzie E. Malt, of Everett, and song by Dr. S. Grover. Addresses were also made during the evening by Dr. Samuel Grover, John Wetherbee, Dr. J. C. Carter, and letters were read from Dr. Charles Main and Henry C. Lull. The fine entertainment concluded by dancing to the music of Bond's orchestra.

On account of the storm a repetition of the benefit, with substantially the same services, was announced for Wednesday evening, May 1st, at Amory Hall.

Eagle Hall.—Last Sunday morning Dr. Davenport gave an interesting rehearsal of some of the incidents connected with his experiences in Spiritualism and the physical manifestations with his sons, William and Ira Davenport. Mr. Burnham Wardwell and Miss Jennie Rhind also added to the interest of the meetings, morning and afternoon, by giving forth words of inspiration which were both pleasing and practical. Mrs. Leslie read an original essay in the afternoon, upon "Spiritualism as a Science," and Mr. Davenport's essay was full of excellent thought and instruction.

The social circle in the evening was well attended, very harmonious and profitable. Mrs. A. W. Wildes read another of the essays which have been written from time to time through her hand, and Mrs. Hettie Clark gave several fine fine tests which were well received.

Next Sunday afternoon Mr. Daniel Came will speak in the above-named hall. There will also be morning and evening circles as usual.

F. W. J.

There will be a Birthday Sociable and Dance, complimentary to Mr. Frank W. Jones, manager of the Eagle Hall spiritual meetings, at Rochester Hall, 730 Washington street, Thursday evening, May 9th. A large attendance is solicited by the management.

A Grand Concert complimentary to Prof. Alonzo Bond, the veteran musician of Boston, and the veteran Spiritualist as well, was brought to a successful conclusion—as far as the participants were concerned—on Sunday night, April 28th, though but a small part of those purposing to be present chose to dare the torments of descending rain by which the hours of that evening were characterized. The programme was rich in attraction, and the artists demonstrated the possession of a high order of talent. The vocalists on this occasion were Miss Jennie F. Calf, Mrs. J. B. Hatch, Jr., and Mr. Will F. Berry; the readers were Miss Lizzie J. Thompson and Miss Carrie E. Hopkins; and the soloists were Mr. J. W. Harrington and Mr. Alonzo Bond, while Miss Mary Helen Murphy was pianist. Little Alice Bond also volunteered a declamation, which was well received. A full orchestra, conducted by Mr. Bond, gave many beautiful selections; and those composing the audience were evidently well satisfied with the step they had taken in braving the contending elements. It is to be borne in mind that Mr. Bond is an historic character in the city of Boston. He originated the National Open Air Concerts on Boston Common (4th of July) some twelve or fifteen years ago, which custom has been adopted by the City

Government, the concerts taking place from eight till nine o'clock A. M., every 4th of July since. He was the first starting what is known as the "Polhemus" Hall, and furnished music for the first one at Faneuil Hall. He was first in nearly all the musicians' excursions, band tournaments, and consolidated bands in the New England States, and has been together to more than half of our best musicians. He has at the same time been an outspoken Spiritualist, and has, in consequence of his long-continued and fearless advocacy of his views, been called upon to experience much trouble through that loss of business which is the sure fruit of all efforts to face the prejudices of any community in defence of a new truth. We hope the friends of the cause who may have occasion to employ musicians will bear the just claims of Prof. Bond in mind.

CHARLESTOWN DISTRICT.—Evening Star Hall.—Sunday afternoon, April 28th, a very interesting meeting was held in this hall at the usual hour. Mrs. M. A. Carnes, from Boston, trance medium, occupied the platform as speaker and test medium. The Chairman, made appropriate remarks and gave a few tests toward the close of the meeting. Sunday, May 5th, Mrs. A. E. Cunningham will speak and give tests in this hall at 4 P. M.

Out of the Wilderness.—The Society over which Mrs. Cora L. V. Richmond presides has rented the Third Unitarian Church, corner of Monroe and Latin streets, Chicago, and will take possession the first Sunday in May. This edifice cost originally over forty thousand dollars, and contains one of the finest organs in the country. It is a place where all can meet with pleasure. This change of base will mark a new era in the progress of Spiritualism in this city.—Religio-Philosophical Journal.

