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Spiritual Phenomena.

ALFRED JAMES, THE MATERIALIZING MEDIUM.

To the Editor of the Banner of Light:

On Thursday evening, March 11th, 1880, I called, by appointment, at 711 South Eighth street, Philadelphia, and held a scance with the above named medium, never having seen him until the day before.

Mr. James had recently moved into the humble rooms he and his wife then occupied, which head and chin, reaching to his mouth. He were very scantily furnished. A dark curtain, slightly suspended in one corner of the room. was substituted for the usual cabinet. The medium was taken possession of by his usual personal guardian control on such occasions, who claimed to be a Shawnee Indian chief by the name of Chawanska, (which means "firm rock.") who fought more than a century ago on the side of the French at the battle near Fort Duquesne, (now Pittsburg,) in which Gen. Braddock was so disastrously defeated—the remnants of whose army were saved from entire destruc-tion through the bravery, prudence and superior knowledge in Indian warfare of George Washington, then a young officer in Braddock's command. Chawanska was called "Wild Cat" by the English. There were no other persons in the room during the seance except Mr. and Mrs. James and myself. The medium was in a very weak condition, on which account, through the advice of his spirit-friends, he had forborne for some time giving materializing scances, pausing for the recuperation of his physical powers, ingentranced, told me that immediately after which he assured me had become greatly ex- the spirit Maggie Doyle left on a previous evenhausted, owing in great measure to the discordant character of some of those who attended his circles.

The first materialized spirit that manifested was a male, who was dressed after the Oriental flowing mode, in dingy white, with a large turban. He came outside the curtain several times and approached me closely, that I might | cabinet, as I had witnessed. In answer to my inspect his features, which, though the light was dim, I could very plainly discern were quite unlike those of the medium. After the spirit had retired, Chawanska told me it was the spirit of an Arab by the name of Abdallah, of the tribe of Hassan, an Algerine scout who was killed by | tion. I once saw Mrs. Bliss, the materializing the French in 1848.

Next appeared a female spirit dressed mostly in white, who I was told by Chawanska was called when on earth "Catharine Gordon, the like manner, by spirits who were described as white rose of Scotland," who died about 1490. (How far this date and description agree with | stated by reliable persons that they have been the real facts, I know not; I merely adhere in my narrative to what the spirit told me through | Mary Holyen and also Mr. Henry Gordon have the Indian control of the medium.)

Next came a fine-looking Oriental male spirit. dressed mostly in white costume, with a broad black scarf drawn over both shoulders, which was crossed before and behind. He wore a large white turban. I was told that this was the materialized spirit of Emir Usoff, a Persian of note, who died at Tahera in 1838.

Next came a tall spirit wearing a white turban and dressed in dark colored garments, after the manner of a Zouave, who took a heavy cane from the hand of Mrs. James and practiced several successive times the exercise of the spear or sword, as if engaged in fighting an enemy in battle. On several occasions the Zouave came close to me and put his fully exposed face close to mine. His aquiline nose and features generally were very dissimilar to those of the medium. I was told that this was a French Zouave by the name of Henri Maurice, of Chalons, in of whom and working in unison with them are the south of France, and that he died at the Hotel Invalides in Marseilles, in 1858.

Next came a male spirit, dressed mostly in dark clothes, who I was told was the spirit of the Italian Bruno. He stated that he was burned at the stake for advocating Astronomy, and that Galileo was a student of his. (How this accords with history, I know not. I merely give the substance of what the spirit stated through the vocal organs of the entranced medium.)

Next came a female spirit, dressed in modern costume (the particulars of which I do not find set down in my notes made the morning after the séance). She claimed to be Harriet Perkins, of Lowell, Mass., who died in June, 1865, and had materialized at Mrs. Pickering's séances.

Next came a graceful female Oriental spirit, dressed in dark costume, with a white scarf, who said she danced for the Pasha of Egypt, and died about sixteen years ago.

Next came a beautiful female spirit dressed in white, who said she had been one of Mauhmud's harem, and died at Constantinople in 1842. Next came a dark-complexioned form that

(I am not sure, but I think Mr. Judah Touro, the benevolent and distinguished Hebrew, whose name one of the principal streets in Newport bears, died anterior to the time the spirit stated.) On Monday evening, March 15th, I had another sitting for materialization with Mr. James,

Newport, R. I., who died about thirty years ago.

under like conditions as the foregoing. First came on this occasion a male spirit, dressed in dark Zouave costume, with a broad white sash. His person was decorated with a star, which I was told was that of the Republic of Equador, in South America, where he died

in 1868. He stated that when on earth he bore the name of Immanuel Escobeda.

A most singular-looking female spirit next made her appearance, wearing a flowing, long white robe, extended out in an unusual manner on the floor in front of her some four to five feet. The spirit showed a good deal of solicitude in keeping the dress in position in front of her by the use of her hands. After she retired, I was told that it was the spirit of Helen Snyder, who had, with such disastrous effect, borne false witness against the Bliss mediums, when they were subjected some time ago to criminal prosecution in Philadelphia. I was also told that the extraordinary length of her dress was the Oriental symbolical method of indicating the progress which Helen Snyder had been enabled to make since she passed to the spirit-world-more rapidly than she could otherwise have done but for my kind and successful intercession with the Blisses to forgive her-

for which she now expressed great gratitude. Next came a tall Oriental spirit, dressed in white military costume, with a black sash around his body, also a sash of the same color around his claimed to be an Egyptian officer of some distinction, who lived about twenty-five miles from Cairo, and died in 1871.

Next came a female spirit wearing a dress with dark skirts and white body, who said her name was Maggie Doyle, and that she was a Catholic who lived in Camden, New Jersey, and died last October. She told me that her object in coming was to get a "foothold, so that she could come to her own folks."

One of that singular class of phenomena next occurred that I never witnessed anywhere else but in Philadelphia. The medium was suddenly ejected, head foremost, with great force, from behind the curtain, and fell close by my side on all fours-in which position he seemed to maintain himself with difficulty until he was assisted by his wife to a sofa or lounge in the room, where I left him lying in a partially unconscious state.

A day or two after this I called and had a ing, the spirit of a Russian patriarch, of the Greek Church got control of the conditions of the circle on account of the weak state of the medium, and entered the cabinet together with (or closely followed by) two shaven-crowned monks, when the latter, by some magnetic power not explained to me, threw the medium out of the queries I was told that this violent procedure was prompted from a bigoted hatred of the manifestations, because the translated priests or monks held them to be antagonistic to the doctrines and well-being of their church organizamedium, thrown head foremost from a cabinet with still greater violence, and also Mr. Wm. S. Roberts, another materializing medium, after shaven-crowned monks. I have also heard it present at materializing séances when Miss been pitched out of their several cabinets head foremost on their faces in similar manner and by like agencies, viz: shaven-crowned monks, always dressed in long, black robes, except in the case of Mr. Roberts, wherein the mischievous monk, after having been identified by his black, monastic dress, assumed in some instances a white gown, that he might seemingly better disguise his presence from the personal guardian of the medium. All these violent proceedings occurred in Philadelphia, and I have

never known an instance wherein such a spiritphenomenon has occurred elsewhere. On my asking why such a preponderance of Oriental spirits materialize at Mr. James's circles, I was told by the spirit there in control of his organism that the immediate band of spirits that control his manifestations are Egyptians of the sixteenth and seventeenth centuries, back numerous other bands of Chaldeans, Ninevites and Babylonians, who work in concert with the Egyptian band through the direct agency of two principal Egyptian spirits, whose earthnames were Mustapha, a viceroy, and Omar, a high priest or mufti. Hence the sympathies of the medium's controlling guides being naturally inclined toward their kindred, leads them to favor the Oriental rather than the European and more Northern races.

Mr. James confessed to me (what he alleged he had never denied,) that on certain occasions he had taken with him into the cabinet remnants of white and black muslin, (never, as he stated, to exceed two yards in all,) not, as he said, for the purpose of perpetrating fraud, but for the reason that when his vital powers were weak and low, the spirits could expand or multiply the same into the drapery and garments that were needed for the manifestations, from a nucleus however scanty, with much less effort and exhaustion of his vital powers than they could when they were obliged to condense and manufacture the needed articles wholly from

and room. I asked the communicating guide of the medium to inform me whether Mr. James was fully conscious of what he was doing when he took the strips of black and white cambric with him surreptitiously into the cabinet? The answer came: "Our medium is a very sensitive man, and is under influence a large part of the time, even when he is engaged in his everyday affairs. He knew by impression what he was about when he took the things into the cabinet, although he was not fully conscious of what the attendant spirits were doing. When the proper time comes, we expect to be able to fully and publicly vindicate the honesty of our modium, and that under absolute conditions, but we must wait for a certain refinement of his physical body before it can be satisfactorily done. Materializing mediumship (continued the communicating spirit,) is one of the hardest phases, because it destroys identity, and unless surroundings are of the best and most harmonious kind, trouble and injustice to the medium will always be the result. Good materializing mediums require to be endowed with an immense concentrative force, and be magnets of the strongest kind, to perform their missions well. Weakness of concentrative force in the instrument causes the features of the materialized spirit-forms to resemble those of the medium, for the reason that when the vital or materializing powers of the instrument's body are weak, its peculiar force can only gather strength enough to envelope the instrument's body with out altering materially the cast of the features or form." (This to me seems rather misty, and leaning toward transfiguration; still most experienced investigators are aware that spiritforms much oftener resemble-more or less-the medium toward the close of a materializing seance than they do at the commencement.)

I had observed that Chawanska never spoke through the organs of the medium whilst a materialized spirit was outside the curtain, and asked to have the circumstance explained. The answer came: "Sometimes we use our instrument's organs of speech when the spirit is outside the cabinet, but not often, on account of the then attenuation of his vital powers, there not in general being force enough left to talk with his organs of speech. If you could see the medium when the spirit is materialized outside the curtain, he would look like a mist, merely, in some instances, whilst in others his form would be totally absorbed in that of the personating spirit. Baron Liebig says that when a smaller body becomes wholly absorbed in a larger visible shape, it cannot properly be called a personation or a transfiguration, but is a real materialization for the time being. There are subject about which he writes, and from his long two ways of materialization. The one, absorpprivate sitting with Mr. James, who, after be- tion of the medium; the other, wherein the ele- derstands the significance, and thus knows how ments for materializing are drawn from the outside circle and atmosphere by a process of condensation."

I now asked to have it explained to me why it was that at sittings at a private circle for spirit manifestations I sometimes attended before a certain medium, the manifestations always run in one uniform channel and in accordance with the stereotyped views of the habitual attendants of the circle and diverse with my own?

The following was substantially the answer I received from a spirit purporting to be Justyn Von Liebig:

"In dealing with matter you deal with the physical and visible; but when you enter the spirit circle you are met with an invisible force. There is in every person the invisible force that governs visible matter. This invisible force, or spirit matter, within each person who enters where the materializing phenomena are being demonstrated, the medium attracts, and condenses the spirit forces that are brought there by each individual present. Now in passing through the medium's body the unconscious instrument must of necessity, by a fixed law, take upon itself every individual condition in the circle. The elements thus acquired reflect back upon the circle exactly that which is given by the circle to the medium. Now the individuals in the circle you ask about have arrived at a state of mind in which all their spirit forces have become absorbed in one idea. You, on entering the circle, may have very diverse ideas from these one-idead individuals, who, in consequence of the intensity of the concentration of their one idea upon the medium, overbalance yours and lead to the results you describe. Now let ten of these one-idead men (by way of experiment) withdraw from the circle. and you may find the manifestations to be very different. The reason why certain spirits return so often to this circle and duplicate their sayings, is because it is so difficult for spirits to get a foothold on the mortal plane, that when they succeed they are often disposed to hold on, even if they are obliged to conform to the peculiar views held by the majority of the sitters. The individuals may be nevertheless just and true men, though selfish or pertinacious in maintaining their peculiar theory or idea."

In conclusion, I may say that I feel entirely sure that Alfred James is a genuine medium for materialization, and requires nothing further on the mortal side than to be surrounded with good, harmonious and honest influences, to be a very useful instrument in the hands of the angels. Nor should I seriously object to Mr. James, or other materializing mediums, taking with them behind the scenes remnants of cloth or other materials to facilitate the manifestations, after the manner described; but then, it should always be done openly, so that every sitter in the circle could judge for him or herself how far the articles so introduced could of themselves affect the genuineness (if at all) of the manifestations.

THOMAS R. HAZARD.

claimed to be the spirit of Judah Touro, once of | the surrounding elements in the atmosphere | MR. THOMAS R. HAZARD'S REPORT OF THE ASTORIA MANIFESTATIONS.

TWO SPIRIT FORMS PRESENT AT THE SAME TIME AND COMING INTO THE PARLOR FROM OPPOSITE DIRECTIONS.

To the Editor of the Banner of Light:

Brooklyn is highly favored (I may as well call it Brooklyn, as Astoria is the most beautiful of our suburban villages,) with the presence of a medium who (with her present earth-life surroundings) seems to furnish the very best conditions for the materializing manifestations. Give other mediums as good conditions as are furnished by the Hatch family, and no doubt results would be correspondingly favorable. This is an important lesson for Spiritualists to

The accounts and reports of the materializing manifestations which I have seen in the metropolitan press and in the Banner of Light, are no way exaggerated, but in fact fall short of the reality, and I speak from personal observation. A friend of mine -- a well-known citizen of Brooklyn—who attended a scance a few evenings since, stated this important incident. I will give the facts in the language of my informant: "Why," said Mr. P., "what do you suppose happened at Astoria last evening?"

"Well," said I, "doubtless something very grand, for on the evening that I was there there was a succession of brilliant and demonstrative manifestations. But what do you especially re-

fer to?

"Why, sir, while a form that had been out in the circle, and was returning to the cabinet, was still in the presence of the whole circle, another materialized form came into the parlor from an entirely different direction, having materialized in the large hall (or in the library room off of it), coming through the hall into the parlor. As this form approached me, I recognized my wife, who gave me loving greeting. You may judge of my emotions at such a meeting."

Here in Mr. Hatch's parlor are two spiritforms, standing in a good light, in the presence of the whole circle; and one of the angel visitants, coming from a room distant from and directly opposite to the cabinet, approaches her husband, singles him out, and they—surpassing pleasure and bliss!-recognize each other, and enjoy, brief though it was, a blessed reunion and companionship. What next?

In all of the accounts that I have read of the Brooklyn (Astoria) manifestations, that of Mr. Thos. R. Hazard to the Providence Journal (reproduced in a recent Banner of Light) is the most full and accurate. I suppose the fullness and accuracy of Mr. Hazard's report is due to the fact that he so thoroughly understands the experience in the materializing phenomena, unto interpret the events which he narrates. Long may this glorious old man live to be the historian of these transcendent manifestations. As the defender and vindicator of the medial instruments of spirit-power by which these manifestations are produced, he has already won a deathless immortality—such as is only awarded to philanthropists as large-hearted and disinterested, and moral heroes as dauntless as Thomas R. Hazard.

Let me add that the Banner of Light is doing a most important work in giving publicity and precedence to the facts of the Spiritual Phe-CHAS. R. MILLER.

Everett Hall, Brooklyn, 398 Fulton street, April 19th, 1880.

BASTIAN'S SEANCES.

To the Editor of the Banner of Light :

Harry Bastian gave seven séances in Scranton, Pa., at the residence of Mr. Daniel Howell, President of the Merchants and Mechanics Bank. At the first three scances that were given, March 21st, 22d and 23d, none were admitted but the nearest of kin of Mr. Howell. During these three circles spirit-forms were materialized, all of whom were recognized as having been while in the form our daily and hourly associates and companions. At the Sunday evening séance given March 28th, a female spirit-form walked out of the cabinet in a good light and dematerialized and again materialized in full view of all.

Mr. Bastian was induced to visit Winton, situate about eight miles north of Scranton, and gave us three very satisfactory and convincing séances, both light and dark. The medium cheerfully submitted to any tests suggested, and during the dark circle his feet were held in a position that made it impossible for him to stir without being detected; at the same time he continuously slapped his hands together. A music-box and guitar were floated by an unseen power high above our heads, sometimes striking the ceiling. Unseen hands of all sizes and temperatures caressed us, three and four persons being touched at one and the same time; voices were heard speaking, and by request a cold hand "just out of the grave" was laid on our faces by Johnny Gray, one of the spirit-guides of the medium.

Every evening a committee of two were selected to examine the medium's wearing apparel, who made a thorough and rigid search of each and every article of clothing worn by him, and were fully satisfied that nothing was secreted upon his person whereby the manifestations could be produced. As a test to a very intelligent gentleman, who is a member of the Catholie Church, who was present, the materi-

and were recognized beyond doubt. We are satisfied that Mr. Bastian is a genuino medium, and to all doubters of spirit-return we have only to state, form your own circles and procure a genuine medium, such as Harry Bastian, and if you do not become convinced you will receive food enough for reflection during the rest of your lives. Fraternally yours,

Winton, Pa., April 5th, 1880.

DR. SLADE IN COLORADO.

As we have before stated, Dr. Slade is meeting with a remarkable degree of success in Colorado. The Chronicle, of Leadville, contains an account of an interesting séance held with him by a number of gentlemen connected with that paper on the evening of April 4th. The party having joined hands, two slates, one upon the other, with a grain of pencil between them, were held under a table, and a request was made for the invisibles to write.

made for the invisibles to write.

"Immediately [says the account,] the imprisoned ponell point could be distinctly heard to start off with an energetic clattering, and while the Doctor conversed fluently on other topics, to keep the mind, he said, from controlling the pencil, the scratching continued ccaselessly, till another bang on the table by a hard-knuckled spirit signified that the composition was complete. Dr. Slade laid the slates down in front of the company, and one of the party removed the top one, and then read the following letter from spirit-land:

"My friends, did you ever think each living soul is

'My friends, did you ever think each living soul is equally true to the powers that control it? Had intellect been deprived of its selfishness and wedded to intuition, it would have gone forth beautifully, and been strengthened in purity. All that is beautiful and spiritual will be the offspring of this wedlock of intellect and intuition, and everything will take a new light and become divine, bright and true.

I am truly,

My Novigon everyonesed a might to know it any.

Mr. Norton expressed a wish to know if anybody in spirit-land desired to communicate with him. The Doctor placed a pencil-point on the slate, which he held under the table-leaf, and in a few moments the following message was re-

The best thing I can tell you is that the soul of man an never die, W. NORTON.

'The best thing I can tell you is that the soul of man can never die.

The signature is that of a brother of Mr. Norton, who has been dead for many years, a fact not previously known by any of those present. Mr. Norton regarded it as one of the best tests of Spiritualism he had ever heard of.

The doctor now requested one of the party to write a question on the back of the slate so that he could not see it.

Mr. Green wrote as follows:

'What became of Bradley?'

The answer came back written on the slate 'He (B.) got murdered.'

Mr. Green was an oflicer of Co. B, Eighth Missouri Infantry. In the second charge on the works at Vicksburg on the 22d of May, 1863, Bradley, who also belonged to that company, was missing. No prisoners were taken by the enemy. The reputation of Bradley for coolness and bravery banished the idea that he had fled or deserted. He was reported 'missing.' He was undoubtedly killed, and the burial detail failed to identify him.

The party with drew at a late hour well sat-

failed to identify him.

The party withdrew at a late hour, well satisfied with the result of the interview."

SLATE-WRITING WITH FLORAL ACCOMPANIMENTS.

There appears to be no limit to the ability of our spirit friends to furnish new-demonstrations of their power and presence. The variety that has already been given is so great that upon the appearance of every new phase we are led involuntarily to ask, "What next?" A correspondent (A. P. N.) writing from Pittsburgh, Pa., sends us the following account of a séance in that city, at which writing upon acovered slate was given with a new feature attending it. He says:

"While so much is spoken of slate-writing mediums, suffer me to relate what occurred here at a scance held on Friday evening, March 26th, in the presence of the medium, Mrs. Sarah Patterson, of 83 Franklin street. There were eleven persons present, including the medium. A bit of pencil about the size of two grains of wheat was enclosed between a double slate. The gas burning above the table being turned partially down, the medium held the slate under the table for one or two minutes. At the The gas burning above the table being turned partially down, the medium held the slate under the table for one or two minutes. At the sound of three raps it was lifted, when the pencil point was found lying on the top of the slate, as is always the case with this medium when a message is completed. The slate, on being opened, showed a message addressed to a member of the circle present, purporting to be from a spirit-friend; and lying directly on the writing was a beautiful rose, as fragrant as if just plucked off its original stem. This was repeated until eight persons sitting around the table had each received an appropriate message and a flower over it. The flowers varied in kind, but were all fresh and blooming, and filled the room with fragrance. The light was sufficient to show every object in the room, and deception on the part of the medium is not admissible under the circumstances. After this performance a materializing scance followed, in which several spirit forms came out from the door of the cabinet."