POEMS OF THE LIFE BEYOND.—A compilation from various authors of the best poems, which aim to lift the soul out of the mire of hope and faith in the Heavenly City. It is edited by Hon. Giles B. Stebbins, of Michigan, the well-known and able political economist, who has done the work well, and given us, as the result, a volume of gems culled with care from many a volume of ancient and modern lore. Colby & Rich, Publishers, Boston.—T. A. B., in The Connell Pire.

Passed to Spirit-Life.—From Weymouth, Mass., on Monday, April 22d, Mr. Orville Giles, aged 70 years 7 months.

Mr. Giles was among the first investigators of Spiritualism, and was the first to publish in this country a book on the subject. His instructions have been highly prized in this family. His aged widow—now upon a sick-bed—and his daughter, Mrs. Hall, the mother of ten children, whose funeral services were attended only a fortnight since from the house of this gentleman, are comforted by the knowledge of the spiritual life which has been so long a familiar subject of conversation with them. Three of his brothers, present at the funeral, are also Spiritualists. Mr. Giles was a practical man, diligent in business, sincere in spirit, genial in social life, and charitable in his judgments of his fellow-men. He was especially fond of the knowledge of the spiritual life, representing many shades of religious belief, but united in sincere respect for the character of Mr. Giles. The services were conducted at the Unitarian church, Weymouth, by Dr. H. B. Storor, of Boston, assisted by the pastor of the church. A letter from a citizen of Weymouth, in which he related the death of Mr. Giles, and the value of the Spiritual Philosophy, as illustrated by the life and character of our friend, was not only highly gratifying to the Spiritualists present, but elicited expressions of delight from members of other denominations, to whom Spiritualism seemed revealed in a new, natural and attractive manner.

From Enfield, N. H., April 18th, Mark Purmort, Esq., aged 60 years.

Mr. Purmort was one of the leading and influential citizens of his town, and he resided in a large and comfortable town and country office, and always discharged his duties with credit to himself and satisfaction to his fellow-men. He was a member of the Unitarian church of Enfield, and was an active member of the Democratic party, and was faithful to all his trusts, and never betrayed the interests entrusted to him. He was a man of great energy, and his sterling manhood and deep regard for his family prevented this, and he was a devoted father and husband. He had full faith in the communion with departed spirits, and they seemed to hover about him as he passed on his journey. He was a man of great energy, and his sterling manhood and deep regard for his family prevented this, and he was a devoted father and husband. He had full faith in the communion with departed spirits, and they seemed to hover about him as he passed on his journey. He was a man of great energy, and his sterling manhood and deep regard for his family prevented this, and he was a devoted father and husband. He had full faith in the communion with departed spirits, and they seemed to hover about him as he passed on his journey.

During Mr. Purmort's long, tedious sickness everything was done for him that a devoted wife, loving children and friends could do. He was a man of great energy, and his sterling manhood and deep regard for his family prevented this, and he was a devoted father and husband. He had full faith in the communion with departed spirits, and they seemed to hover about him as he passed on his journey. He was a man of great energy, and his sterling manhood and deep regard for his family prevented this, and he was a devoted father and husband. He had full faith in the communion with departed spirits, and they seemed to hover about him as he passed on his journey. He was a man of great energy, and his sterling manhood and deep regard for his family prevented this, and he was a devoted father and husband. He had full faith in the communion with departed spirits, and they seemed to hover about him as he passed on his journey.

From Fowling, Me., April 16th, John H. Tuttle, after an earthly sojourn of 83 years.

He has now closed his pilgrimage, after a long and painful illness. He was a good neighbor, a faithful husband and a devoted father. He was a man of great energy, and his sterling manhood and deep regard for his family prevented this, and he was a devoted father and husband. He had full faith in the communion with departed spirits, and they seemed to hover about him as he passed on his journey.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS.—New York had their meetings every Sunday morning and evening at 8 o'clock, at 25 West 34th street.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. A Semi-Monthly Journal, edited and published by A. R. Ross, in Boston. \$1.00 per annum, single copies 8 cents.