[From the Sunday Herald, Boston.] MRS. THAYER AGAIN. THE OTHER SIDE OF HER MEDIUMSHIP IN WASHINGTON.

Mrs. Thayer and her friends are naturally much disturbed by the publication of recent reports of her career in Washington, the former averring that the letter of Mr. Steinberg to the R. P. Journal, of Chicago, accusing her of fraudulent practices, was inspired by merely personal feelings. Among other letters from Washington in vindication of her assailed mediumship we have the following:

Allow me a small space in your liberal paper to describe a wonderful manifestation of spirit-power, demonstrated through the mediumship of Mrs. Thayer, at my house, on the evenings of March 10th and 11th, 1880. The medium, at her own request, was placed under the strictest

her own request, was placed under the strictest test conditions, after the company had assem-bled. She was taken to a room over the parlor Catholie Church, who was present, the materialized form of a Sister of Charity appeared and announced herself as Sister Celestia, once Mother Superior of a convent in Montreal, and said she came to convince him that good spirits can come, and assured him it was not the work of the devil. Forms were materialized rapidly and in quick succession, male and female, talked to us

of the medium were held by the gentlemen on either side of her; the light was extinguished, of the medium were need by the gentlemen of either side of her; the light was extinguished, and in about ten minutes a gentle fluttering was heard, when, on striking a light, a beautiful canary was nestling on the breast of a gentleman present. The second night the medium was subjected to the same test conditions; the same party was present and arranged as on the previous evening, and the result was a liberal supply of the most beautiful flowers was spread over the table and in the laps of the company. The flowers were in great variety, but the most remarkable was a strand of smilax about six feet long, dripping with water, lying in the centre of the table in the form of the letter S, and woven together in the most artistic manner. The company was composed of fifteen persons, all well known in this city, who are willing to testify that the manifestations were genuine, and that fraud or deception was impossible.

Yours for truth and justice,

M. McEWEN.

451 M street, Washington, D. C.

The Annibersary.

Second Grand Celebration of the Thirty-Second Anniversary of Spiritualism in San Francisco, California, Sunday, April 4th, 1880.

[Reported by William Emmette Coleman.]

The Spiritualists of San Francisco have had two grand gala days this year. Mrs. Britten having graphically described the exercises of the first, it devolves upon my humbler pen to report those of the second. The First Spiritual Union of this city, meeting in B'nai B'rith Hall, devoted the entire' day Sunday, April 4th -three sessions-to the anniversary exercises. The hall was elaborately decorated with flowers, evergreens and floral emblems, while the platform fairly groaned beneath the weight of choicest flowers, tastily and deftiy arranged by the delicate fingers of Spiritualism's fair daughters in Frisco. The platform seemed, indeed, a living partorro of flowers, as did also that of Charter Oak Hall the preceding Tuesday. Portraits of A. J. Davis, J. M. Peebles and Dr. Slade, various spirit pictures of W. P. Anderson, and Joseph John's "Dawning Light," all appropriately festooned, adorned the walls; while the Banner of Light and other spiritual journals, and a choice collection of spiritual literature, found ready sale at the tables of good mother Snow.

The exercises of the Children's Progressive Lyceum in honor of the day were varied and appropriate. Some one hundred and twenty-five scholars were present, all of whom seemed to enter into the duties of the occasion with zest and carnestness. Mrs. Scales, Miss Clara E. Mayo and other mediums, announced the presence in spirit of various deceased members of the Lyceum, and the Conductor, Mrs. Laverna Mathews, read the following poem, given through her medium ship, from Josephine Stephens, one of the bright scholars of the Lyceum, lately deceased:

Dear little Joey Stephens Wishes me to say That in the Children's Lyceum She can be found alway That Willie Andrews, Jemmie Rider, Also come and stand beside her; That Mrs. Miller's patient face 1s, too, imits accustomed place: That Mrs. French, who led us all Is now within our Lyceum hall. These spirits meet on this occasion To join with you in celebration; : Mark! I said "Our Lyceum hall"; And have we not an interest all In this Lyceum? It was our home, And here we've always level to come. Bright, bauteous flowers, inwrought with love, We bring you from our homes above; With reverence lay them at your feet, That joy, to-day, may be complete, "Where's the reward," I hear some say, "This band so faithful are to-day?" Ah! labor to the children given Is counted in the glorious Eden, And you cannot afford to stay Idle all the live-long day. The gems of thought which here we glean In heaven's bright corridors are seen; The threads of love which here are woven Will make your garments up in heaven. Then never think your task is hard When waits for you such rich reward Dear Joey returns to earth, to tell That you have done your duty well; That, when you reach the shining river— Crossing o'er the bridge of silver— You'll meet again your Lyceum band In the bright and glorious Summer-Land. Dear rana and mamma, do not cry! Sure you'll see me by-and-by.
Oh! help, sustain with feelings tender, Proving thus that you remember

A most affecting incident occurred during the recitations. Mrs. Hattle J. French, the former Conductor of the Lyceum, passed to spirit-life over a year ago. She recently gave a poem in honor of the day through the mediumship of Mrs. Scales. This poem Mrs. Scales gave to Mrs. French's daughter Jennie, about twelve years old, and a regular Lyceum scholar, to read to the Lyceum. Jennie ascended the platform and began to read it; but she had only read the first two lines when she burst out into violent weeping, exclaiming, "Oh, my mother! my mother! I can't read it. I can't read it !" Dropping the paper, she retired up the stage to mean and sob over her mother's loss, her schoolmates finding it difficult to cause her to restrain her grief and cease her lamentations.

Two and thirty years ago.

Little Annie Perkins, the musical genius of the Lyceum, rendered two ballads very sweetly, and other beautiful musical selections were given by Tente Itay, Alice Cameron, Henry Andrews, Emma Booth, Mina Robinson, Delia West, Maud Danskin and Frankie Robinson. Among those giving recitations worthy of special note I caught the names of Charles Stern, Herbert Harding, Thos. Wise, Harry Mayo, Lizzie Powers. Jennie Greenwood, Daisy Peck. Edna Hone Loomis, Katie Hammond, Sophie Eggert, Nattie Mayo, Etta Benjamin and Lottle Hebe.

At 2 P. M. the large hall was thronged with an eager multitude, awaiting the promised intellectual and spiritual feast, and filling every seat. Mrs. Mathews worthily presided over the three meetings of the day. Exquisite singing was interspersed afternoon and evening, rendered by Mrs. Feathers, Little Annie Perkins and the regular quartette.

Mrs. E. F. McKinley was the opening speaker, delivering a chaste and practical address, full of earnest thought and inspirational truth. Spiritualism, she said, was to her the most substantial blessing of existence. It inculcates the broadest charity; it has no chidings for the unfortunately situated, but says to all, "Come up higher." Whatever your besetting sin or weak points may be, ask God's angels to aid you in their betterment and help you to improve. Let us all, by and with the help of the loved ones from the bright beyond, do all we can to overcome the evil of our

Prof. W. N. Van De Mark followed in a stirring vigorous speech, emphasizing strongly the ethical side of Spiritualism, its potentiality as an instrument for the moral elevation of mankind. In the boys and girls of the Lyceum, reared under the stimulus of the moral teachings of our philosophy, he saw a mighty force springing up, calculated in time to achieve marked results in the paths of reform.

Miss Clara E. Mayo, under influence, next delivered a pleasing and thoughtful address. This is our natal day, said her angel prompters, as well as yours. Cherish the memory of this day in your daily life, letting its beneficent influence permeate your thoughts, words and deeds. She also spoke of the difficulties of mediumship. If we come not as you wish, think not that we have forgotten you. You cannot know how difficult it is for us to linger in your atmosphere, it is so repellant to our souls. But for all that we come, and in the spirit's best way we come to you. Look not so much, all of you, for the tiny tests, but rather at the broad sweep of the great religion you profess.

Mrs. Mathews then read an inspirational poem called "Two and Thirty Years Ago," written through her mediumship. Mrs. M. J. Upham-Hendee, a veteran medium of twenty-five years' standing in Califor-

nia, was the next speaker. Spiritualism, she remarked, was no mythical delusion, but a grand reality. She had seen and heard the spirits—seen the spirit-realm -hence knew, not believed, these things were true. It is the emanations of the spirit-world that carry you safely through the dangers and pitfalls of every-day life, inspiring you to beavenly aspiration and earnest endeavor for the pure and good.

"Father" Pearson, another old veteran in the sacred cause, followed in a line of remark somewhat similar to that he uttered at the Tuesday celebration. He gave as a rule of conduct for all, this: "Do no wrong consciously." It embraced the whole moral law except in one point. That point was covered by the eleventh commandment. "Love one another." From observance of his rule for several years he knew its beneficial effect. 1881 will be an eventful year. Spiritualism will then be thirty-three years old, the length of an average human generation and of the life of the great medium, Jesus. The perihelion of the four largest planets would create disturbances, to be followed by beneficent changes, the character of which could not be determined. In 1881 would be laid the corner-stone of the spiritual temple—the temple to be called Temple Arabula, or Divine Light.

Mrs. Lewis next favored us with an inspirational address, which, as regards beauty of diction and sublimity of thought, may be considered the gem of the meeting. I will make no attempt to reproduce her eloquent phrases and sparkling imagery, it requiring her exact language to do her justice. She closed by calling upon the Spiritualists of this sun-kissed clime whose treasures have largely filled the coffers of the world, to build a hall for the religion of the angels of heaven—a religion which has reason for its guide, love for its inspiration, and progression for its motto.

Mrs. Scales announced that she had seen Rev. T. Starr King inspiring Mrs. Lewis and Mrs. McKinley She also announced the presence of many spirit chil dren. Since she saw the improved and beautified condition in spirit-life of her late husband, Mr. McDonald -shown her, at her request, while visiting his graveshe had never shed a tear for the dead. She also de scribed various spirits seen by her in attendance upon persons in the audience, which were recognized.

Mrs. Wiggin also described the spirits seen by her Spirits, she said, are here in greater numbers than mortals. Spiritualism is to me all that I ever hoped forsaylour. If we do all that Spiritualism tells us to do we'll do much better than any of us do now. Let us all do the very best we can.

The afternoon exercises closed with a half-hour séance by Mrs. Breed, a telegraphing, seeing and writing medium, in which she gave some of the most thorough, satisfactory and convincing tests I have ever seen in a public audience. As a missionary among skeptics, she, like Mrs. Foye, should accomplish a good work.

At 7:30 P. M. another large audience assembled. Mrs. Bicknell began the services with a recitation of a poem given her inspirationally by Nettie Pease [Fox]. Wm. Emmette Coleman was the first speaker, his subject and its manner of treatment being similar to that in his Tuesday's address in Charter Oak Hall-"The Value of Spiritualism," it being greeted during its continuance and at its close with considerable applause. (En passant, let me remark here that all the speakers during the day received their due share of merited applause.) Mr. Coleman was followed by Mrs. Dr. Henderson, who said: The truths spoken on this platform are moving through the spheres beyond. We are sowing seed that will spring up in beautiful flowers in the garden of the soul. In the great telephone of time you will find your words reëcho from the evergreen shores of life. Down in each soul lies a diamond. Polish that diamond; place it so bright in your crown that angels may sing : There is no night.

Prof. Van De Mark again spoke of the ethical relations of Spiritualism and its utility as a reformatory power in the world. He also paid a passing tribute to the old patriarchs in Spiritualism; those who had had to stand the fires of persecution and obloquy in the early days-the martyrs of our religion. Spiritualism does not condemn the erring man or sinful woman, but taking them by the hand lifts them up. "I have been made better," said he, "and feel higher incentives to live a good life since I came among the San Francisco Spiritualists."

Mr. Irvine read a carefully-prepared paper full of sound practical counsel and encouragement, showing the importance of Spiritualists embodying their principles in their daily lives, and closed with a poem urg-ing them to strive to attain the higher and purer life opening up to all carnest aspirants for the good and

Mrs. Miller, an enthusiastic and untiring medium. thanked God for the great-grandmothers of the Fox girls, for had there been no great-grandmothers, we would have had no Fox children. "God bless," exclaimed she," the fathers and mothers. No woman mother. The way to conquer your boys is to make that he has left behind. Captain of our salvationi them love you. Thank God, all my children are Spiritualists. Glory to God for our wives and husbands, fathers and mothers, grandfathers and grandmothers, great-grandfathers and great-grandmothers!"

Mr. Ferree, late Methodist minister, followed in a rousing, soulful speech, full of the old-time revival fervor. All things are ruled by law, he remarked, and come in regular sequence; so Spiritualism made its advent in the world at the right time. The angel intelligences who assumed control of this planet when it was first evolved from its parent sun, determined the time for the appearance of life on its surface, the time of man's appearance, and the time when Spiritualism should appear. When Spiritualism did come. all the forces of the universe were behind it, and it could not keep from coming. Spiritualism is the second coming of the Nazarene, the culmination of the song of the angels to the shepherds eighteen hundred

Rev. Mr. Parker, Universalist, gave his views concerning the identity of true Christianity and true Spiritualism. He also spoke of the importance of having right beliefs, for much of our happiness or gloom is dependent upon what we believe.

Mr. Wilson thought that man was prone to do good rather than evil. Instancing in point the marvelous growth of Spiritualism in thirty-two years in all parts of the world. What will Spiritualism have to show, queried he, at its centennial anniversary?

Mrs. Miller announced a brief spirit-message, extending encouragement and cheer to those present. Owing to the fact of the failure to be heard, through lack of time, of several of the speakers present, and the exceedingly deep interest manifested in the exercises, it was determined to resume them on the following Sunday. And so came to a close this second mem orable day in San Francisco Spiritualism in 1880.

Onset Bay Camp-Meeting.

To the Editor of the Banner of Light:

At the last meeting of the Directors of the Onset Bay Grove Association, it was decided to hold the annual Camp-Meeting from July 15th to August 16th, inclusive. It was also decided to celebrate the opening of the season of 1880 by a basket picnic at the Grove. June 17th. In accordance with this decision, work is already being pushed forward as fast as possible.

The Association has built five more cottages since the first of last January, with two and four rooms each. A well has been made at Central Square, and work is now going on upon the new auditorium, which will, when completed, have a seating capacity for three thousand people.

Private enterprise has also been steadily at work all the time since the close of the Camp-Meeting last Au-

stop at Onset Bay Grove. Haverhill, Mass., April 8th, 1880.

Written for the Banner of Light. BOUL COMMUNION.

BY MRS. C. L. SHACKLOCK. Not in the glare of sunshine, When the tide of human life.

Like a surging sea, is round me, With its turmoil and its strife; When, with a bold endeavor, Like a warrior in the fray,

I, with my mortal brothers,

Battle from day to day

With all the hosts of evil Which strive to press us down, Bearing the cross while hoping One day to win the crown:

Comes that loved presence near me, Breathes that dear voice to me-Too dim my earthly vision That cherished form to see:

But in the solemn night-time, When, at the eventide. We leave our cares and sorrows, Like garments laid aside,

And, passing sleep's fair portal, We gain the mystic land, Where flowers unfold in beauty, By odorous breezes fanned;

Where every cloud that floateth In the pure azure sky, Seems like a memory, ever, Of something long passed by;

Where every stream that floweth, And every tree that waves, Shadows some precious blessing Our inner nature craves.

Then, when by sleep divested Of every earthly dross, My lone heart throbs with rapture, It heeds no earthly loss,

I fold my long-lost treasure In my embrace once more: The tie, supremely blessed, More sacred than before. And in that blissful dreaming,

No longer torn apart. We hold a sweet communion Together, heart to heart, Too sacred for expression,

Too precious to reveal.

Oh! If our spirit vision

La Porte, Ind.

Sleep doth so well unseal, How blest will be the waking When earthly life is o'er, And from our long, last slumber, We rise to dream no more!

Funeral Prayer and Address

Over the Remains of the Late Commodore Francis Connor, delivered March 28th, in the First Unitarian Church, San Francisco, by Mrs. Emma Hardinge Britten, under control of the Spirit Thomas Starr King.

INVOCATION. Oh Thou Infinite and eternal Spirit; Father, God; Lord of Life and Death; Author and Finisher of Being! Lo, thine hand is heavy on us in this trying hour. As we stand in the valley of the shadow we hear Thy voice calling home our hearts' beloved, and our spirits fail us as we listen to the summons which removes from our mortal vision the father, friend, the strength, the consolation of many a pilgrim in earth's rough and rugged pathways. But even now, as we bend beneath the weight of our mighty sorrow, whilst our strength is laid low and the voice that has spoken the word of power to the weak and comfort to the helpless is hushed forever, oh, teach us that thou art still the strength of our weakness, the light to our blindness, the true and unfailing consolation of every heart that trusts thee. We know it is thy voice that speaks to us through the eternal slience that has closed these mortal lips, bidding us pause and consider the solemn lessons which death alone can teach. Oh, trusted but most eloquent teacher! as we stand in the presence of thy white angel, Death, and still the throbbings of our beating hearts to hear the message that he brings, we uplift our souls to thee, thou only strength and consolation, and learn to lay the burden of our cares and griefs on thee, who alone canst bear them. Help us. oh Heavenly Father! and clear away the mists of sorrow from our eyes, that we may discern the footprints of the beloved one in his pathway to the land of light. can know the luxury of goodness till she becomes a | Help us to re-tread the tracks of honor, truth and duty one's bark to the port of eternal safety, be with us now!

We see with streaming eyes and arms outstretched in pain the receding light of the white and flowing sails, as his ship of earthly life is fast drifting out of view. The thickening mists of death have closed around him, and we are left alone, straining our failing sight to catch faint glimpses of the glory in which our vanished friend has cast eternal anchor. Oh, thou Great Spirit! Pole-star of every drifting craft, freight ed with frail humanity! teach us how to cry out to Thee with heart and voice. We trust Thee, oh, our Father, in life as in death, in darkness as in light, in this our home of human grief and weakness, as in the more peaceful days of life's full blossoming. We know that all is well with him who has gone before. We know he has gained the shores of endless day and waves aloft the banner of immortal triumph over death. The vell of mortal being, so dense to us, is luminous to him, and from the Mount of Vision we know that he still watches with an angel's tender pity the bereaved and mourning friends who linger yet behind and bear the burdens he has dropped.

We know the immortal still loves, and that he is all -ay, more than all-he ever was, or could be, to those who love him still.

Thou, who dost make the very roses thy preachers help these faltering lips to tell of the joy and glory he has gained. Show to these mourning ones the radiant Mountain of Transfiguration to which the angel Death has raised him. Help us to kiss and bless the rod that smites the human heart but sets the immortal free, and once more teach us all to cry in spirit and in truth "Thy will be done on earth as it is in heaven, forever and forever!"

THE ADDRESS. Friends, we meet this day to celebrate the birthday of a soul into the life immortal. Fifty-three years ago there was a birthday of another sort in the home where this ascended soul first saw the light as a help less, walling babe. Born into the life of earth, where care and toll are the milestones at every step of the weary way, with all the bitter pangs of humanity's stupendous warfare looming up before him, still he was ushered into being without one tear or sigh to mar his welcome. No prophetic voice of warning spoke of the thorny road those infant feet must tread. The mother's heart was full of joy, and rejoicing friends

hailed the young stranger's advent on life's stormy

sea without one sad misglying. And now, when we know how well, how nobly life's battle has been fought and won, how gallantly, he's run the race God set before him and gained the victor's prize of a well-earned immortality, shall we fail the time since the close of the Camp-Meeting last August—there not having been a time when there was not one or more cottages under the builder's hand. The cottage of Mrs. Henrietta Bullock, on South Boulevard, Mr. S. P. Willis's cottage on Highland Avenue, are among the good ones lately completed.

As a place of permanent resort, we can say that there have not been less than ten families living at Onset any time during the past winter. There is a steady demand for building lots by parties who signify intentions to build at once, or before the opening of Camp-Meeting in July.

From present indications, the season of 1880 at Onset Bay Grove will be a busy one.

The friends of this beautiful summer home who intend spending the season there, or who intend to make a visit there this season, can rest assured that the Directors, with the Committees that have the preparatory work in charge for the coming season, will leave no stone unturned to insure the comfort of the people who stop at Onset Bay Grove.