THE SPIRITUAL OFFERING: A Monthly Magazine, published in Springfield, Mass. Price 25 cents per copy.

SPIRITUAL SCIENTIST: Published in Boston, Monthly. Price 25 cents per copy.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy.

THE MEDIUM AND DAVENPORT: A Weekly Journal of Spiritualism, London, Eng. Price 8 cents per copy.

HUMAN NATURE: A Monthly Journal of Spiritual Science, London, Eng. Price 8 cents per copy.

THE HERALD OF HEALING AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 15 cents per copy.

THE EVOLUTION: Published monthly in New York. Price 15 cents per copy.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent line.

SPECIAL NOTICES.—Forty cents per line, medium size.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Advertisements for all advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, F. 9.13W.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ap. 6.

HAY-FEVER.

It has been discovered that "LOVER-BLOSSOM," an external remedy, gives speedily relief to sufferers. It does not discolor the flesh, is applied with the finger to the parts affected. It was extensively tested last year in Baltimore, and was successful in every case heard from. Descriptive Circulars will be sent upon application. Messrs. Geo. C. Goodwin & Co., 38 Hanover street, and wholesale Agents for Boston. It is manufactured by SAMUEL T. WALCOTT, Baltimore, Md. M. Y.

Clairvoyant Examinations from Lock of Hair.

DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examine the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. Cures every case of PILES. 7W*Ap.23.

SEALED LETTERS ANSWERED BY M. K. CASSIN SCHWAB, Address 239 East 84th st., New York. Terms \$1.00 and four 3-c. stamps. 2W*Ap.27.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing office 200 Jerusalem street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ap.27-3W.

THE MAGNETIC HEALER, DR. J. E. BRIDGE, is also a Practical Physician. Office 121 West Eleventh-st., between 6th and 6th ave., New York City. J. E. B.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent not answered. 4W*Ap.20.

Removal of Prof. Britton.

DR. S. B. BRITTON is now located at No. 2 Van Nest Place (Charlestown corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Britton will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Sublimated Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can consult with friends, write letters, etc. Strangers visiting the office are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 50¢ for 3, 40¢ for 6, sent by mail in the form of Letters at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 223 Western avenue, Lynn, Mass. Send for pamphlet. Mar. 16.

NOTICE TO OUR ENGLISH PATRONS. J. J. MARY, the English Spiritualist, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe, or to receive the paper, should send their names, with the amount, to J. J. MARY, 41, Elm Terrace, Tottenham Road, Derby, England.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAM L. HARRISON, Bookseller, 62 West Main street, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 42 North Third street, Philadelphia, Pa., has just published the Spiritual and Reform Works published by Colby & Rich, and will take orders for all of Colby & Rich's publications, and will take orders for all of Colby & Rich's publications, and will take orders for all of Colby & Rich's publications.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM L. HARRISON, Bookseller, 62 West Main street, Philadelphia, Pa., keeps for sale the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH. A. HARRIS, 705 Saratoga street, Baltimore, Md., keeps for sale the Spiritual and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT. S. M. JOWARD, Agent, Bookseller, 31 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 10 Eighth street, New York City, keeps constantly for sale the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSTHAENDER keeps for sale the Banner of Light and other Spiritual Papers and Reform Works published by Colby & Rich, at 100 Nassau street, New York City.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the Spiritual and Reform Works published by Colby & Rich.

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Boston Investigator.
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California Sea Moss.
We have received of Mr. B. Sharr, of San Francisco, Calif., beautiful specimens of prepared SEA MOSS, finely mounted and labeled, which will be disposed of at the following prices: Card, size 4 1/2 inches, \$1.00; 25 cents. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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English Spiritual Magazines.
We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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Miss Lottie Fowler,
THE world-renowned Magnetic and Business Spiritual Medium, assisted by a fully magnetic healer, 159 Tremont street, Room 8, Boston, Thurs 11 to 1, May 4.

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MRS. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 32 & 33, 42 Washington street, Boston, Thurs 11 to 1, May 4.

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