W. W. CURRIER.

Haverhill, Mass., April 8th, 1880.

to the minds of his finite creatures; but in his mercy he i more.

has taught us enough, by that we do know, to trust him in all things of which we are yet ignorant; and amongst the brightest revelations of our present day and hour are those that have stripped the grave of all its terrors, death of its awe and mystery, and shown to the weeping eyes of bereaved humanity its precious dead, in all the glorious reality of life immortal-and death itself to be but the archway to the higher, bet ter, happier spirit-land. Another of our Father's gifts to man have been the messages of love brought by the very beings nearest to us. They point to the wealth we gather upon earth, the splendor that we fondly lavish upon the crumbling dust of those we've loved, and remind us that all must be left behind, and that the spirit takes not with him the value of death's shroud in material treasure. And yet it is given to us to know there are many mansions in our Father's house; wealth and possessions there; power and strength, and noble work to do; joyful duties to ful-fill; and life, with all its glorious energies and powers, continuing the woof of being from the point where death has swept it. If this be so, and these revelations of the life beyond are now reechoing through the wide, wide world, truly we may lift up our hearts in joy and triumph when we recall the noble record that our friend has made, and count up the freight of duties well performed, with which his gallant ship has sailed away to heaven. Besides the early years of his brave and useful public service, the lives of thousands have been intrusted to his skill and care; and the fortunes no less than the safety, of countless multitudes have hung upon the faithful performance of his untiring watch and ward, as the captain of many a ship destined to plow its way on the roughest seas and brave dangers which none but the well skilled mariner could conquer. None but those "who go down to the sea in ships" and track their way through the pathless wastes of ocean can understand the perils of the deep-the ceaseless cares and tolls, the sleepless vigils of the stormy night he passed 'neath the rayless skies, 'midst the howling tempest, drenching rain and piercing cold; whilst the lives of multitudes were hanging in the balance on his skill and care. And yet we know that out of his brave hands no single life was ever lost. In his clear record there's no black mark of duties unfulfilled no employer wronged, no murmuring crew oppressed no friend forsaken, no stranger left unaided.

Not one soul he ever knew or served with but what would have united in crying, "God speed our gallant captain to his well earned rest. If ever seaman plowed his way to heaven be is the man!" Stanch and true! Brave man, great heart, gallant sailor, faithful servant of the King of Kings! He watched and waked while others calmly slept. He thought and thought and battled with the stormy seas and wrestled with the elements until they became his subjects; and whilst the flery scriptures of the skies stretched out above his head their canopy of glory, he read their solemn lessons in tircless duty, and worshiped his Creator in noblest service to his fellow-men. My friends the last, best lesson which this wondrous preacher, death, has taught, is, as we thus render the noble rec ord of this gallant life, to emulate its beauty; re-tread the deep, strong footprints he has made-not in the "sands of time," but in the hewn-out rock of grand en deavor; and the last, best lesson which the best out pouring of the spiritual hosts have brought us is the sweet, consoling truth, that nothing that is good and true and beautiful in manhood can ever be marred by death. God gathers up the beautiful, and he who cares for the falling sparrow and clothes these blos soms with their wondrous beauty, has treasured up the blossoms of his noble life, and only left the dross and dust to death. "We cannot make him dead," the gallant sailor! For mates, companions, friends, he is still the same, though a watcher now on a fairer, calmer sea. For the dear companion he is still the tender guardian of her precious life; for the earth and man and all he's lived and toiled for, he's a guardian angel now, a ministering spirit, making our path more bright our way more plain, our lives more holy and nearer heaven because a good and faithful man has lived and died. He may, he must, have left a void which none can fill again. Many will miss his helpful, outstretched hand, and she-his best beloved one-will miss the coming foot that was ever prompt to hasten to her side; but she knows, as we do, he lives and loves and watches over her now.

The veil of earth, transparent to the eye of spirit, is only dense to us who linger yet behind it; but when we know, as God in his mercy shows us, through his angels risen, that the form that sleeps the sleep that knows no waking is not the man we've lovedthat death has no power upon him; that he lives and stands in our midst this very hour, with all that made the man, and the added glory of life immortal, why should we weep or sigh or put on the weeds of mourn ing? Why should we wish him back, or stay the hands that lay away the garments in the grave and leave the guardian-angel of the home behind? Remembering all we do know of the shining seas our loved ascended brother is sailing over now, surely we can trust our Heavenly Father in the yet veiled realms of mystery hidden from our view. "He doeth all things well," and though the golden bowl of mortal life is broken, the silver cord of earthly duty loosed, the pitcher broken at the fountain, and the wheel broken at the cistern, we can bow, and, led in calm submission, look back in high emulation at the record of a well-spent life, and forward with triumphant joy that he has reached the goal from which his loving hand will beckon us to follow onward.

Oh, may the memory of this hour be ever green amongst us! May the record he has made, the wealth of freight with which his ship of life was laden, be never dving remembrance to us, to strengthen us to the hour of trial, encourage us to speed on, amidst thorns and briars, to the goal of victory he has gained, until we meet and greet him in the land where the angels have welcomed him with the glorious cry, "Well done, thou good and faithful servant! Enter into the joy of thy Lord." And now it but remains to put away with all reverence the faded garments an immortal soul has worn; lay down to rest the crumbling form of clay. With tender reverence give back to earth the pale, white form of earth. Put out the earthly lamp-he will not need it more. Quench the dying flame. Nor heat shall burn nor biting frost consume the happy dwellers of the summer-land. Let dust and blossoms sleep in the tranquil grave, while the shining soul inhales the deathless perfume of the flowers that bloom in the land of never-setting sun. The last rites paid, the last farewell said, the honored dust closed up from mortal sight, commit we all that's left to the silent grave, and bid God-speed to the newborn son of heaven with the sweet, familiar closing words of love : Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our dally bread, and forgive us our trespasses, as we forgive those who trespass against us. And leave us not in temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and

ever and ever. After the hymn by the choir, "Rock of Ages," Mrs. Britten again said: Before we listen to the benediction which closes these sacred rites, in the name of the wife and friends of the good and true man whose spiritual birth we celebrate, we tender earnest and heartfelt thanks for the deep reverence, earnest feeling and kindly sympathy, manifested by every friend and stranger gathered together in this hallowed ceremoniat. Above all, we offer on our own behalf, and that of those nearest and dearest to our beloved Commander, our grateful thanks to the trustees of this church, who in their kindness and generosity have granted us the use of this sacred place for the performance of the last and hollest duty to our honored dead.

Whilst memory lasts, we shall ever cherish the tokens of deep sympathy which, for one brief hour at least, have bound together this vast multitude in the tles of a common humanity. I know it has been to you, as to me and all of us, a grateful task to render the best tribute in our power to the memory of a great, good man. Your presence and kindly feeling have helped to strengthen me in the performance of a sad, though pleasing duty, and almost changed bereave ment into gladness. Let us all go hence, cherishing in our hearts the memory of the brave and true; seeking to shape our lives like his, to the line of duty; striving to bring home to earth's last waymark a record as clear and true as his has been, and commending ourselves to the Father of All, with the reverent cry, "Thy will be done on earth as it is in heaven," now and ever-

The Bebiewer.

SPIRITUALISM AS A NEW BASIS OF BELIEF. By John S. Farmer. "Out of Darkness into His Most Glori-ous Light." London: E. W. Allen. Glasgow: H. Nisbet & Co. 1880.

The arguments of this book rest on the phenomena. of Modern Spiritualism as admitted facts, requiring: no other evidence than that already existing to establish them as truths; since it cannot but be apparent to every reasonable mind, that, if these are not sufficient ve may as well discard all human testimony as worthless upon any and every subject where it may be introduced. Assuming that the phenomena are of actual occurrence, the author proceeds to show the outlines of a belief founded upon the new revelations that, by means of them, are coming to mankind-revelations that will in all cases greatly modify, and in some cases completely revolutionize, the usually accepted. views of life in all its relations, both in this world and the next.

The author is of the opinion that upon no subject of human knowledge does there obtain, in popular estimation, such inadequate, mischievous and untruthful views as upon the subject of the mysterious phenomena included under the general appellation of Modern Spiritualism. It is to break down the barriers that interpose between the minds of the people and a fair and honest consideration of the subject, and to silence the roarings of the lions of bigotry that would frighten away all who seek to approach it, that this volume is given to the world. The introduction furnishes the reader who may have

known nothing of the origin of the manifestations, with information respecting their advent at Rochester; twelve propositions forming a concise argument in favor of the spiritual hypothesis and a classification of the phenomena in extenso, as given by Prof. Wallace. The existing breach between modern culture and popular faith is considered in full. That such an antagonism exists is evident to all. Science and religion do not harmonize—their only agreement is in agreeing to disagree, which they do very steadfastly, and more so now than ever before. "This antagonism," says Mr. Farmer, "has been attained all the more speedily because Orthodox teachers persisted, and still persist, in teaching the immortality of the soul, accompanied by dogmas so inhuman and cruel that the human heart refuses to believe in a future-coupled with such conditions." The fact is, the church is more intent upon driving man with the fear of hell than in drawing him with the joys of heaven; and he don't take kindly to such treatment. The author of this book looks for a repairer of the breach, and finds it alone in Spiritualism. He proceeds, in a manner that will not offend the most worshipful-churchman, to show the correspondence between what are called the miracles of the past and the spiritual manifestations of the present age. Modern thought has been unable to grasp the idea of a future life, because those who advocated it appealed only to the emotions; but Modern Spiritualism steps in and, by its phenomenal evidence, confirms and demonstrates its existence. The unconscious influence which Spiritualism has exerted upon the church is greater than nost people have the least conception of. A comparison of the pulpit utterances of thirty years ago with those of to-day will show this to some extent.

The nature and source of revelation and inspiration are critically examined; the identity of Bible facts and spiritual phenomena established; various phases of mediumship described, and popular errors and objections explained and answered. The book is well suited for the instruction of those who know little or nothing of Spiritualism, or who have thought of it only as the foolish pastime of an over-credulous people who seek in dancing tables evidences of immortality. It is especially adapted to church members and all who may have theological prejudices against a consideration of the subject. Well-printed, large type, substantially bound, it is a credit to the cause it advocates, and will be found to be a great help to all who would make its facts and philosophy known.

THAT PINEAL-POINT SOUL.

To the Editor of the Banner of Light:

Bro. J. O. Barrett, for whom I have the highest esteem, seeking for light on the subject of the soul, and especially to verify or refute a statement which I made in the Omro Convention, has received Dr. J. M. Peereply, which doubtless Mr. Barrett is glad to learn fully substantiates my statement. Far be it from me to misrepresent any man. While it is true that Bro. Peebles employs many words to explain what the soul is, my statement in Omro was in regard to where it is located in the human organism, as taught by J. M. Peebles. My words were that he said "it is located at the end of the pineal gland." Now, what does Dr. Peebles say he does teach? He locates it just as I said he did. Here are his words: "The soul, from its central throne in the brain." "The head is the topmost story of this hodily temple, and the soul is supposed to be located at the delicate point of the pineal gland, [litalicise] which is a small, conical mass of gray nerve-substance, attached to the floor of the third ventricle just forward of the cerebellum. It is plain that whatever exists must exist somewhere, and somewhere implies location. [Attention! friend Barrett.] Accordingly the distinguished Des Cartes taught, and intelligent spirits teach, [italicise] that the soul is located at the pineal point." The italics are mine.

Thus it is perceived that Bro. Peebles sustained his point by the corroborative teaching of the eminent philosopher, Des Cartes, and of "intelligent spirits." In my speech upon Materialism in Omro I said: "If Dr. Peebles is right, Materialism is wrong. If he is right, the soul is an entity, which we deny. But I look upon his statement as a mere statement without proof, a theory without a single fact to support it."

Our discussion was very earnest, but conducted with the utmost cordiality on all sides.

Mr. Barrett made a mistake when he said: "Bro. Jamieson replied that he personally heard you say that such is your doctrine." I said that I saw it in print, Mr. Peebles's own signature accompanying the statement, and criticised it in the Boston Investigator.

There is much of the spiritual philosophy which I like, so far as it pertains to this world. If we live on after this life-journey is ended, I will be agreeably disappointed. It is a beautiful belief to think that we will live forever, and forever explore the depths of this magnificent universe—to live, breathe, and have a being with those we love on earth. I am not a Materialist because I chose to be, but because I cannot help it. The evidence which satisfied my mind at twenty

years of age utterly failed me at forty. I wish you, Spiritualists, success in your work of liberalizing minds. If your ideas about a future life shall be proved true, why then I will have to adjust my Materialism to fit your fact!

Very respectfully, W. F. Jamieson. Lake City, Minn.

The Banner of Light, whose advertisement appears in another column, is the oldest Spiritualist paper printed. It is acknowledged among Spiritualists generally, and more especially in New England, to be the best exponent of technical Spiritualism of any paper in circulation. They have correspondents in many foreign countries, and a person can keep himself better posted in matters of Spiritualism through the columns of this paper than any other paper printed. It has almost weekly lectures of some of their most talented speakers, and is every way worthy the patronage of any one desiring reading matter in this direction.—Journal of Industry, Orange, Mass.

HEALING BY LAYING ON OF HANDS. By James Mack16mo, pp. 334. Boston: Colby & Rich.

The history of a magnetic physician, which in itscourse contains a variety of incidental information
concerning the nature of the treatment by magnetism;
how it affects different persons and different diseases;
who have shown great power of healing by the touch
in past and present times, and the methods of different
healers. Mr. Mack's career as a healer is mainly confined to England; and, as in the case of others, histestimonials show the possession of wonderful powers.
The book, although exhibiting many of the characterisities of personal advertising, is much more interesting
to the general reader than any other book of its class
which we have read.—Phrenological Journal for May-

The pen is mightler than the sword—but the leg is mightler than the pen. The editor of a paper is satisfied with \$3,000 a year, but the average pedestrian wants \$5,000 for a week's work.—Exchange.

"CHRISTIANOS AD LEONES!"

"Give the Christians to the lions!" was the savage And the vestal virgins added their voices, shrill and high, And the Casar gave the order, "Loose the lions from ther den!

For Rome must have a spectacle worthy of gods and men."

Forth to the broad arena a little band was led. But words forbear to utter how the sinless blood was

shed.
No sigh the victims proffered, but now and then a prayer From lips of age and lips of youth rose upward on the And the savage Casar muttered, "By Hercules! I

Braver than gladiators these dogs of Christians are." Then a lictor bending slavishly, saluting with his ax, :Said, "Mighty Imperator! the sport one feature lacks; We have an Afric lion, savage and great of limb, Fasting since yestereven; is the Grecian maid for him?"

The Emperor assented. With a frantic roar and bound The monster, bursting from his den, gazed terribly And toward him moved a maiden, slowly, but yet sorene;
"By Venus!" cried the Emperor, "she walketh like a queen."

Unconscious of the myrlad eyes she crossed the blood-Soaked sand,
Till face to face the maid and beast in opposition stand;

Stand; The daughter of Athene, in white arrayed, and fair, Gazed on the monster's lowered brow, and breathed a allent prayer. Then forth she drew a crucifix and held it high in air. Lo, and behold t a miracle t the lion's fury fled, And at the Christian malden's feet he laid his lordly

head. While as she fearlessly caressed, he slowly rose, and then, With one soft, backward look at her, retreated to his den.
One shout rose from the multitude, tossed like a

stormy sea:
"The gods have so decreed it; let the Grecian maid go Within the catacombs that night a saint with snowy

Folded upon his aged breast his daughter, young and fair, And the gathered brethren lifted a chant of praise and prayer;
From the monster of the desert, from the heathen, flerce and wild,
God had restored to love and life his sinless, trusting child.

FRANCIS A. DURIVAGE.

Banner Correspondence.

Massachusetts.

Massachusetts.

BOSTON. —A lady correspondent writes: "W. J. Colville, the young inspirational lecturer, who has been in Boston for the past two years, is steadily and surely gaining ground with the real thinkers of the day. He lectures in Berkeley Hall every Sunday, where are gathered together not merely a society of Spiritualists, but seekers of truth from churches of all denominations. On Sunday, April 18th, a vote of the congregations was taken whether he should accept an urgent call to San Francisco, where he would be settled over a society which has been formed for some time, or remain in Boston, and all but one present voted that he should stay, and that one is soon to reside in San Francisco. While Mr. C. ought to feel gratified at the unanimous expression of the congregation, they should feel more grateful to him for allowing them to decide it, and fully realize and appreciate how much he is doing with no recompense but what all great minds must feel who devote their lives to doing good.

It is not an easy matter for a young man to sustain the burden and care that he does; and let his friends remember that he is not working for money but the good of his fellow man; and as his greatest object is to reach humanity, let each one take it upon him or herself to bring a friend every Sunday, and always remember the word of good cheer and encouragement. Boston Spiritualists, when too late, will appreciate him and his work."

Alm and his work."

SPRINGFIELD.—A. Harthan, M. D., in a business letter, says: "WILLIAM GUNN, who communicated at the Banner of Light Circle lately, Iprinted March 13th) was, as he says, a liquor dealer here, before his transition. Mrs. Sarah M. Thompson, of Cleveland, Ohio, whose message was printed Feb. 23th, I fully recognize—but was in hopes the friends there, whom she had so long and faithfully served, would haveverified it previous to this. My time has been so fully occupied since my removal into my new Institution (305½ Main street) that I have barely time to answer business letters, and my friends must wait patiently, knowing I will, as in the past, attend to all letters as soon as my hands are more at liberty. Mrs. S. B. Fales is doing a good work here the present week, turning away every day persons anxious for sittings. Good, faithful mediums will always find a room here in my Institution where the unseen powers can work."

BOSTON.—A correspondent writes that Dr. W. L.

GENEVA.—Joseph Brett writes: "The Rev. Joseph Cook says in one of his lectures, 'The Christian evidences are supremely confirmed by the fact that Christianity works well, its divine character is proved by its fruits,' and immediately says, by way of contrast: 'The evidences of Spiritualism are supremely discredited by the fact that it works ill.' Mr. Cook seems to pursue the same course against Spiritualists and Spiritualism thatso-called infidels have with the Church. Professors of Christianity have ever rebelled against dragging the faults of church people to the front, as fruits of Christian teaching. They have stoutly maintained that such fault-finding is unjust. Then why throw stones? What of the 'Crusades,' of the 'Waldenses,' the Inquisition, Witch Burnings, and thousands of persecutions and crimes recorded in church histories?' I picked up a copy of the New York Times, and found three separate accounts of the arrest of as many clergymen for the grossest acts. The Penny Press, a daily paper published in Cleveland, O., says: 'The startling increase of licentiousness among the clergy demands that an independent press shall take hold of the subject in earnest. . . . Within the past year over three hundred cases of criminality among the clergy have been made public in the United States alone. In proportion to numbers, this is a larger per centage of crime than can be found among men of any other legitimate trade or profession. The evil is as enormous as it is startling and destructive.'

It is no pleasure to me to throw stones, but I must think Mr. Cook very unjust to thus deal with a subject that he knows so little about. His thrust at the Banner of Light. Free-Circles must mislead hundreds of honest people, and that without remedy. He does not tell those who read his lectures that the far greater number of those messages are just what we all need to cheer us as we toll and suffer and pray for light. Thousands of earth's inquirers weep for joy as they peruse those 'Priceles' gems as published in the Banner

Illinois.

ROCKFORD.—Warren Boynton writes: "At the time of its publication in the Banner of Light I read the report of the lecture in Boston by Mrs. Fannie Davis Smith, and felt that it had an eternal weight of glory' in it. I wish that this gifted lady and other, such media for the transmission of spiritual thought might live forever; in spirit I am convinced they will; but I could not pray for them to be retained here physically, because we all need to pass on in due season for the purposes of more complete development. A great many people think they would like to be mediums. They do not know what they ask." Can ye indeed drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" They think they can. So thought the sons of Zebedee. People generally have not the least idea what mediums and lecturers have to pass through before they become en rapport with the angels and the angel-world. People hear the sweet, soul-thrilling utterances, they test the mediums, but at what a cost to the instruments themselves! I know they (the mediums) feel the angel-arms around them and hear the sweet whisperings of love breathed into their souls with the warm breath of angels; but it is, or has been, 'through great tribulation' that they have mounted to the sides or top of the 'Mount of Transfiguration.' No class of people descend so low, so deep into 'the valley and shadow of death,' nor mount so high into the warm, white glo-ries of the spiritual realm, as our spiritume communication take thought. consider, think of the 'cup' and the 'baptism' before you decide. 'What man (or person) among you who contemplates erecting a building does not first sit down and count the cost? says Jesus, the Nazarene. It costs something to be agood lecturer, writer, or any other kind of a good and true medium. Jesus, in the days of his flesh, poured out strong crying and tears, in order to become the Prince of Love, in order to become 'the Prince of Love, in order to become the greatst medium the world has ever produced."

Vermont.

BARTONSVILLE.—James W. Atwood appends the following to a business letter: "Mr. Henry Wright in this place has been healing the sick the past winter in two or three towns around, and mostly by the laying on

of hands under influence, and has brought some persons into health who had been given up by the physicians. Mr. Wright acteaded the "Lake Pleasant Camp Meeting' last year throughout, and he thinks his controls so developed his healing powers while there, that he has been more successful this past winter than ever before, though he has practiced twenty or more years as a healing medium. The Banner of Light has been fully as interesting as ever, and in some directious more so for the past six months. Mr. Colville's Answers have been able, when we consider how promptly he answers the most abstruse questions, and how well for the time given him. Miss shelhamer is a success, it seems to me, and worthy of the place assigned her."

Maine.

PORTLAND.—W. L. Jack writes: "I find the Bannor of Light here the choice paper of the people. It is eagerly looked for every week. Everywhere by the people is it spoken of in highest commendations, on account of its purity of tone and freedom from personal controversies. Here in Portland it is perused by al controversies. Here in Portland it is perused by the best of its citizens and some of its most influentia

There are two societies here, holding meetings during, a few miles out of town, there is an excellent private medium who, when influenced, plays and sings most remarkably."

most remarkably."

SANDY POINT.—Geo. C. Waite writes: "The following report of the Waldo County Spiritualists' and Liberalists' Association, held in Searsport April 11th, was handed me (I not being present at the meeting) by one of the officers present:

April 11th, r. m.—Meeting called to order by the President. Remarks by the President, Dr. Merrill, Messrs. Chase, Smart and others.

Evening.—Called to order by the President. Singing by the choir, 'Hope's Rainbow.' A poem was read by A. T. Stevens, after which an essay by the same, subject, 'The Similarity of Modern Spiritualism and the Teachings of Jesus of Nazareth.' Lecture by Dr. Byron Merrill, subject, 'Prejudice versus inspiration,' which was delivered in his usual pleasing style. Afterwards, remarks by Mr. Chase and others.

The meeting adjourned to meet the second Sunday in May, when we are to be favored by a lecture from Sister Laucaster, of Stockton."

Kansas.

WICHITA.—Jennle L. Gibbs writes: "I thought a few lines from this part of sunny Kansas might be interesting to some of the many readers of the dear Banner of Laht. This is a very beautiful and prosperous town for one of its years and size. It is surrounded by a large farming country. One railroad passes through it, another is being constructed, and two more are in prospect; gas and water-works are talked of, and for these reasons it is a most desirable place for one to locate in. Property holders speak very confidently of the future of the country. As for myself, I am more interested in the cause of Spiritualism than all else. This is the third winter I have spent here, and I have never heard so much inquiry about Spiritualismas has been made the last few weeks. It seems to be a general tople, even in the streets. The immediate cause is, we have had a powerful medium about one year, and outsiders have begun to wake up to the subject. We have independent slate-writing, materializing of hands, and floating of instruments and playing on the same, and good clairvoyant tests. The medium is Mr. George D. Search. His home is with one of the wealthest families in the country, that of Mrs. Matthewson, a lady who was a member of the Methodist Church until becoming convinced of the truth of Spiritualism, through the mediumship of Mr. Search. Being a woman of principle, she left the Church to enjoy real spirit communion; and being wealthy, she was a great loss to the Church. There seems to be a general commotion in the community, and my prayer is, that the spirits will continue to labor for humanity till love and kindness shall take the place of discord and hate."

California.

SAN FRANCISCO.—"An Humble Laborer" closes a private letter as follows: "Spiritualism here is making rapid strides, and about every fifth person you meet, if pressed to answer privately, is found to be persuaded that Spiritualism is a sublime truth, sent to earth as a blessing to mankind."

as a blessing to mankind."

SAN FRANCISCO.—R. B. Hall writes: "Rev. Joseph Cook has already been attacked by the Orthodox press because of his statements regarding Spiritualism; and, to my mind, in self-defence he will be driven to further investigations. He must present new facts and phases of spiritual phenomena to successfully answer the cavils of his adversaries; and in doing this, in defence of what he has already said, he will become a confirmed believer. He can't help it if he's honest, for their abuse will make a Spiritualist of him much sooner than any of his familiar friends could do, by persuading him to examine the subject. Liberal men, occupying the position he does, have too much manhoud to meekly submit to unjust and averse criticism without fighting back; and the successful way to do that in such controversies is to sustain their first position with overwhelming evidence of the truth of their assertions. He must do this or back down—and that I doubt if he ever will do. The truth will make him free."

Michigan.

tors, and my friends must wait patiently, knowing I will, as in the past, attend to all letters as soon as my hands are more at liberty. Mrs. B. B. Fales is doing a good work here the present week, turning away every day persons anxious for sittings. Good, faithful mediums will always find a room here in my Institution where the unseen powers can work."

BOSTON.—A correspondent writes that Dr. W. L. Jack of Haverhill has recently succeeded in removing from a patient in this city a tumor without the aid of instruments. The tumor was of quite long standing, and one which the Old School physicians had given up as incurable. The lady is now well—able to work about the house, and is gaining in health every day, It is considered a marvel.

Ohio.

GENEVA.—Joseph Brett writes: "The Rev. Joseph Cook says in one of his lectures, 'The Christian evidences are supremely confirmed by the fact that Christian evidences are supremely confirmed by the fact that Christian evidences of Spiritualism are supremely discredited by the fact that it works ill.' Mr. Cook seems to pursue.

Cannada.

Michigan.

OHEBOYGAN.—Mrs. D. C. Leavitt writes: "Allow is to say through the Ranner of Light to the several the village and settle some two miles soon to leave the village and settle some two miles south, up the Oileboygan river, where we shall be happy to meet any of the Spiritualist friends who may favor us with a call. Our post-office address will be the same.' She then village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles south, up the village and settle some two miles of supplied in the village and settl

Canada.

TORONTO.— F. A. Campbell, Secretary, writes:
"The First Spiritual Association of Toronto held its regular quarterly meeting on the 5th inst., when several new members were enrolled, and important business was transacted conducive to the welfare of the Association. The following officers were elected for the ensuing quarter: President, J. L. L. Chancey; Vice President, Mrs. Dr. A. Hull; Secretary, F. A. Campbell; Treasurer, S. R. Norris; Executive Committee, Mrs. Ross, Mr. Ross, Miss Moore, Mr. Arthur Crawford, Mr. Clark; Trustees, Mr. C. Newman, Mr. A. Crawford, Mr. G. Ross; Medium Committee, J. L. L. Chancey, G. Ross, A. Crawford."

Utah.

BINGHAM CANON.—James Brighouse informs us that after a period of investigation, stretching from 1871 to 1877, he was convinced of the truth of spiritreturn, and that belief has since been his solace and stay. His spirit guides have since that time put it into his power to administer savingly to the sick—restoring many to health who were considered by supposed to be competent persons to be beyond recovery. "I used," he says, "to hope that the beautiful philosophy was true; now I have tangible evidence of its reality. I wish you success in your arduous labors."

New York.

New York.

NEW YORK CITY.—"M.A. H." writes: "The Spiritualists of Harlem are having good success with their meetings. On a recent Tuesday evening the hall was filled with a large and appreciative audience, who list-ened attentively for an hour and a half to a most able discourse on 'The Past, Present and Future' of the cause, by Mrs. Amanda Spence. Mrs. Spence is one of our oldest and ablest speakers; and the time is eagerly looked forward to when this Society will again have the opportunity of listening to her eloquence."

Wisconsin.

GENEVA.—Solon Reed and M. D. Cowdery write conjointly, under date of April 7th: "In your paper of February 7th we have read the communication of William Smith. Mr. Smith was a resident of this place for several years previous to and at the time of his decease. We were personally well acquainted with him, and can attest to the facts stated in his communication as occurring prior to his decease."

New Publications.

HAL. The Story of a Clodhopper. By W. M. F. Round. Boston: Published by Lee & Shepard. We seldom receive a book that possesses in all of its details so much interest as does this, and we confess we have been loth to lay it aside for a moment until having started at its first page, we reached its last. Handel Ormsby, the leading character, and who furnishes the name of the book, was started in life under what were seemingly most unfavorable auspices. But he grew up better than might be expected, considering the fact that the only books he had were a Bible and an Almanac, and that the most detestable object that ever bore the name of "man" was placed before him as an example. Hal had the name of "Clodhopper" attached to him by a circumstance which we have not space to narrate, but which brings into the story "Alec," "Hortense," and others, who become prominent in the narrative. "Alec" was a mystery. He appeared as a child of seven or eight years, with large gray eyes, a very pale face, and long, fine brown hair. "He's the strangest child I ever saw. He's a hundred years old," said Hortense. "I do n't know where he had been living before he came on to this earth, but he has brought with him the strangest ideas imaginable. We were walking the other day in the sunshine, it was very hot, and I complained of the glare. Down went

Master Alec on his knees, and cried out, 'Oh, dear Lord, my Cousin Hortense and I feel uncomfortable. Please send us down a cloud for a sunshade.' In a few moments a cloud passed over the sun, and he said, in a most triumphant way, 'There's your sunshade. God always hears me. We talk together a great deal. I say things, and I feel him answering back.'"

The father of this child was a most astonishing bundle of self-conceit. "When he read in his Bible the account of the creation of the world, and was told how in six days God made heaven and earth, he added in his soul, 'and the Jenkinsons.'" The supreme con-tempt with which this "Hon. John Jenkinson, the well-born, well-educated, artistocratic snob," looked upon the majority of mankind, is shown in all he says and does. His visit to the Poor-House, his speech to "the miserable paupers," his giving to each of them a little present, his being upbraided by a woman reputed to be crazy, and whom he sought to avoid, are incldents that form an interesting chapter.

"Si Toadvine," the grandfather of Hal, and with whom he lived, always met him upon his return from the field at night only to illustrate "man's inhumanity to man." Si was a slave of work, and he determined upon forcing Hal into the same bondage. "No loadn' round Old Si," he said; "never was-never will be. That's why I hate dead folks-sleepin' away. I vum I b'lieve they 're only pretendin'; . . they're layin' there proud of their gravestones, an' chucklin' to see us work so hard. I'd like to smash up every grave-stone in the whole yard." Then the old man dashed a basin of water into Hal's face, and broke forth into a fresh torrent of abuse. Hal crept up to his garret burst into tears, and cried aloud for help.

burst into tears, and cried aloud for help.

"Unseen to mortal eye, coming sweetly and softly, as sleep comes, a form radiant with the beauty of holtness breaks asunder the walls of darkness, and peace enfolds Hal's soul. Presently, in all the majesty of godilness, there stands before him a face and form in which succor is manifest. Loving eyes look tenderly down upon the boy, and a hand, in which are holy marks of seit-sacrilice, is put forth to lift the soul out of dust. The place is filled with love and comfort. It envelops Hal round about like a garment. He rises clothed in new strength.

Out of the ages—yes, farther and deeper than that—out of the eternal heart of God the sweet Christ comes to be forever the ideal man and the real God to a suffering, yearning, needy soul."

This was a prophecy that was fulfilled. The book is replete with good thoughts, free from the cant of cheap moralizing, interspersed with sparkling wit, quaint sayings, and keen satire.

SEQUEL TO "ESSAYS." By Charles E. Townsend, author of "Essays on Mind, Matter, Forces, Theology," etc. Second edition, with additions. New York: Charles P. Somerby, 18 Bond street.

This, though comparatively a small book, contains more food for thought than many a larger and more pretentious volume. When a man undertakes to study the Infinite he soon finds that he has an infinite task before him; and, though no reasonable mind can expect to comprehend the being and attributes of God, or solve the problems of life, he may be allowed, in this age of freedom, to look into what half a century ago were considered to be the "sacred mysteries of Divine Providence," which no man should touch or scarcely think of. And this is what Mr. Townsend is doing and leading his readers to do in these pages.

The "Essays" of which the present volume is a "Sequel" were well received at the time of their publication, attracted considerable notice, and created much discussion among thoughtful readers and those who are drawn to the study of abstruse subjects. Much that this Sequel contains is in reply to the comments made upon the previous work, and in explanation of some of its points that falled to be clearly understood by the public; yet there is much that is new, and which will be greatly appreciated by those into whose hands the book may fall. Of the leading articles we may mention, "God in Nature and Mind-Force," "The Impossibility of a Trinity in the Light of Reason and Philosophy," "Materiality of Mind and Effects," "Food as a Mind Power," "Origin of Life," "Production of Mind," "Darwinism," and "Theisms and Forces."

THE COMING CRISIS. By One of the Many. Dedicated to the Workingmen of California. San Francisco: A. L. Banerott & Co.

A book which, we are told, is written for those who think, and those who think they think. Radically reformatory and progressive; strongly and tersely written; it will be a great help in the mighty efforts that are being made to improve the conditions of the poor, the suffering, and the down-trodden. It shows clearly the numerous quicksands and snags that, lying concealed, endanger human craft on the river of life, and endeavors to as clearly point out a safe course for all to pursue. Its pictures of the crushing influence of mis-used wealth; of the millions who, struggling in poverty and wretchedness, support by their service labors a few in pride and luxury; its portrayals of the wants and needs of society, of true and false educaion, of the formation of a nure and cultivated and of a true successful life, are given with a masterly pen, and with the skill of an artist whose aim is to be true to the truth. The writer does not consider the accumulation of riches, the building of fine houses, the ability to lord it over the poor, and make them subservient to one's wishes, to be evidences of a successful life—on the contrary, too often proofs of a base and ignoble failure. No one can read this volume without being the better for it. The views it gives at its close of a future state of existence will encourage all workers for the good of mankind to renewed efforts, and reassure them of the fact that, if they continue their labors, whatever clouds and shadows may be about them in this life, they will, ere long, be superseded by the fair skies and bright sunshine of a better life

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at Everett Hall, 338 Fulton street, Sundays, Lectures at 3 F. M. and 7½ F. M. Mr. Charles R. Miller, President; Benjamin I., French, Vice President; Fred Haslam, Secretary; Nathaniel B. Reeves, Treasurer, Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; W. C. Howen, Assistant Gonductor; Mrs. G. E. Smith, Guardian; Mrs. Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. reasurer.
The Brooklyn Spiritual Conference meets at Everett

The Brooklyn Spiritual Conference meets at Everett Hall, 338 Fullon street, Saturday evenings, at 7½ o'clock. Conference Meetings are held in Fraternity Hall, corner Pulton street and Gallatin Place, overy Friday evening, at 7½ o'clock. Seats free, and everybody welcomed.

HEVERLY, MANS.—The Spiritualists hold meetings every Sunday at Bell's Hall, at 2½ and 7½ r. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7½ o'clock. Mrs. Ella Dole, medium.

dlum.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 333 Superior street, at 10½ A. M. and 7½ P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st.

The Children's Progressive Lyceum meets in the same hall at 12½ P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited. CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 103 A. A. and 73 F. M. Dr. Louis Bushnell, President; A. B. Tuttie, Vice President; Miss Nettle Bushnell, Treasurer; Colling Extension of the Control of the Control

Vice President; Siss Metric Business, Treasure; Coming Eaton, Secretary.

CEDAR RAPIDS. IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7% r. m. Inspirational speaking. Dr. W. N. Hamibiton, President; Mrs. Nannie V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

INDIANAPOLIS, IND.—The First Society of Truth-Seekersmeets for religious service at 86% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary. LYNN, MASS.—Spiritual meetings are held every Sunday afternoonand evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

LEOMINSTER, MASS.—Meetings are held every other lunday in Alien's Hall, at 2 and 6½ o'clock P. M. Mrs. Fan-nic Wilder, President of Spiritualist Union. NATICE, MASS.—The Spiritual Fraternity holds meetings every Sunday in Washington Hall, at 2 and 6 P. M. S. W. Tibbets, President.

M. Tibbets, President.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on Broadway, between 221 and 33d streets, at 10% A. M. and 7% F. M. J. A. Cozino, Secretary, 36 West 46th street. Chidren's Progressive Lyceum meets at 2 F. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding becretary.

The Second Society of Spiritualists holds meetings at Republican Hall, 55 West 33d street, every Sunday at 10% A. M. and 7% F. M. Dr. Wm. White, President; Dr. D. J. Stansbury, Secretary, 104 West 20th street; G. F. Winch, Treasurer.

Trensurer.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square.

The Second Association of Spiritualists holds conferences every Sunday afternoom, at 30 clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Chas. W. Yard, Secretary.

PORTLAND, ME. — The Spiritual Fraternity meets in Rossini Hall every Sunday for conference and lectures, at 2½ and 7½ p. M. W. E. Smith, President; H. O. Berry, Vice President; Miss. L. M. Eaton, Secretary; F. W. Hatch, Treasurer. Trustees—J. U. Leighton, Mrs. A. W. Smith

and W. H. Hoyt. Would be pleased to correspond with lecturers. Seats free to all.

PHELADELPHIA. PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 220 ¼ North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 810 Spring Garden street. H. B. Champlon, President, Mrs. Dr. Samuel Maxwell, Vice President, J. H. Jones, Tressurer, J. P. Lanning, Secretary.

HOCHENTER, N. Y.—Spiritual meetings are held in the Academy of Music, No. 48 State street, every Sunday at 10½ A. M. and 7½ P. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free, Strangers visiting the city are cordially invited to attend.

**Services are held every Sunday evening at 7½ o'clock at the residence of Mr. and Mrs. L. Gardner (Mrs. Cornella Gardner), & Jones street.

**BUTTON, N. 211.—Society holds meetings once in two

SUTTON, N.II.—Seciety holds meetings once in two weeks. Chas. A. Fowler, President; James Knowiton, Sec-

weeks, Chas, A. Fowler, President; James Knowlton, Secretary.

MAN FRANCINCO. CAL.—The First Spiritual Union Society holds a conference and Scance every Sunday at 2 P. M., at Brail Britth Hall, on Eadly street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lycenin meets in the same hall at 10 A. M., BANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crime's Hall, Children's Progressive Lycenin meets every Sunday at same hall at 14 F. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. May A. Ashley; Ghardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Scarvens.

MALEM, MANN.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 F. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellon Dickinson and Susan P. Fowler, Vice President; Mrs. Ellon Dickinson and Susan P. Fowler, Vice President; Mrs. Ellon Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 123 F. M. Dr. D. W. Allen, Conductor.

WORCESTER, MANN.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 71/2

New Books.

SPIRITUAL ECHOES

A NEW COLLECTION OF

WORDS AND MUSIC

FOR THE

CHOIR, CONGREGATION

SOCIAL CIRCLE.

BY S. W. TUCKER,

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

Music all New.

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Author of "The Identity of Primitive Christianity and Modern Spiritualism. CONTENTS.

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The author, in his introduction, says: "The problems of the ages have been, What are we? Whence came we? and Whither are we bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction to it.

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

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Banner of Bight.

BOSTON, SATURDAY, MAY 1, 1880.

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Semigroutism, like an enduring rock, rises un amid the conflicting elements of Ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to Bluminat: the world,— $Prof.\ S.\ B.$

Good Things About to Appear.

Next week we shall devote space to the publication of a rerbatim report of a trance address delivered through the mediumistic instrumentality of Mrs. Cora L. V. Richmond, at Parker Memorial Hall, Boston, Feb. 8th, 1880, and entitled: "Spiritual Experiences of Dr. Hen-BY F. GARDNER." Those who knew the Doctor in earth-life will, we feel sure, be much interested in perusing the narrative of some of his experiences since passing to the spirit-land.

On the week following we shall place before our readers the report of a lecture delivered in Steinway Hall, London, Eng., through the mediumship of Mr. J. William Fletcher, and bearing for a title, "MATERIALIZATION"; with questions from the audience, and answers by Mr. Fletcher's guides. This discourse will be found eminently apropos to the present position of affairs.

Next in order will be given Dr. Joseph Rodes Buchanan's address on "The Old Religion AND THE NEW," as enunciated by him in Clar endon Hall, New York, March 14th.

Other and excellent addresses, essays, records of phenomena, etc., are on hand, and will be published as fast as space will permit.

Sold into Egypt-"A Vehement Anti-Spiritualist."

The Bible contains within its lids the story of a certain young Hebrew, the son of a patriarch; a son who was but one of a numerous family of brothers; a young man gifted with mediumistic power which in after years proved (if the narrative be not a figment of the Mosaic imagination) to be of the most important character, raising its possessor at last to the chief post of the Nilotic kingdom. But ere he reached that position this young man-the wearer of the "coat of many colors"—was (because of the striking character of his views and his outspoken manner in proclaiming them) most cruelly persecuted by his brethren, thrown into a ditch, and finally extricated from thence by them only for the purpose of selling him to a band of wandering Ishmaelites, who carried him a slave to Egypt, where his after exploits have been alike the wonder of the adolescent student of biblical lore, and the piece de resistance of those stanch technical disciples of "foreordination" who still refuse to temper their ideas concerning human destiny with the slightest latitude of free will.

It would now seem that in our modern days (which are rapidly paralleling many of the recorded occurrences in the Old and New Testaments) we are being treated to the opening chapters in the history of a new Joseph. He is the Rev. Joseph Cook; he is of the progeny of the Evangelical Christian system; a whilom disciple of the Andover Theological Seminary; and has numerous clerical brethren of the Judah, Zebulun and Issachar stripe; and like his prototype he has-by and through his efforts to persuade the church of the utter untenability. now-a-days, of the old fortress of blind faith (which it has occupied so long), and his efforts to lead its followers out upon the broad plain of scientific reasoning-caused these brethren to look askance upon him in the past; and now, to carry out the similitude-although in this case the repetition of what the modern Joseph has seen with his own eyes, rather than dreamed, as did the ancient one, is the cause of his trouble -he has drawn down upon himself the wrath of the bigots all around the family circle by daring to speak from his platform in the Old South Church, Boston, upon certain phenomena which he personally witnessed, and to which he assigned a meaning peculiar to himself.

The modern bigots (any more than the ancient) could not, however, "see" their sheaves of priestly tenets bowing down before the upright sheaf of the modern Joseph's logic, therefore they have taken the old-time method to crush him; and he is at present piteously pleading for help at the bottom of that opaque mine-shaft of obloany which suggests itself to the imagination of the average churchman when he hears it said of any person: "He is a Spiritualist." "I am," he earnestly declares, as he views the gathering of his creedal brethren, led on by the Watchman, around what many of them hope perchance may prove his theological "a vehement anti-Spiritualist"! The question now is, may not his vociferous vindicatory shouts attract so much public attention as to lead to the next step toward the fulfillment of the parallel; will not his brethren of the sur- | concerned.

plice finally take alarm, hoist him out of the pit, and thrust him, nolens volens, into the hands of the Free Religionists, and hence necessitate a march on his part constantly toward the east of an ever-increasing spiritualization? reaching at last the complete rounding out of the similitude by his winning a high place in future among those who are the friends of humanity for humanity's sake? The coming years must tell, and as the bard aforetime has recorded it, 'The good can well afford to wait."

This prophetic perspective is by no means an Utopian view. Mr. Cook is an original, and in the main an independent man; he is gifted with a mind which "fears not to pry into the thunder-cloud," even though at the risk of losing his standing among the brethren; he has studied into the scientific aspect of Spiritualism, has sat-as a reader at least-at the feet of the German and English philosophers who have investigated the phenomena; he has seen some marked occurrences in that line himself; and the seed is sown in his interior consciousness which cannot but produce a harvest, however fact. If the reader will pardon the change in comparison, the arrow of truth has found a weak joint in the harness of him of the Monday Lectureship, and the giant must feel the sharp barb of conviction incising the very vitals of his intellect at every after movement on his part. The "end" of this "may crown the work" in ditch-imprisoned Joseph or his militant breth-

But added to the higher points of his character, Mr. Cook has an excessive amount of morbid sensitiveness, which it is hard to account carry him that he is swerved now and then rapa manner alike amazing to his critics and conletter in which he denies being in any sense of ence in the language made use of in these two tiser is an unreliable reporter, it can be relied | on as a vehicle of correspondence, since Mr. Cook so promptly flies to its columns in order to defend himself when attacked. We would, however, intimate (in passing) that since we published that correction, at the express request of the reverend gentleman, there have not been wanting both correspondents and callers at our office who declare that the Advertiser did tell the unvarnished tale, while the Independent's account had evidently passed through the hands (after delivery) of a skillful "finisher."

Mr. Cook having found a sphere of usefulness in which the Advertiser can be relied on, now ntilizes its space for the purpose of giving expression to sentences like the following:

pression to sentences like the following:

"The Congregationalist is perfectly right in representing me as an earnest opponent of Spiritualism. Here in the West I do not see the Watchman; but if it has been representing me as in any way a friend of Spiritualism, it has been publishing first-class rubbish. To call me a defender of Spiritualism is as inaccurate as it would be to call Wendell Phillips a distinguished pro-slavery orator. I have the strenuous and bitter opposition of every important spiritualistic newspaper in the country, and this indicates how far I have shown myself a friend of the enemy."

And further on he speaks to the following ef-

"The gigantic mischief of Spiritualism reits foes in opposition to You are at liberty to assure any one that the Congregationalist and the Independent are wholly right in telling their readers that I am a vehement anti-Spiritualist."

This is the language which our (over-sensitive) modern Joseph now offers to his brethren, as a reason why they should cease to regard him as a Spiritualist. We will do what we can to help him out of his present dilemma, and onward toward the next step in fulfilling his mission, by saying that personally we have never regarded him as a Spiritualist, or claimed him as such distinctively-though whatever he may have had the courage to state heretofore that was true concerning the phenomena has been grate-

ful to us, and has received our commendation. All that Mr. Cook really means, it seems to us, by the language used above, is that he draws his own conclusions from the phenomena classed under the head of Spiritualism; and this he has a perfect right to do. We do not ask him to accept anybody's theory as to what produces the phenomena. All that we can reasonably ask of him as an honest man is to admit that certain occurrences, testified to by certain persons calling themselves, or called by others, Spiritualsts, are not lies or fancies, but real facts. This Mr. Cook has done, so far as some of the phenomena are concerned. He may draw what line he pleases between what he elects to call 'the superhuman" and "the supernatural." We ask of him no merely speculative concessions. He has seen enough to satisfy him that materialism is not only a fallacy but a blunder. He has seen it shattered by one simple experiment, thus confirming the grounds he had previously taken in his lectures. Now he may go on and show up as much as he pleases the shortcomings which may in some instances result from taking it for granted that all that the spirits say is true. These mistakes bear the same relation to the grand fact of Spiritualism, pure and simple, that the crimes and follies of bad or foolish men bear to the great fact of humanity; and it would be just as sensible for Mr. Cook to saygiving its true meaning to the term Spiritualist -that he is a "vehement anti-anthropologist" as to say he is "a vehement anti-Spiritualist." Mr. Cook will not deny that he is a Spiritualist in the philosophical and religious sense. Before he can do this he must repudiate his Bible. Satisfied that the truth has to a certain extent found lodgment in his mind, we await in confidence the results which we feel will in good

The following from the Boston Herald gives the truth "in a nut-shell" about the Government and its wards:

time be brought to pass.

"The whole United States army cannot keep the miners out," says a Western "professor," speaking of the raid that is to be made this spring upon the lands of the Indians. If the United States cared anything in particular about keeping its faith, it would take up this chal-lenge, but it doesn't—not when an Indian is

Psychometric Contagion.

Many persons become sick, they do not know why or how; yet in such cases there is nothing like accident, for all goes by law. Dietary habits do not wholly explain it, and oftentimes have nothing to do with it. Were people to make a rather thorough search through their own experience and observations, it would surprise them to find how frequently, and as it then seemed to them mysteriously, they were influenced to their discomfort and even to serious illness. We firmly believe in this transmissive power of magnetic conditions. Every one must realize, on reflection, that in his different moods he is influenced by different contacts or surroundings. A person comes into the room, holds a half hour's conversation or more, and the recipient of the visit is in a new frame of mind and temper. These changes are of course but temporary, but working incessantly as they do, and having such close relationship with our happiness, they deserve to be considered with care and treated as of leading importance. And it is on this very basis that we shall be wise to diligently the outer man may try to disguise the determine who are and who are not to be our personal friends. Do we not shrink from some persons from sheer instinct, unable to find any reason for it? And toward others are not the doors all open and the walls all down?

Some time since, one who described himself as an "incipient healer" set down a short list of his experiences in this particular direction, his case in a much different manner than this and it is exceedingly instructive to run them over again, as they appeared in the London Medium and Daybreak. He rightly speaks of it'as one of the most important subjects that can engage the attention of the students of spiritual science, and adds that he has become convinced for in the premises. To such a degree does this | that "the happiness or misery of a large part of the human race is seriously affected by the lack idly from one point or statement to another, in of a proper understanding of what he styles 'psychical contagion." While he admits that fusing to his friends. For instance, the very there may be some persons who are so positive in constitution as to be all but impervious to the term a Spiritualist appears in the columns | this contagion, or perhaps to psychical influof the Daily Advertiser, a paper which Mr. Cook ence of any kind, he is certain that there is a personally assured us during a call made by him vast number of persons who are continually at our office (and made for the purpose) was not suffering from or benefited by it, without ever reliable in its reports of his utterances - he | suspecting that their ailments and the removal wishing the sweeping denunciation put in his of them might be traced to the action of laws mouth by the Advertiser against the moral char- of which common sense or physical science acter of Spiritualists (and against which we knows nothing. He presents no theory on the had warmly protested) radically modified; as matter, being content simply to record a few of proof of the verity of what he said he left with his own experiences, which he thinks will speak us at that time a proof-slip of the report as for themselves. For twenty years he has sufprinted in the Independent. [Readers of the fered from no more serious disorder than a cold, Banner of Light who will, refer to their files an occasional bilious attack, or a "short catch" will see that on the fourth page, Feb. 7th, we of bronchitis. He is habitually careful as to printed the reports in the close juxtaposition of | diet, drink, and in observing all the laws of a double column, showing the marked differ- health, and believes himself to be free from discase. Yet he says that all his life he has been papers.] It now seems that though the Adver- subject to unaccountable periods of exhaustion, to stomachic derangements, and moods of depression or elevation, varying with the persons with whom he came in contact.

He states that he has learned from experience the importance of using the greatest care in selecting one's surroundings as regards persons, places and things. While it is, of course, impossible for one who has to mingle with the outer world to avoid coming in contact continually with influences that may be either beneficial or the contrary, what he has found it most important to avoid is the admission of injurious influences into his home; for when the homesphere is invaded one's refuge is gone, and it seems impossible to avoid absorbing, to some extent, the unfavorable influences one is thus closely brought in contact with. On the other hand, few things are more beneficial or gratifying than to receive into one's home persons of a sympathetic disposition and a genial temper; the influence they leave behind remains often for days after they are gone. The medium referred to says that a relative who stayed with and for months afterward he never entered the same individual, whenever he sees him or ly to natural causes. And further: receives a letter from him, imparts a feeling of unrest and feverishness. Some persons' letters, says this medium, always bring the writer's ailments with them; or they at least establish a rapport by means of which disease or vitality can be transmitted, irrespective of distance. He gives a number of very striking instances of this kind of transmission, the trouble being indigestion and other non-contagious disorders.

With such experiences as those related, he thinks it will be readily understood that he has no sympathy, and not much beside disgust, for those persons who are in such haste to "expose" mediums, who first pollute the latter with the influence they bring with them, and then persecute them for the consequences. He says he feels a strong desire to expose the exposers themselves, and to do all he can to cause them to be studiously shut out in the outer darkness until they are more fit to receive the inner light which spirit-circles should make it their first object to seek. There is a world of meaning in these revelations. They tell us all of our susceptibility to the influences of others upon us, and set us to thinking about our own influence upon them. We are constantly giving forth of our influences, and this should teach us to be especially careful in forming the characters which are to give out these influences. If we should be careful in letting others approach us, we ought to be no less so in what constitutes our real approach to them. This is a mutual affair. We live in a state of constant interaction one upon another. We are continually giving and taking. It is possible for us to reject many advances which are deleterious in their results, and it is our duty to do it. How long will it be before people learn that there is a spirit within the body, which is all that gives it influence or power over others? When this is understood, people will see the neccessity of keeping clean spirits, that they may give forth healthy influences rather than disagreeable and dreaded contagion.

The Mediumship of Mr. Edison.

Rev. A. L. Hatch, Congregational minister, of 59 Liberty street, New York, furnishes the following statement to the New York World:

lowing statement to the New York World:

"You know he [Mr. Edison] is a medium, and his great invention of the quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and passing into that condition seized some paper lying before him, and wrote until he had filled several sheets with closely-written notes. Then waking up, and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives, and said he had got the idea he had been struggling for so long."

Dr. J. M. Peebles

Lectures in Boston on Sunday next. He will be at the Shawmut Lyceum session, at Amory Hall, in the morning; Berkeley Hall in the afternoon, and Amory Hall in the evening.

Spiritualization.

The Merrimac Journal is pleased to observe that "the Spiritualists are somewhat reviving their energies this winter. As a distinct order, however, they are likely to fail by the general acceptance of the leading features of the faith by a majority of the Christian world." Whether Spiritualists "fail" or succeed "as a distinct order," they assuredly will succeed in the promulgation of their faith and their philosophy when the latter become fairly accepted "by a majority of the Christian world." It matters little indeed to them whether they build themselves up into "a distinct order," so that the work which has been given them to do is really

By admissions like the foregoing we are able to see to-day how much more effective and rapid the work of Spiritualism has been by reason of not having its current damned up to run in a private channel than if it had been distorted and obstructed for personal, selfish and ambitious purposes. Its character alone forbids that the notion of erecting "a distinct order" upon it should for a moment be entertained. Only as such a notion is and shall continue to be avoided, can the believers in Spiritualism hope for the achievement of that universal success of which a mere hint is given in the admission above. We must work for the Cause, rather than for an Order. The trouble of troubles in matters of religion consists in this idea which has controlled the human mind, that authority is the thing to be secured.

Spiritualism comes to reverse this long-standing error. It seeks first the kingdom of truth and love. In doing this it excites no hostilities, arouses no prejudices and erects no barriers; but offers the simple truth it bears within itself for the hearing and hospitality of all, trusting to its own power to make its silent but sure way into every heart. Is not this a far better and greater work, yes, and a much more lasting one, than to expend its forces in the creation of a selfish establishment after the pattern of the church ecclesiastical? Manifestly it is, for it includes that and all other establishments, melting them all down in its capacious crucible. People who are disposed to speak of Spiritualism as if it were at bottom self-seeking and ambitious, openly confess that they have the poorest possible comprehension of the subject as

Spiritualism comes to spiritualize. It is a great mother plant, and no mere graft or offshoot. Its aim is to work upon existing institutions to improve and exalt them, not to overturn and destroy them. It comes to enlighten. and expand, and liberalize the current methods of thought, not to cut them off and supersede them. It seeks to set things running in a new channel, draining all the old streams and currents gradually into it. Or, to use a familiar and favorite image, it is like the light of the sun that comes to flood all places alike, seeking no mere earthly name and power, but desirous of being the benefactor of the whole human race. And they are true Spiritualists who cooperate in such a work. Success of this character is far more and better than to have built up "a distinct order" merely.

The Church Giving Up the Miracles. The popular church, having made an effort

to rid itself of hell, is now going in an iconoclastic style after the miracles. A California clergyman, Rev. W. W. McKaig, of San Francisco, recently said in a public discourse:

"With the exception of a small number of priests in the Catholic Church, a general incredulity on the subject of miracles colors the thought of all educated men."

He says this is not for lack of evidence that the events narrated as miraculous actually occurred—they probably did; but at the time of him for some time in a former residence left in their appearing the limited field of vision comhis room an influence which he never got rid of; prehended, by the human mind, of the possibilities of nature was such as would lead manthat room, even with window and door widd kind to judge as supernatural what to-day, with open, without a sense of being oppressed. And a vastly extended field, we would attribute sole-

> "It has been noticeable that within years past there has been a growing tendency among the leaders of the church to give up the miracles of the Old Testament. That there was what is now known as Modern Spiritualism was something at the bottom of some of these Christian miracles, something that we cannot now understand, something that Spiritualism may yet explain, I admit."

That is just precisely what Spiritualism is doing. It is bringing to light the dark places of human belief - straightening out the tangled threads of thought, and harmonizing, to the hitherto distracted mind of man, Nature with Nature's God. And thus, one by one, the cumbersome piles of theological rubbish that some denominated "pillars of the Church" are being swept away. Long since "infant damnation" passed to the shades; then "total depravity" drew its dark mantle about it and skulked off after that the doctrine of "the elect" concluded it was time to go, and went. Next the "devil' began to have his character questioned, and some concluded that, as far as personality was concerned, he wasn't much of anybody after all: and a year ago all our evangelical pulpits were self-appointed investigating committees on whether there is such a place as "Hell.' Good-by, all! May you have more happiness than you have given to others. To-day we welcome the light and the truth of heaven!

Imprisonment of a Medium in England, England has added another proof to those it

already possessed of the intolerance of its laws by the prosecution, trial and imprisonment of Frank Owen Mathews, at Keighley. It appears from a statement in the London Spiritualist that Mr. Mathews was accustomed to deliver lectures upon Spiritualism, and afterwards to reveal information about the private affairs of those he had never before seen, even giving the names of their departed relatives. He also gave private scances, one of which Mr. James Sharphouse attended, and not being satisfied with the result, he caused a prosecution to be instituted against him under the same statute that was raked up from the dusty alcoves of the court for the persecution of Henry Slade. The farce of a trial, in which the defendant enacted the part of a lamb among wolves, and ignorance exhibited itself in laughter at what it could not understand, was passed through with, and resulted in the conviction of the prisoner and a sentence of imprisonment for three months.

A petition for his release has been drawn up by Mr. J. W. Fletcher, and largely signed, setting forth that Mr. Mathews was engaged in what he believed to be a holy calling; that he is at times controlled by spirits of the departed-a possibility that is attested to by the leading scientific men of England and other countries, and of which the magistrates before whom said Mathews was tried were ignorant, and hence believed him to be an impostor, thereby depriving him of a fair trial.

Strong Argument Against Medical Monopoly.

The following case—the points concerning which are gained by us from personal conversation with the gentleman experiencing the cure—is one which those regular M. D.s who want to rule Massachusetts so much (but who are shown the door every time they approach the State Legislature with such intent) will do well to ponder over. It is in itself a living argument against medical monopoly in whatever form or in whatsoever locality it strives to appear, and such arguments-adduced through the successful services of the magnetic healers, the clairvoyants, etc., everywhere-are increasing in number each day, all over the State, the nation and the world.

Mr. John Rowe, jr., of 147 Tremont street, Boston, called at our office some days since, and put us in possession of the facts we here proceed to relate: He was seized, Nov. 12th, with severe pains in the stomach, which continued to increase in intensity for twelve hours, and ended in throwing him into a fit. A homeopathic physician was summoned, but although the doctor continued his visits afterward, day by day, the patient did not improve, and his symptoms, which assumed the form of paralysis of the stomach, to the ex tent of the closing of the pyloric orifice, took on, as time proceeded, a most threatening aspect, though the physician refused to give up the expectation of helping him, affirming that the old adage "While there's life there's hope," was true in his case. For thirty-eight days Mr. Rowe was unable to take into his stomach anything of the nature of food-water was all that he could retain; and nothing which went into his stomach was able to leave it. For the last two weeks of this period, beef-tea and brandy were introduced into the system by means of intestinal injections.

At last, feeling that his hold on life was daily growing weaker, Mr. Rowe decided to try the process of treatment followed by magnetic healers, and to that end called in Dr. Webber, of 81/2 Montgomery Place, Boston. He came, and after the first (as also after every subsequent) treatment the patient felt greatly relleved, and was certain in his mind that Dr. Webber was assisting nature to overcome the difficulty under which he was laboring. Finally Dr. W. expressed it as his opinion that Mr. R. could commence eating, at least to the extent of a raw egg; to this the sick man demurred, averring that his stomach, long unaccustomed to action, was now incapable of assimilating this order of food. Mr. Rowe finally decided to try the experiment, (though such was his weakness that he consumed two hours in eating the egg, and was thoroughly exhausted when he had finished; but subsequently found to his surprise that he experienced no difficulty whatsoever from it. This simple order of diet was in time expanded to include milk, mush, and comestibles of like frugal nature.

As soon as he began employing Dr. Webber, Mr. Rowe discontinued taking, and caused to be thrown away, the medicines prescribed by the physician first spoken of (who was a "regular" by education, as well as a homeopath by practice), though he did not, through a sentiment of delicacy concerning that gen-tleman's professional feelings, inform him of the fact, but allowed him to continue his visits from time to time. When, therefore, the sick man began to exhibit an improved state of health, under the magnetic power of Dr. Webber, this medical gentleman forthwith commenced to praise the unexpectedly favorable action of his own remedies to such an extent that Mr. R. felt it incumbent to tell him plainly that he had ceased long ago to take them, and was under the charge of a healer by laying on of hands! To his surprise the physician did not resent what he had done, but was pleased to see that by any means the patient was recovering -which commendable feeling on his part proves at least that there are yet left among ithe educated M. D.s of the present day a few real gentlemen—men who have hearts within their breasts, and who prefer the saving of human life to the mere upbuilding of the edifice of their own or their Society's professional pride.

Mr. Rowe stated to us that he thoroughly believes that the services rendered him by Dr. Webber are the means of his being alive to-day, which opinion is also shared by his (R.'s) wife; and he further stated that should disease again attack himself or his family, he should at once call for aid not on an Allopathic, a Homeopathic or an Eclectic physician, but on Dr. Webber, the healer, toward whom he cherishes the liveliest sentiments of gratitude.

This case speaks volumes as to the value of the practice of healing by laying on of hands, in general, and is but one of many which Dr. Webber has been privileged to perform since he laid off the policeman's untform to put on the magnetic robes which his unseen guides at that time imperatively called upon him to as-

Spiritualism One Hundred Years Ago.

The Merrimac Valley Visitor, (Newburyport, Mass.,) contained in its issue of April 10th a what is now known as Modern Spiritualism was familiar to that people. The manifestations were prevalent during the times of Ann Lee, who was born in Manchester, Eng., in 1736, and came to this country in 1774, "driven by persecutions and instructed by revelations," and continued until 1837, when, from that time until 1848, they appeared more frequently and with greater power.

"It came upon them by songs and music in the air; it seized upon little girls at their amuse-ments and whirled them around the room, prosments and whirled them around the room, pros-trated them on the floor, and threw them into trances. Soon they began to talk, narrate what they saw in the spiritual realms, sing hymns unwritten, set to music that mortal eyes had never seen. They had the gift of tongues; also the gift of discernment, so they could read the characters of those they had not before met."

It is fortunate for the world that these things subsequently occurred outside of that community, for they considered that the people of earth were in a totally unprepared state for what they (the Shakers) were experiencing. Having held this view of the case for more than a century, it is quite probable we should have been debarred from communion with our spiritfriends up to this time, and whether we should ever be granted the privilege would depend altogether upon whether-according to Shaker judgment—we were sufficiently prepared for it. But the invisibles were not to be kept back, and so they rapped at Rochester and sought an interview with the people of earth.

These old-time Shaker manifestations prove to us, what the history of all past ages confirms as truth, that evidences of spirit-presence and power are not new, not characteristic of our times alone, but as old as history itself.

Jonathan Nayson, one of the most prominent citizens of Amesbury, Mass., died Friday morning, April 23d. Mr. Nayson was born in Weare, N. H., in July, 1809, and was consequently nearly seventy-one years of age. In 1836, and three years subsequent, he represented the town of Amesbury in the Massachusetts Legislature, and was the mover and most prominent supporter of the ten-hour law. He was also a member of the Constitutional Convention. During the administration of Pierce and Buchanan he occupied the position of weigher and gauger in the Boston Custom House, and was President of the old Jackson Democratic Club of Boston. He was for three years selectman of Amesbury, and assessor of internal revenue in Essex district. Among his townsmen he was highly esteemed and respected.

Mrs. M. F. Cross, of West Hampstead, N. H., and Sarah J. Pattee, of Bath, Me., will please accept our thanks for bouquets of trailing-arbutus for our Free Circle-Room. We also thank Dr. R. N. Porter, of Deerfield, Mass., and several other friends, for like donations.

A Legal Victory for Magnetic Healing.

Sterling, Ill., has been made the scene of an effort to enforce the law for "regulating" the practice of medicine, but, we are happy to state, to the discomfiture of those who conducted the prosecution. Dr. J. A. Marvin, a magnetic physician, was temporarily located in that city, and was very successful in his practice; so much so, that the business of the regulars was sensibly diminished, and they determined to avail themselves of the protection which the arm of the law was supposed to furnish them. Consequently they caused the grand jury to find an indictment against Dr. Marvin, and he was brought to court under two counts: First, for practicing healing by manipulation as an itinerant. Second, for practicing medicine by magnetic treatment or manipulation. This indictment was, on motion, quashed, for, among other reasons: First, that the section relating to itinerants was void and of no force. Second, that the defendant could not be held as a magnetic healer.

But the doctors were not to be driven from their purpose, and they instituted further proceedings. To meet their charges it was shown that Dr. Marvin gave no prescriptions, used no medicines, and that the medical fraternity did not recognize animal magnetism as a remedial agent; hence he had not "practiced medicine," according to the tenor of the law. The testimony and arguments occupied an entire afternoon, and on the following Monday the court decided that defendant had not been proved guilty of violating any legal enactment in such cases made and provided.

The Sterling (Ill.) Standard, from which we obtain the above information, says in conclu-

"These prosecutions have been conducted entirely at the instance of our physicians and State board of health, very few, if any, of our citizens, outside of the medical fraternity, sympathizing with them. It has, however, created a very general and marked sympathy for Dr. Marvin, and made him hosts of friends and patrons where a month are he was a stranger." rons where a month ago he was a stranger.

A New Medical Move in New York.

The Herald, of New York City, for April 22d, announces that the State Medical Society has made an onslaught on the Albany Legislature for the passage of an "act to regulate the licensing of physicians and surgeons." The tone of the Herald's editorial embodying the information is one of the most insulting patronage toward "the people" - and that these same "people" "can sufficiently protect themselves in cases of this nature by refusing to employ unqualified persons is," it says, "one of the exploded bits of ancient nonsense."

The stilted cant of the medicos with which this article ends: "An official information who are really doctors is a preliminary need for the proper exercise of their [the people's] discretion in this particular," is to our mind simply disgusting. Do the free citizens of the Empire State relish this coarse caricature of themselves and their rights which one of Gotham's great dailies thus holds up to the view of the reading world?

The First Society

Of Spiritualists, of New York City, has (so Mrs. Mary A. Newton informs us) taken Republican Hall for the coming year, and will commence its meetings there next Sunday.

Paine Memorial Hall, Boston, was on Tuesday evening, April 20th, the scene of an interesting and largely-attended meeting held in commemoration of the attainment by the Investigator of the fiftieth anniversary of the foundation of that able journal. Hon. Elizur Wright presided, and introduced the services with an interesting sketch of the history and progress of liberalism and of the paper, which has been a champion of acknowledged ability in this field.

He was followed by Horace Seaver, editor of the Investigator, and a pioneer in the cause of the speaker and test-medium in Washington, D. C. liberalism. In the course of his remarks the She lectures each Sunday morning and evening in speaker alluded to the humble beginnings of the paper, which started with but two hundred ditionally interesting by the interspersal of inspiraand fifty subscribers. Abnor Kneeland was its tional poems and the giving of personal tests from the first editor, and, on account of his out-spoken course, was socially ostracized by Christians, so-called. The speaker commented upon the power of the press in elevating the moral and social tone of society. It is, he said, an evidence of this great power that society is to-day purer | days. He intends to visit Chicago the second week of than ere the advent of the printing-press.

An address, replete with interesting reminiscences, was made by the publisher of the Investigator, Josiah P. Mendum, and James Holmes, of England, W. J. Colville and others participated in remarks. The Investigator commences the latter half of its first century with a new dress, as to type, and with good prospects for continued success.

Mr. Harry Bastian, physical medium, was at last accounts at No. 43 Putnam avenue, Brooklyn, N. Y., where he was to remain only a short time. After taking a trip West in the coming summer, he will probably visit Europe, where he was so kindly received some six years ago. Mr. Bastian's mediumistic powers are improving, and he should be kept constantly at work during the few months more of his stay in this country.

As will be seen by his announcement in another column, Dr. Dumont C. Dake, a marnetic healer of marked excellence and power. has finally decided to permanently locate at has finally decided to permanently locate at 147 Clinton street, Brooklyn, N. Y., where all who need the services of a physician of this order will find him in readiness to answer their call. We commend the Doctor's card to the attention of the New York and Brooklyn friends.

We take the first of Scripture with the testimony of those who had investigated Modern Spiritualism. Mrs. Olive Smith, who accompanies Mrs. Colby, and sings at the opening and close of the services, sang with great effect last evening. She is a most efficient 'Sankey' to the distinguished speaker."

We take the following expressive senti ment in relation to a spirit-message from a private letter written by a friend in Newport, R. I.: "The message of Miss Kate Masox, in the Banner of Light of April 10th, is, from what I can learn, very apt to the case. The Message Department must prove a great blessing to many spirits who desire to send messages to those of the earth. Miss Mason shows a penitent and beautiful spirit which will prove helpful to others."

chisement, and they can be obtained on application to Sara Andrews Spencer, Corresponding Secretary, Cor. 7th and L streets, Washington,

The spirit-message of PRUDENCE MC-CRILLIS, printed in the Banner of Light of April 17th (as received at our Free Circle), we are informed by the little girl's mother, "is correct," and so like her daughter "that she thought she would so inform us."

Dr. N. S. Dodge, Magnetic Physician, 524 Olive street, St. Louis, Mo., treats patients by

Materializations at Astoria.

To the Editor of the Banner of Light: I attended last Saturday evening a scance at Astoria, given by the Indian guide of the medium in commemoration of the fifth anniversary of her mediumship. There were thirteen present at Mr. Hatch's on the occasion, which was glorious beyond all description. Seventeen fully materialized forms came out, most of whom were unmistakably recognized by friends present. A highly intelligent young man from the West, who accompanied his father and myself to Astoria, and had never attended a materializing seance before, on the opening of the curtain by a female spirit, hastened, as if inspired, to the form and embraced his spirit-mother in rapture. He stated that she was so life-like that he knew her the moment the curtain opened, and therefore did not (as others had done) wait to be called up. He now says that he knows nothing on earth can ever lead him to doubt for a moment the identity of his angel mother.

The wife of Mr. P., a gentleman friend, materialized on this occasion in the partially lighted hall of the house, outside of the room where the medium was reclining on the sofa and unexpectedly walked into the room through the hall door, behind where we sat, just as another spirit had passed behind the curtain in front of us. She remained with us as plain as life for some time, and then entered behind the curtain, where the medium was lying. So things progress. Yours truly,
T. R. HAZARD.

New York, April 12th, 1880.

The Eagle Pencil-made by a company of the same name in New York—is an excellent article of the genus graphite, of which fact any one can be convinced on trial.

Hon. Elisha R. Potter, a learned lawyer, in a recent work quotes from the record of the court at Hartford in 1637, as follows: "Whereas, Mr. Pinchon was questioned about imprisoning an Indian and freezing of him, the court is willing to pass over Mr. P.'s failings against an Indian." But the world will not pass over the United States' "failings against an Indian." National righteousness is just as obligatory as personal righteousness.—The Index.

Every good Spiritualist should be the first to rejoice over the exposure of medium-istic fraud, but it is the Spiritualist's duty more than it is that of any unbeliever to be very sure he is right before he condemns a medium as an impostor.—Celestial City, Brooklyn, N. Y.

Movements of Lecturers and Mediums.

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

Jennie B. Hagan, who has been speaking in Lynn and vicinity for some time past, lectured in Portland the 25th. She will speak in the same place May 2d, She would like to receive calls for Sundays or week evenings. Address her at 70 Lincoln street, Portland,

Dr. A. B. Spinney, of Detroit, Mich., is rapidly recovering from his late severe illness, brought on by

Mrs. Hollis-Billing is now located at 24 Ogden Avenue, Chicago.

Lyman C. Howe's wife and daughter have been serlously ill for five or six weeks past, which has confined him closely at home during that time. Both are now convalescent, and Bro. Howe hopes to resume his labors in the lecturing field soon.

Mrs. M. S. Townsend-Wood has lectured recently in Providence, R. I., and Natick, Mass. Permanent ad-

dress. West Newton, Mass. A. Harthan, M. D., is located in Abbey's Building,

No. 3051/2 Main street, Springfield, Mass. Dr. Juliet H. Severance goes to Grand Island, Neb., the middle of May. Parties living along the line of the road should avail themselves of the opportunity of listening to her practical lectures on the life here and hereafter. Address her at once at her home, Milwaukee, Wis.

Mrs. M. B. Thayer leaves Washington the first week of May; she will stop in Philadelphia some two or three weeks, and return to Boston the first of June.

Mrs. Dick (late of Boston) is now engaged as a pubplatform. She is engaged to speak one Sunday in Baltimore before her return eastward.

Capt. H. H. Brown spoke in Hartford, Conn., April 18th; at Willimantic, the 25th. He will be at Willimantic on the 1st, 3d and 5th Sundays of May. Would like engagements elsewhere for the other two Sun-June, and would like to make Sunday and week-day engagements on any route to and from that city. Address him at Willimantic, Conn.
J. Frank Baxter concluded his engagement with the

Vineland, N. J., Spiritualists on Sunday, April 25th; and lectured on Tuesday evening, April 27th, in North Scituate, Mass., and on Wednesday evening, April 28th, in South Hingham, Mass. On Thursday evening, April 20th, he will lecture in Saxonville, Mass., and Friday evening, April 30th, is reserved for Chelsea parties. Saturday evening, May 1st, he assists Charles W. Sullivan at a May party in Rockland, Mass., and Sunday evening, May 2d, lectures in Lynn, Mass., Tuesday, May 4th, in Haverhill, Mass., and Thursday, May 6th, in Rockland, Mass. He is open for engage ments on week evenings after May 10th. Address him at 13 Walnut street, Chelsea, Mass.

C. B. Lynn, during May, will be in Stafford, Conn. Mrs. Clara A. Field will speak in Peabody, Mass., next Sunday afternoon and evening. She would be pleased to make other engagements. Address her 19 Essex street, Boston.

Mrs. Amelia H. Colby lectured in Odd Fellows' Temple, Rochester, N. Y., Sunday evening, April 18th, on "Spiritualism from a Bible Standpoint." The Democrat and Chronicle of that city (for April 19th) says of the meeting:

Brooklyn Spiritual Society Conference Meetings

Meetings

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

Saturday evening, May 1st, Mr. Jesse Sheppard, the distinguished musical medium, will deliver the opening address. Subject: "His Mediumistic Experiences and Travels."

Saturday evening.

many spirits who desire to send messages to those of the earth. Miss Mason shows a penitont and beautiful spirit which will prove helpful to others."

Travels."

Saturday evening, May 8th, Dr. Weeks, of New York City, will deliver the opening address. Subject: "The Progress of Religious and Spiritual Truth, and the Use thas made of Sectarian Instrumentalities."

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

J. David. Chairman. J. DAVID, Chairman.

> The Brooklyn Spiritual Fraternity Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock. The themes thus far decided on are as follows:
>
> April 30th, "After Dogmatic Theology, What?" Giles B. Stebbins, of Detroit, Mich.
>
> May 7th, Col. Wm. Hemstreet.
>
> May 14th, "Mediums and Mediumship," Henry Kiddle.

dle.
May 21st, Prof. J. R. Buchanan.
May 28th, an Experience Meeting.
June 4th, "The Gospel of Humanity," Mrs. Hope June 4th, "The Gosper of Landschift," D. M. Cole. June 18th, "The Baptism of the Spirit," D. M. Cole. June 18th, W. C. Bowen.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.
S. B. Nichols, Pres.

A New Invention.

A New Invention.

A recent invention in manufacturing which is attracting considerable attention at Boston is a process for making seamless paper boxes entirely by machinery. The inventor is William J. Keep, of Boston, who has devoted himself to the subject for a long series of years, and expended large sums of money in experiments. That he has finally succeeded in constructing machinery that will produce first-class boxes at a cost which will give the owners of the patent a virtual control of the market, seems to admit of no doubt. Mr. Keep is now exhibiting his machinery and its practical operation every day at 37 Foundry street, South Boston. He is there able to produce with the machine, directly from the pulp of which paper is made, a perfectly-formed, seamless, and strong paper box, of any shape or size desired, and at the rate of 30,000 boxes per day, all dry, finished, and ready for the market. From the time the rags go into the vat in the bale, until the perfect box is dexterously handed out of the machine by an automatic cap, it appears that no manual labor is employed. The process is available for producing air-tight, water-proof and grease-proof boxes, and when it is remembered how many thousands of boxes are daily used in New England alone for spool-thread, small wares, hosiery. boxes, and when it is remembered how many thousands of boxes are daily used in New England alone for spool-thread, small wares, hosiery, gloves, collars, shoes, tacks, screws, &c., the great value of the invention is apparent. A corporation called the Seamless Paper Box Company of Boston, with a capital of \$500,000 in \$50 shares, has been organized to make use of the invention, and a limited fumber of the shares are now in the market, J. F. Amsden & Co., bankers, at 50 Congress street, Boston, acting as agents for their sale. Applications for the machines and the right to manufacture boxes by the new process have been received from parties in England, Spain, Canada, California, Ohio, Illinois, Pennsylvania, New York and different parts of New England, and it is estimated that when the rights thus far applied for have been granted, the company will derive from royalties an income of 100 per cent, on the investment.

The Fourteenth Annual Convention of the Georgia Teachers' Association will be held in Macon, Georgia, May 4th, 5th and 6th.

FOR BREAKFAST many persons find coffee positively injurious. Walter Baker & Co. prepare a "Breakfast Cocoa," which preserves the nutritive portion of Cocoa, yet leaves no sensation of heaviness after its use Highly recommended by physicians, and sold by all grocers everywhere.

BRONCHITIS. — Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic disease of the throat.

Editor-at-Large Project.

	Editor-at-Margo a roject.		
Į	Funds previously acknowledged (to March 31)8	967,60	
	L. Flsk, Alabama, N. Y	1,00	
	Mrs, Mary F. Warden, Keosauqua, Iowa Mrs, Luko C. Langley, Exetor, N. H Mrs, C. H. S., Waltham, Mass	1,00	
	Mrs. Luke C. Langley : Exeter. N. H	5.00	
	Mrs. C. H. S., Waltham, Mass	1,00	
	Samuel Russell, Cleveland, Onfo	1,00	
	E. Mason, New York City	2,00	
	l Caroline R. Morton, Boston, Mass	1,00	
] R. S. M	2,00	
	James Wilson, Bridgeport, Conn	10,00	
	Wm. Clapperton, Amsterdam, N. Y	1,00	
	R. S. M. James Wilson, Bridgeport, Conn. Wn. Clapperton, Amsterdam, N. Y. Orin Greeley, Stephensyllle, Wis.	2,00	
	r renerick itobilison, biarpieneau, biass	24,00	
	W. F. Stevens, North Leominster, Mass	1,00	
	II. G. Pitkin, Memphis, Mo	5,00	
	Mrs. Lydia E. Pinkham, Lynn, Mass	10,00	
	Amount Pledged.	- 1	
	H. Brady, Benson, Minn	2,00	
	E Sanson Vusilanti Mich	10,00	ı
	E. Samson, Ypsilanti, Mich. Poter McAuslan, Yuba City, Cal. E. Wholpley, Hampshire, III. Religio-Philosophical Journal, Chicago, III	5,00	ı
	E. Whelpley, Hampshire, Ill	5,00	i
	Religio-Philosophical Journal, Chicago, 111	25,00	1
	Henry J. Newton, 128 West 43d street, N. Y	100,00	ı
	Henry J. Newton, 123 West 43d street, N. Y. Charles Partridge, 29 Broad C. W. Cotton, Portsmouth, Ohio. Hon, M. C. Smith (personal), New York.	50,00	
	C. W. Cotton, Portsmouth, Ohio	5,00	
	Hon, M. C. Smith (personal), New York	25,00	ı
	II. Van Gilder,	25,00	ı
	E. V. B., Newark, N. J	5.00	ı
•	B. Tanner, Baltimore, Md	5,00	ì
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	Total to date	1,270,60	l
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Convention in Michigan.

Convention in Michigana.

The Spiritualists and Liberalists of Van Buren and adjoining Counties will hold their next Convention in Milier's Opera House, at Bangor, Mich., commencing on Saturday, May 18t, 1889, at 2 o'clockr. M., and continuing over Sunday. Rev. J. H. Burnham, of Saginaw City, Mich., and Mrs. L. D. Cowles, of Clyde, O slo, are engaged as speakers, and Mrs. Oile Childs Denslow, of Elkhart, Ind., as singer for the occasion. Local Committee on Entertainment—Mr. and Mrs. L. S. Russell, Mr. and Mrs. A. P. Hunt, and Mr, and Mrs. D. Childester.

L. S. Burdler, President, Mox. B. Kalamazoo, Mich. Lottie M. Warner, Secretary,

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

no more.

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

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

ings.

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

\$\vartheta_{\pi}\$ teteres appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to Lewis B. Wilson, Chairman.

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

The Medium's Brother. It has come to our knowledge, Mr. Chairman, that a message recently published and giver at this place was not dictated by the spirit as carefully as it should have been. As one of the band controlling this medium, I felt it my duty to look up that spirit and bring him to report. I have found the influence, but he is unwilling, at this time, to take control of the medium, as he tells me he is very apt to blunder in trying to speak in public, although he can and has done so, having made little speeches in the various small meetings of his native place; but he seems to meetings of his native place; but he seems to grow confused in using another organism. He tells us that, so far as he understood matters, his message was correct; that the principal facts cannot be impenched; but, so far as minor details go, he will endeavor to come at some time when he feels more tranquil and speak for himself. However, he requested me to say this much, that it was really himself who manifested here, and not another spirit borrowing his name: for there were certain things men-tioned that he considers no other spirit could have possibly known. The spirit I speak of was called Nelson Hardenbrook, and lived in Port-land. I felt it my duty to return in this way, as perhaps certain parties in the form might read the message and feel that there were discrepancies. I do not undertake to give any message from this spirit, as he feels certain he will at some time be able to speak more fully for himself and to do better. I am the medium's brother.

April 20.

Séance February 3d, 1880. Invocation.

Invocation.

Our Father God, we approach thee once again, upon this occasion, with love and gratitude and praise in our souls, thanking thee for all thou hast given to humanity in the past, blessing thee for these present days which go by one by one freighted with a message of love and peace from on high, praising thee for that future which stretches out vast and free before the soul in its onward march toward eternal progress. We praise thee for thy love and tender care; we see it in the snow-drop and the blossoming flower which gives forth its perfume upon this occasion, when all abroad is the wintry snow, the lee, and the keen blasts that blow across the frozen streets. We bless thee for every manifestation of life, for the atom beneath our feet, and the sunbeam that streams down above our head; for the starry suns that march along in space, for all that breathes of thee, of thy divine wisdom and wondrous law. Bless, oh, our Father, every soul, every, child of earth; give unto each one that strength and encouragement which they need to lift them up higher and higher toward the realms of infinite peace, that they may indeed walk with thee nearer and nearer to thy holy kingdom. Be unto each one a guard of strength; be unto every soul a blessing that shall bind them all in one, as the beautiful flowers constitute one brilliant bouquet of beauty; so may the souls of thy dear humanity compose one grand galaxy of glory that shall shine abroad through the realms of eternal life.

press my ideas, my experiences of the higher life, and also strive to reach out to some poor souls struggling in darkness, that I may, if possi-ble, lift them up from their darkened condition into the light of perfect knowledge and truth. into the light of perfect knowledge and truth. It is but a few years since I passed away from the material frame, yet these years have been freighted with so much love, so much peace and happiness, so much light and glory, that I am indeed one of the blest; and I would share it with each one of earth; I would lift you up from the caves and anxieties of mortal existence, and bear your souls away to that land where peace alone abides; where there is no more night, but where day shineth forever and forevermore. My love, sympathy and soul-affection I send forth to you who ask of me whither I have gone and why my voice is silent now. Remember that I have not passed beyond the stars; that I have not traveled away to a land far beyond the blue ethereal sky, but that I sojourn with you here just as much as formerly; that I bring to your souls in the silent watches of the night, in the rosy dawn of morning, in the pearly gray of the twilight hour, such sympathy and love as only spirits can bestow. watches of the night, in the rosy dawn of morning, in the pearly gray of the twilight hour, such sympathy and love as only spirits can bestow. Yes, I am indeed at work. I have no special medium, but here and there, where I can find an organism adapted to my purpose, I am glad and willing to return and speak a word of cheer and give out some tidings of the loved ones who have gone before into the spirit-world. I find nothing is in vain—nothing lost; every attribute of the soul has a chance to develop, every beauty that man can concive of is his. Though you may not have the gift of musical expression upon earth, that gift shall be yours in the spirit-world; though you have not the gift of poesy here, that gift shall be yours when you have reached the sphere of poesy in the supernal world. So it is with all the gifts that are given to the soul: no one has more than another, for sometime in the future every soul shall rise up from sphere to sphere of spiritual experience, until the nature is rounded into a complete and perfect whole. In order that this may be so, each one must gain those gifts which here are bestowed upon only a few; they are the inheritance of every soul, the heritage of every spirit, and no one can receive more than another. No matter how deeply sunk in materiality at this time a soul may be, by-and-by it will spring matter how deeply sunk in materiality at this time a soul may be, by-and-by it will spring forth, like the blooming lily out of the mud and mire beneath, up into the clear sunlight of heaven. Augusta A. Currier.

Theron Palmer.

I was quite an old man when I left the body. I was quite ar old man when I left the body. I don't know how long ago that was, but I think it must be about a year—perhaps a trifle more. I was well known in Salem, Mass., and I felt that I would like to try and return, to send out through your avenue a few words of greeting to my old time friends. I think they will accept what I say, and I hope if they do they will give me an opportunity of returning to them in private, as there is much connected with my past life I would like to speak of; and I would do so here, only out of consideration for my friends I more. I was well known in Salem, Mass., and I felt that I would like to try and return, to send out through your avenue a few words of greeting to my old time friends. I think they will accept what I say, and I hope if they do they will give me an opportunity of returning to them in private, as there is much connected with my past life I would like to speak of; and I would do so here, only out of consideration for my friends I refrain, as they do n't care to have much said in a public way; but I thought possibly I might be able to call their attention to this from this place, and in that way open another avenue for me to return and deposit my letters. I am pretty well satisfied with all that has been done by my friends on earth in regard to my affairs and in relation to themselves, but it seems to

me I can point out something better if they will give me an opportunity. I hope they will respond. If they wish to know how I am situated in another life, tell them I am in very good condition. I have a home with friends and relatives, those who passed away before me with whom I was in sympathy, but I find myself often returning here and picking up little links here and there concerning my past life, which I see I may outwork. I can now understand much that was strange to me when here, and I can see wherein I failed to do my duty in even can see wherein I failed to do my duty in even little points which were but of small consequence to me when in the body, but which appear magnified to me now; so I try to see if I cannot pick them up and make them of use. I was known as Theron Palmer.

John Bennett.

[To the Chairman:] In spite of wind and storm, sir, I feel it important that I should come here to-day, and make myself heard. I wish to storm, sir, I feel it important that I should come here to-day, and make myself heard. I wish to reach one who is passing through a dark experience in life, an experience, however, which will be of great practical use and benefit to him in the future. Persecution and opposition, even if exerted legally, that is, by the law of the land, even though unjust, must in due time produce a good result, because, sir, it will create a public sentiment for the oppressed and persecuted which will be of great use to mankind in the future. It will lead the public to repeal bad laws and guard against framing unjust ones; it will also call attention to the persecuted, to the right and justice of their claims, and so prevent a recurrence of the same trouble. And although this state of things may be very hard for some to bear, because a few must be punished, even though innocent, to save the many, although the spirit-world looks on, without lifting a hand, as it seems to mortals, to stay this unjust enactment, yet it is true that the hundreds may go unscathed; and in the future we can see from our standpoint that a better state of things will be brought to bear upon the people; there will be less intolerance and more right; there will be less intolerance and more tolerance, and from our standpoint that a better state of things will be brought to bear upon the people; there will be less injustice and more right; there will be less injustice and more tolerance, and free thought, free action will be allowed to hold sway. And so I wish to say to my son, bear up against all that is laid upon you; bear up, for your spirit-friends are with you, they hold you in their keeping, they bring you a blessing, they bring you sympathy every hour, they surround you in your imprisoned condition, and are bringing you a happiness and peace that shall be of great benefit to your spirit in the future. You have a work to do, by-and by, for humanity; a work while you are in the mortal, and we hope that these prison days will be productive of great good and use for that work. You have passed through very strange experiences; you have sometimes diverged from the lines of duty; you have been seemingly neglectful of right, but all your experiences have been for your soul's benefit; they have been stepping stones to something higher, and you will hold them as landmarks in the past, by which you may observe your mistakes and your failures, and guard against them in the future. It lies with yourself to remember that the angel-hosts come to you using you as an instrument. wholding yourself to remember that the angel-hosts come to you, using you as an instrument, upholding you by their strength and power, and they will be better? [Yes.] Then I thank yez, an', be jabers! I'll do as much surround you with every aid that is needful. Only be true to yourself in the future; be true ye have a crack on the head I'll cure it for ye. Only be true to yourself in the future; be true to them; and, although injustice and opposition surround you in the mortal life, you shall go through them unscathed; we will lead you on, higher and higher, to new realms, where you shall receive light, instruction and knowledge, and be able to send back a blessing to your fellows. I bring you the greeting of all who are with me, for yourself and those dear ones who share your analety and care, who bring you a blessing with their love and sympathy. Please to say, sir, it is John Bennett, to his son, D. M. Bennett, of the Truth Seeker.

thy; and in the sweet blossoms I can see a promise of what there is in store for human souls. I can see a prophecy of the beautiful future opening before every child of the Eternal. I can see that, as the beautiful flower has grown out of the dark earth; has burst the green, crude shell and expanded, in the light of the sun, to a beautiful, glowing expression of love and knowledge, so, also, every human soul shall grow up out of the darkness, out of the soil of selfishness, shall burst the crude, dark shell which now may enfold it, and, under the light of Divine Tenderness, shall blossom out into beautiful flowers, lit for the divine garden of the Infinite.

As in the past I was well known in Massachusetts, in Cambridge and vicinity, also in Dover, N. II., where I came from in my early years, there are many souls in those places who Dover, N. H., where I came from in my early years, there are many souls in those places who remember me as an old-time preacher, and who probably think I am away off, singing praises to the Lamb. And I return here this day to assure those who have heard of me, that I am in no far-off heaven, but that I am in a world as beautiful and glowing as this world, only apart from the storms and tempests of material life, dwelling in the sunlight of heaven. I confine my work to teaching little children, to watching the attributes of the soul expanding within like beautiful blossoms, fragrant with exquisite odor brought from realms of love and sympathy above. This is my work. Surely I cannot believe in the wrath of God while watching the expansion of these germs of sympathy and love, truth and purity; but I can realize the divine tenderness, the infinite sympathy of the dear Father who holds every mortal and every immortal in his embrace, who is continually drawing humanity higher and higher. This is my lesson to my old friends; this is the sermon I would preach to them on this stormy day. I would ask them to look well within their souls, to watch well the budding of the beautiful blossoms beneath their care, to guard and cherish them with tenderest love, not to teach them of the fear of God, but to guide and guard them, with the knowledge that he is infinitely tender and blesses every child. I am Rev. Ralph Sanger, who passed away in Cambridge somewhere about thirteen years ago. I lived to a Sanger, who passed away in Cambridge some-where about thirteen years ago. I lived to a pretty good age, sir, but didn't know near as much concerning the soul and its destiny as I might have done.

Mary Leonard.

Mary Leonard.

[To the Chairman:] Are all welcome, sir? I am a stranger in these parts, but I feel such a strong anxlety to try and reach my friends, and I was told if I would come here I should have an opportunity. I passed away with consumption, I think; it seemed to be a wearing away of the vital forces, and weakness of the lungs. I was ill a long time, and I think now it was well that I was, because at first I could n't reconcile myself with the idea of a change. I wished to live still in the flesh, I didn't wish to go to another world; but through suffering and solitude, and all the concomitants of a wearing distude, and all the concomitants of a wearing dis-

times reads your paper. She called my attention to this philosophy, as she called it, before I passed away. When I was very ill, she brought one of the papers to me and read what she termed "spiritual messages." She wished I might take an interest in them, and try to return, if possible, after I had left the body. I could not realize that such a thing was true, that spirits could return and talk to mortals, so I said: "I don't know; if it is a possible thing, and I find it true, I shall try and come somewhere and sometime; but I am afraid I never can; I am afraid you are deceived." And as my friend reads your paper still, and feels that what she sees is true, and receives consolation, at times, when she is sad and sorrowing, from the messages that come from the other world, I am drawn here this day to speak to her and tell her. I find it true. I can come as she wished me to, to thank her for her tenderness and care; to bring her love from her dear friends who are with here parely all of them. where me to, to thank her for her tenderness and care; to bring her love from her dear friends who are with her—nearly all of them on the other side of life—to ask her to take this to my friends, those of my family who remain, and tell them I have come back, and I wish them to give me an opportunity somewhere to speak to them, to tell them a great deal that will convince them of my rower to return I was teld them, to tell them a great deal that will convince them of my power to return. I was told if I came here the old trouble would not affect me in influencing elsewhere, as I do n't wish to be annoyed by the effects of earthly disease. I am thankful indeed for the privilege of coming here, trusting that when I return to my friends, then I shall have every facility for speaking out what I wish to to convince them of my presence. My name is Mary Leonard.

Tim Flannagan.

Tim Flannagan.

[To the Chairman: Do yez allow any one to come? [Yes.] An' it's a carpet yehave. That's what I call foine. The top o' the mornin' to ye! I had a crack on the pate, an' it sent me out; an', if ye plaise, sir, I 've come back to get whole again. An' must yez know who I am? Well, I be Tim Flannagan. I comes from Philadelphia. Ye see, sir, I fell from the top of the building, an' it smashed in me head, an' I don't feel good at all, at all, an' I want to get back to Kate. She's been having a hard row of it. I thought if I could get her a word I'd be made whole, do ye see? An' so if ye'll plaise say that Tim's got back, an' he's tryin' to make the good folks straighten the way for her. That's what I wants, an' I'll be very much obliged to them if they will—those that Kate works for; they can do it; they believe this thing, so they do, an' they read the papers, an' all the rest of it, an' it seems to me, sir, it would n't hurt them to help a poor body that's left with a childher; an' all I want is, for them to give her a dacent wage for her work. They'll understand very well who Tim Flannagan is. An' I do n't want Kate to go to the praist so much, because she sees the praist too much, an' when he talks so long to her it takes away her strength. She's better off to keep away; that's my opinion. sees the praist too much, an' when he taks so long to her it takes away her strength. She's better off to keep away; that's my opinion. Shure, sir, there's a praist comes here this day to help me, an' I am muchobliged to him; but, for all that, I say, keep away from the praist. Do yez think my head will be better? [Yes.] Then I thank yez, an', be jabers! I'll do as much for yez when ye come over. An', he gorre! if

Nellie Wyman.

[To the Chairman:] Will you please, sir, send a message to my papa? I want to tell him I am growing up in the spirit-world, trying to be nice and bright, because the spirits say I can nice and oright, because the spirits say I can be a messenger to help the poor spirits to come back to their friends, and I can speak for them when they can't speak for themselves. I have a mamma with me in the spirit-world; she's just as bright and good! and I 've another mam-ma here. Aint that funny? I want my mam-ma here to know that I come to her; and I am going to come to her pays and more every day Rev. Ralph Sanger.

I used to say, when in the material form, that they may indeed walk with the nearer and nearer to six mean leaves to the holy kingdom. Be unto each one a guard of strength; be into every soul a blessing that stall bind them all in one, as the beautiful flower consultation with the statement of the Lord was the beginning of visiting dear humanily compose one grand galaxy of glory that shall shine abroad through the realms of eternal lite.

Augusta A. Currier.

How beautiful and true it is that the gates of an endless life are indeed not only ajar, but in returning here to deal is the beginning of visiting the statement. I would say the love of the Lord is the beginning of visiting the statement of the Lord is the beginning of visiting the statement. I would say the love of the Lord is the beginning of visiting the statement. I would say the love of the Lord is the beginning of visiting the statement. I would say the love of the Lord is the beginning of visiting the statement. I would say the love of the Lord was the world with his ender care, but I can see why every living soul should love and reverence that Divine Spirit who is the source of all life and blessing, and in who we all live, move and have one in the spirit-world. I think I'll get how of the life in moratile home; that dear little children, mothers and fathers who have passed beyond the shining river, husbands and brothers may all return from the bright beyond and bless with peace and affection those dear sould work on the reverse who yet travel in the narrow way of mortal life. And indeed it is a blessing to my soul living well on the lord of the lord

Daniel Parcher.

[To the Chairman:] Good afternoon, sir. This is something very strange to me, and yet I feel impelled to return, not so much for myself, but for the dear child who has just come to me in the spirit-world, who is anxious to inform her friends that she is well; that she is at rest and happy; that she has been with them since her departure, constantly by their side, and endeavoring to manifest her presence—to make them feel that she is indeed with them, and there is no separation: that in the spirit the sympathy feel that she is indeed with them, and there is no separation; that in the spirit the sympathy is closer drawn; that she can blend her spirit with their spirits even more freely than when in the material form. She has been in the spirit-world but a day or two, consequently she cannot return for herself to speak in this way, my daughter, but she commissions me to give her my daughter, but she commissions me to give her love and sympathy to all who are dear to her—to say that she is at rest. I have been away so long, so much longer than she has, that it is comparatively easy for me to speak in this way a few words; so, while here, I would send out my greeting and regard to my friends in Maine and Massachusetts, and would say to them, I remember you all with love and affection. I am sometimes with you in your business, and in your moments of meditation I seek to influence you with my presence; but whether or not you you with my presence; but whether or not you appreciate the truth of spirit-return, whether appreciate the truth of spirit-return, whether or not you believe I can come and influence you, I return at this day to give you a spirit's greeting, and to bless you with a spirit's love. My dear friends in Maine, remember that no years of seeming separation can part the soul; that, as in the past when in material flesh, so in the present I can be with you—can guide and instruct you on your way, and will at last welcome you beyond the borders of mortal life. I belong, sir, in Leeds, Maine. My name, Daniel Parcher.

MESSAGES TO BE PUBLISHED. MESSAGES TO BE PUBLISHED.

Feb. 10.—Abba P. Danforth; Hiram H. Barney; George Thomhas; Elizabeth B. Roberts; Susan A. Cass; Florence Danforth.

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

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

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

March 16.—Maggie N. Ramsay; Gorham Young; Cora Lenox; Sanuel Maxwell; Andrew Mead; Dr. William S. Chipley; George A. Redman.

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

Brown; Rose Clancey; Dr. Theodore Kittredge; Bright Siar,

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

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

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

April 20.—Nelson Tuttle; Thomas Jennings; William Hutchings; Winnie Graves; Elisha Emerson; Rev. John Plerpont.

Many a man can trace his present indifference to religion to the time when sermons lasted from an hour to an hour and a half; when "seventeenthly," and "finally," and "not to enlarge," and "in the last place," and "to conclude," were the different points at which he was accustomed to wake up. There was no mistake about hell in those days.—Commercial Advertiser.

Some one has said of a fine and honorable old age that it was the childhool of immortality.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. BICHMOND,

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

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

Questions and Answers.

Questions and Answers.

Ques.—[By T. H. B.] We are holding circles, earnestly seeking spiritual knowledge. A spirit controlled at one of our sittings, and said he had been dead three years. We afterwards ascertained that he was still in the form. We have had other similar cases. Please tell us why it is that we are thus imposed upon, when we are seeking for the truth, and nothing else?

Ans.—Oftentimes spirits leaving their bodies temporarily may communicate, without any knowledge of time; oftentimes also they depict the spiritual, instead of the physical condition. That individual may have been dead to all usefulness, to every material effect, as pertaining to his spiritual life. We have known of one instance in particular, that we think we can well attest. A spirit communicated, giving full particulars of death, where it occurred, under what circumstances, and the person was found to be living in physical life. In just one year from that time the person did die, under precisely the circumstances the communication related, showing a prevision of the spirit of the individual, while temporarily absent from the body, as to the manner of death. This could seem to the spirit as having already transpired. There are other reasons and explanations for these messages, which are not very infrequent. A lady of the West received a communication from spirit as having already transpired. There are other reasons and explanations for these messages, which are not very infrequent. A lady of the West received a communication from her brother. She believed her brother to have left the earth-life, and in two or three weeks she heard from him alive and well. At the time she received the message, however, he was in a state of profound coma, under the influence of morphine, and probably did not know, in spirit, but what his body was dead. Such occurrences frequently lead you to a system of reflection concerning the nature of the spirit, as being absent from the physical body, even while that body still remains seemingly active, and will lead you probably to the further discovery that time and space, so far as the knowledge of them in spirit-life is concerned, must be frequently entirely abrogated, the knowledge of time only being perceived by sympathy with human minds, and not being dependent upon spiritual conditions, where time and space are neither requisite, nor do they form component parts of spiritual existence, as recognized by the earth.

Q.—[By M. T.] In regard to the transmigration of souls, do we take some other form, and so go on in a constant round of progression? In other words, does a soul ever reënter another

so go on in a constant round of progression? In other words, does a soul ever reënter another body, sometimes better and sometimes worse than its own?

A.—So far as the word transmigration is concerned, we do not accept it as applying to the human soul, since in the Orient it applies to the human soul, since in the Orient it applies to the human spirit in connection with possible incarnation in dog, horse, or other animals, and also to other inferior grades of life, which seers do not teach in the East, and which is not taught by the spirit-world in its instructions concerning reëmbodiment. The word should be applied as embodiments, using plurality; the experience of the spirit in separate embodiments or impulsions toward the earth, is on the whole a continuous round of progress; but human beings are not capable of judging, in all cases, as to what would be progress and what would be retrogression; since one might consider that to

are not capable of judging, in all cases, as to what would be progress and what would be retrogression; since one might consider that to step from the sphere of the peasant to the sphere of Casar would be progression, another might consider the opposite to be the truest progression. Each spirit is embodied in succession, in just such forms as the next step of growth requires, whatever that next step may be, in the individual experience. If, to-day, you are filled with pride, with power, with authority and tyranny, doubtless the next step requisite for your progression is a lesson in humility. This might seem to be retrogression, but is in reality an advance to the individual experiencing it. Every embodiment or impulsion is a direct unfoldment of the spirit, in the cycle of its full and spiritual completion, and would form, if reviewed, a spiral pathway or chain, by which, beginning with the feeblest and most imperfect, you at last mount to the highest and most perfect expression of human life.

Q.—Are the planets inhabited, and do spirits visit them and learn their condition of development, as compared with the inhabitants of the earth?

ment, as compared with the inhabitants of the earth?
A.—The planets are inhabited. Those planets

A.—The planets are inhabited. Those planets inferior to the earth, and those but one or two degrees beyond the earth in development, can be visited by the spirits from this planet, but planets still further advanced must be too remote in spiritual progress for spirits not enlightened. Only those in the higher angelic degrees can hold actual interstellar communication with avoid the progress of the highest of the highest communication. grees can hold actual interstellar communica-tion with spirits from planets of the highest order, through various degrees of angelic mes-sengers. Through the highest unfolded of the spirits of earth we receive knowledge of more remote, highly developed planets. Those that are near to earth, as Mars and even Jupiter, and those that are within the orbit of the earth, nearer to the sun, as Mercury and Venus, can be visited by spirits from the earth. The spirits of these planets and spirits of those from your world can exchange communion. Frequently world can exchange communion. Frequently spirits from the earth pass into the spiritual atmosphere of these planets to gain experience, or to minister, as the case may be. In every instance the development of life is found to be in stance the development of life is found to be in exact grade corresponding to the position of the planet. Mercury is found to be the least unfolded, Venus the next (in its general average condition, we mean), the earth the next, until you take all the planets in the solar system; the average grade of development is one step in advance until you reach the outermost planet. Spirits from those planets within the orbit of the earth cannot approach the earth unless by instruction, by permission; those beyond the earth who are developed into a higher spiritual condition frequently approach the spiritual condition frequently approach the earth, either to minister to spirits near you, or to convey messages to your own minds when they cannot be imparted through your guardian spirits or angels.

Q.—Please give your opinion of Christ's reve-lation to man?

A.—The essential message of Christ was a A.—The essential message of Christ was a spiritual one, in contradistinction to the Mosaic message, which was a literal one. We mean by this that while the Mosaic dispensation represented the Law, Christ's dispensation represented the Spirit of the law. We consider his expression spiritually the highest expression yet given to earth. The latest Messiah expresses the highest, the next one will be the degree beyond Christ, that which he foretold. We consider the "Golden Rule" the highest rule yet given for man's guidance, howbeit it may have been taught before, but was embodied in the spiritual quality of Christ and his life; it constituted the epitome of that lesson. We consider the "Sermon on the Mount" the highest expression of promise and spirituality given to man, therefore it stands for all time as the est expression of promise and spirituality given to man, therefore it stands for all time as the epitome of that spiritual dispensation. When the Comforter, whom Christ promised, shall be truly come, you will then realize more the meaning of Christ's dispensation. Every dispensation is more unfolded by its successor than in its own day. Christ unfolded more truly the spirit of the Hebraic dispensation; a new Messiah will unfold more and more the spirit of Christ's dispensation, for the reason that, with each added step, that step which has preceded becomes more general, while the antagonism of the world is extended to the new. In the new dispensation those who believe in Christ will have been gathered to the spiritual kingdom that he possesses, while a new angel will stir the waters and call for those who shall take the

next step.

Q.—Is the principle, or the theory and practice, as set forth by Emma Hardinge Britten in her book entitled "The Electric Physician," that to inflammatory surfaces, bruises, and so forth, of the body, the negative pole of the battery should be applied, and that the negative cools and the positive warms, correct? Is she right, and others who advocate the contrary,

There is a measure of truth in the conflicting theories. The mistake which people make is in supposing they possess the whole truth. One ray of light is valuable as a single ray, but whoever claims that he has the whole

of the influence of the sun in that one ray, falls far short of a true statement. It is quite true that both statements may be correct. The positive and negative of the universe is the absolute but the positive and negative of every individual varies. One person may be negative to-day and positive to-morrow, to the usual magnetic and electric currents of the atmosphere. In all such cases they would require inverse treatment, i. e., directly opposite from what they required the previous day. No two persons are positive and negative alike, to the same individual; but if negative to one individual they may be positive to another, therefore can never be affected by the absolutely positive or absolutely negative forces of the earth. The earth alone has its positive and negative magnetic and electrical currents; every human being has his or her positive and negative centre or pole; but this differs with the degree of health, with the degree of harmony, with the degree of spiritual adjustment in the individual as related to individuals around him. Merely galvanic magnetism does not always affect the poles, either positive or negative, of the individual; but mesmeric and psychological power may do so, to the entire disturbance or overthrow of the usual magnetic currents of the earth. In taking the system of medicine into our consideration which is here referred to, we must not forget that while man is the subject of the galvanic influence of the earth and of the atmosphere, he is more the subject, in many instances of the direct magnetism (mesmerism) of individuals, and this will largely neutralize or counteract every form of galvanism administered mechanically. Galvanism cannot be a remedy in all cases. Administered mesmeric and psychological power; but the real force which is to be exercised upon humanity in the removal of disease, when all these helps have had their influence, is to be found in the positive power of the mind itself, which acts not only positively but negatively, and will in time supplant the use of

Verification of the Message of Spirit "Eulalie."

To the Editor of the Banner of Light:

"Eulalie."

To the Editor of the Banner of Light:

You know I am ever interested in the messages on the sixth page of the Banner of Light, and I think I may safely say that from the evidence of spirit-witnesses there given from time to time, I have learned more of the liner workings of the interior world than from a great many other sources. These witnesses are not the great and renowned men and women of this world, for the most part, who might come back to us from spirit-life with a flare and a glare, but plain, simple, common men and women, who having obtained knowledge of the spirit-world in their humble way, return to us in a plain and simple manner, and give us their experiences with no garnishment or varnishment. These are the kind of witnesses I like to hear, and whose depositions I like to read.

Well, in the Banner of Light of March 13th, I read with much pleasure a communication from "EULA-LIE, to her friends in Cincinnati," and I at once recognized her as one of those intrinsically truthful witnesses to which I have just referred. Her four stanzas of beautiful poetry, "of peace on earth and good will to men," with which she begins her communication, have the true ring of the poetic talent and ability which she abundantly manifested while in this mortal life; and her subsequent words, though in prose form, yet in poetic idea and thought, are hers, and here only, all over. And who was Eulalie? Her maiden life—born and reared in Clermont County, adjoining this county, as she was—was passed as Mary Fee. Her first married life was as Mary Cary—her husband being a cousin of Alice and Phebe Cary. Her second married life was as Mulalie, the name she chose to publish as the nom de-plume heading, her poetry and poetic life was as Mary Bhannon, and her poetry and poetic life was as Mary Bhannon, and her poetry and poetic life was as Mary Bhannon, and her poetry and poetic life was as Mulalie her poetic effusions, and the name by which she was for a long time known by the Cincinnati people.

She wrote a great ma

"But rising o'er you mountain fair, Behold a pure and radiant STAR, To guide the wanderer on to rest, In you bright regions of the blest— "T is painted by a Master's hand, With colors of the Better Land."

The painted by a Master's hand, With colors of the Better Land."

In beginning the prose part of her communication in the Bannor, Spirit Eulalle says, "Please to say that she who wove her summer Buds and Blossoms, &c.," thus evidently having in mind the name of her book of poems to which we have referred; and to those seeking for tests, this is one. Eulalle, too, speaks of her mother and brother. Her mother, now an aged lady, by name Mrs. Robb, lives in the town of Madisonville, six miles from this city, while her brother, W. R. Fee, lives in the eastern part of our city. She says, "Tell them Mary waits for them upon the golden shore." These are all the relatives of Eulalie that I know of. The friends who remember her and her poetry are many. One of them, who printed her book of poems and lent it to me, was in my office this morning talking about Mary Fee and her poetry. Eulalie departed this life in San Francisco, in 1864, I believe.

So you see, Bro. Colby, those spirits who come to send their messages in the dear old Bannor of Light are not always without recognition, affirmation and confirmation. Among the names of the spirits yet to communicate, I recognize one or two, and I may take occasion to verify them, tempore favente.

Yours truly, A. G. W. Carter.

Cincinnati, O.

Verification of a Spirit-Message.

To the Editor of the Banner of Light:

In your issue of April 3d is a message signed Mrs. E. H. Anderson. I knew Mrs. A. from infancy until she passed over. We were playmates and schoolmates together. She passed to spirit-life in February, 1856, which makes her residence in the spirit land, as she says, about twenty-four years. She left a husband, John A. Anderson, and two sons, Rollin and Archie; the former followed his mother a few years ago. Having never heard him called "Charles," I enclosed the message in a letter to his father, asking him in regard to the name. The reply was: "His name is Charles Rollin. I accept the message as genuine." You can use this as you think best. Respectfully yours,

H. H. THORNBURGH.

Darlington, Ind., April 19th, 1880. To the Editor of the Banner of Light:

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." eternal progression."

Passed to Spirit-Life:

From Chico, Butte Co., Cal., March 15th, 1890, Sarah A. Burrell, wife of Watson D. Burrell, formerly of Orland,

Me.

She was a Spiritualist of the best type, a convenial companion, and beloved by all who knew her. At her request, made some weeks before her "new birth," I read a poem and an extract from R. D. Owen's "Debatable Land," making a statement of her faith in immortality that weller right on after the death of the body. Being herself a medium, her faith had become knowledge. To her the change was a blessing. Though a great sufferer, she did not mumur nor complain. She has already sent a message to us from her happy home, the "home of many manslons." Yet a little time, and her patient and devoted companion will join her in the "better land."

R. H. ALLEN. From Weedsport, N. Y., April 17th, 1880, Almeron S.

Si w lo gi nu th with we am W Fee

8]

Holcomb, aged 54 years 6 months and 5 days.

In the departure from earth-life of this earnest and good man, Spiritualism has lost an exemplary defender. Previous to the change from this to the higher life, he made all the arrangements for the burial of his earth-form-selecting the speaker and the pall-bearers, and also fixed upon the hour of the day for the funeral, which took place on Sunday, April 18th, and was attended by a large concourse of people, to whom the comforts, loys and consolations of Spiritualism were presented by flev. J. H. Harter, of Auburn, N. Y., who had been selected to officiate on the occasion. Holcomb, aged 54 years 6 months and 5 days.

[Oblinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, is easily cents for each additional lines is required, payable in advance. A line of agate type averages ten words. Poetry inadmissible in this department.]

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NEARER, MY GOD, TO THEE.

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

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs.

DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has traited her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embedy the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale, "shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embedying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

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

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

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

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worm bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide, "they may be like "Life's Evening," fitted for the "crown of immortal worth,"

A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A A band of angels are scattering nowers, typical of God's inspired teachings. One notes in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters woread, "God is love." Just beyond sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis, "Thy will be done" has fallen upon the bow of the beat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the beat is the song of the heavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy beat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN

In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precion-charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that deatl was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resigna-tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fel toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"HOMEWARD."

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

"The curfew tolls the knell of parting day," * * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea, 't toward the humble cottage in the distance. "The plowman homoward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poct writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and pollahed rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eleguent expression. Here the "inspired song of home and the affections " is beautifully minted. affording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

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THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayno County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art ! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen is number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another-the "immortal Franklin"-robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

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

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PR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis calms especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms. Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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Jan. 17.—138*

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1w-May 1.

M*-May 1.

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Jan. 3.

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A. P. WEBBER,
MAGNETIC PHYSICIAN,
OFFICE, 8/5 MONTGOMERY PLACE, Hours from April 3.

MRS. L. H. PERKINS.

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March 6.

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SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. Nov. 29.

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March 13. -- 8w* RANCES M. REMICK, Trance Medium, Spir-ituatand Physical Healing, 65 Clarendon street, Boston, April 17.—4w*

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MRS. R. COLLINS, HEALING MEDIUM, would inform the public that she is now located permanently at 816 Broadway, Chelsea, Formerly, years in Boston, Lynn or Revere. Horse cars pass the house, Hours, 2 to 6 P. M. "-April 3.

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52 Gold, Crystal, Lace. Perfumed and Chromo Cards, April 17.—7w

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April 24.

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them all that I expected to. "-Mrs. D. M. Seymour, Hartford, Conn.

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PREDICTING

MERCURIUS'S

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Banner of Bight.

BOSTON, SATURDAY, MAY 1, 1880.

CONNECTICUT ITEMS.

BY CAPT. H. H. BROWN.

To the Editor of the Banner of Light: Since January 1st I have done considerable work in this State, and seeing few reports from it, may I become a reporter for the State as well as myself? I made one visit over Sunday to

NORWICH. There are many Spiritualists there, but from lack of united effort nothing is done in a public way for the cause save rarely. It seems too bad, when there is such great need as there is here, that there cannot be united and persistent work. There are friends of the cause in sufficient numbers, but the shadow of old Theology is so thick over the city that it seems to paralyze the liberal element. I believe that here, as in many another place, only by organized effort any-thing commensurate with the expenditure of time and means will be accomplished. There are a number of good private mediums. Mr. Baxter has recently made a ripple of discussion on public opinion, but no result is yet seen in any movement toward solidifying the liberal public. Mrs. Williams, after meeting her several times, I can testify is doing a good work, and enlarging the boundaries of our faith by her patients outside our ranks; but like many another, is overworked and not sufficiently appreciated in a worldly way. In

NEW LONDON

I found a like condition, and falled to arouse sufficlent effort on the part of friends to warrant any attempt at meetings. The Universalists are building a new church, and if they put in it the right kind of a man, the Spiritualists will, many of them, find there a home, and organization be still harder to accomplish. Mrs. Potts has a good reputation here and among friends elsewhere as a medium. I enjoyed a visit with

ten miles from Hartford, after, I think, twelve years' struggle, they have built a fine hall, the first story containing kitchen, dining and ante-rooms. Though a small village, the friends from quite a section around have united and by a long pull achieved this grand result. Socials are held semi-monthly, in the afternoon, and a social dance held in the evening, and in this way, since the dedication last October, they have lessened the debt on their hall several hundred dollars. Most of our lecturers have been here, for it is one of the early strongholds. Mrs. Brigham is at present their most frequent visitor. Mrs. F. Thrall is very busy as a clairvoyant physician, and by long residence in this community has a reputation and practice second to none of the regular M. D.s. At

EAST HARTFORD

I found a very fine and harmonious society working hard to raise funds to build a hall, and from the character of those who have charge of the matter I feel sure they will accomplish it. Arrangements are already in progress for a fair in June, to increase the building fund, and I hope friends elsewhere will donate freely to them for this purpose. Address Mr. G. H. Putnam. Mrs. Brigham is also a frequent visitor here, and mention was often made of Mr. Baxter's

HARTFORD a new society—about a year old, I believe—has rent-ed a small hall, where they hold public free scances every Thursday evening. Mrs. Pasco is their main dependence, but the evening I was present Mrs. A. E. Read and others whose names I did not note gave excellent tests. They have, occasionally, Sunday meetings, Mrs. Middlebrook having been there, I think, seven Sundays recently. Mr. E. M. Lay is President, and efforts are being made to secure a larger hall, and as he brings to the task earnestness and executive ability I think they will succeed. Neglecting in the past to organize and secure a hall of their own has made it hard work now. The Unitarians occupy the field. Rev. Mr. Kimball is fast drawing the Spirit ualists to him, and his sermons are so truly libera and humanitarian, and withal so permeated with our philosophy, that I cannot blame them for going to a

tine church where there is beauty, music, and such a MERIDEN

man. At

there is a fine society occupying G. A. R. Hall. From the observation of two visits I do not see why it cannot become a power to mold the public sentiment of the town, such a number of good workers did I find in it. There are several excellent private mediums in town, and in one private family, a short time ago unbelievers, are very marked physical manifestations. such as moving and overturning furniture in the night, the spelling of messages on a call bell, the independent writing of messages and the materializing of hands

WILLIMANTIC,

my present home, there is a good interest in the cause. For several years my observations have led me to advocate the settling of our speakers by such societtes as could do it. I felt this necessary for the greater development of our cause in those communi ties where the newness of our phenomena had worr away and there was need of teaching and practical work felt it necessary would we mold public onin-Ion as we ought, and have that recognition in society that is our due; felt that only thus could there be anything like harmonizing and welding together the many factions among us. But I did not think I was one to settle. By nature and by education in the army and the West, I believed myself an itinerant, a pilgrim. Friends here thought differently, and I am with them to try the experiment for a year, and you, dear Banner, shall know then the result.

The power of the Society here consists largely in the respect it has won from the community, in its age and owning its own church, or, as it is termed, "Excelsion Hall." Public oninion is so changed here that I find no one ostracised for his or her Spiritualism, and this of

As a help to others let me tell what we are doing. First, there are lectures a little over one-half the Sun-Then we have a very fine Lyceum meeting every Sunday. An outgrowth of the Lyceum is a geo-logical class, free to all who choose to attend, meeting one evening a week, under the instruction of Mr. H. N. Bill, Conductor of the Lyceum, and himself a very fine scientist. This class is gathering a cabinet of minerals and fossils for the Lyceum, and has already a case of them in Lyceum Hall, labelled and arranged for instruction. New specimens obtained are shown and explained to the Lyceum each Sunday. Gifts have already been received from friends at a distance, and we request the Banner of Light readers in all sections -and its circulation is world-wide-to send any small specimens they can donate by mail to Mr. H. N. Bill. And in regard to large, unmailable specimens, or in regard to exchanging specimens for those from this interesting geological locality, they will please correspond either with Mr. Bill or myself, as I do not wish to put all clerical work in this matter, which I hope will be large, upon him. Will not Banner readers come forward and assist us in teaching our children to read from nature's book of divine revelations by

sending us a page or two from their locality? Every Sunday afternoon a public scance is held in Lyceum Hall, and it is well filled, many of the audience being members of the different churches who drop in on their way to their evening meetings, for an hour's communion with the dead. Mrs. Malony and Mr. Herbert Sterns are the mediums. Mr. S. is a young medium, but with proper conditions will be second to none in glying names, dates and particulars of disease, life and death. He works all the week on the railroad, and has kindly donated his services thus far to the public, but it is too much for his health, and he will be compelled to abandon one. I most cordially recommend him to public notice and patronage, should he decide so to use his powers.

During this year I hope to do a large amount of

missionary work in the State, and I would consider it a favor if all Spiritualists in the State, and particularly in the eastern half, would send me their address upon a postal, that I might thereby confer with them in regard to work in their section. Spiritualists of Connecticut, the Willimantic Society had you in view when they located me here. They hoped I might be | conditions.—N. B. Reeves.

during the week days a home missionary in the cause Will you second their efforts? If so, let me hear from

I find, as I go about, too few of our papers and cheap publications. They should be conspicuous in every liberal home. Can anything be done to give an impetus to the work in this direction? Where lectures cannot be had books and papers can go, and where they are now too often, like angel visits in Orthodox homes, "few and far between," they should be as common as tracts in a theological seminary. Begin first by subscribing for our journals, and when read send them out among non-believers as missionaries, and then send for a few of Colby & Rich's cheap publications, and thus pave the way for lectures and societies in the coming time. Practically: Subscribe for the Banner of Light. Willimantic, Conn.

BRIEF PARAGRAPHS.

Digby and Jo Cose were on their way to the city when the train stopped and the conductor shouted, in the mongrel dialect of his tribe, "Forest Hill." It happens, and has for some time, that there is a cemetery there—a fact which all Americans may know, but which we state for the information of our South Sca Island readers; and Jo asked Digby if he was aware why that was the name of the station. D. shook his head briefly, and that was all he said. "I'll tell you," said Jo, as he took Digby by the ear. "You see, there was a noisy old fellow living when they were christening this institution, who was always disputing about a proper name to give it. At last, when he was dead and buried in it, those having the matter in hand talked it over, and one melancholy individual arose and said, 'Now let us call it something or other, for he's still and cannot object'; and as Something-or-other wasn't a very poetical name, they called it 'Forest Hill.'" A ripple of a smile spread itself over Digby's face, after which there was a great calm.

Another vaccination fallacy is, that its supposed "protection" is in proportion to the number of "marks." Who counts the marks on the patients? Interested persons; and, consequently, when the marks are obliterated by the disease, the partisans of the poisoning theory give their fallacy the benefit of the doubt, and generally register the patients as "unvaccinated."—Faccination Inputer. Vaccination Inquirer.

The regular "M. D.s," when before the legislative committee of this State, treated rather flippantly the idea of "rubbing" as a remedy for disease. Was it because they feared that manner of ridding the human system of disease might eventually be applied to their system of practice, and it might, thereby, get rubbed

I count these things to be grandly true, That a noble deed is a step toward God, Lifting the soul from the common sod To a purer air and a broader view.

If you are looking at a picture you try to give it the advantage of a good light. Be as courteous to your fellow-beings as you are to a picture.

A library is not like a dead city of stones, yearly crumbling and needing repair, but like a spiritual tree. There it stands and yields its precious fruit from year to year and from age to age.—Carlisle.

The next British Arctic expedition is to sail in May,

We call attention to Baker's Breakfast Cocoa advertisement in another column. It is said by those who have used it to be an excellent beverage.

Rev. Joseph Cook writes to the Congregationalist that he is not a Spiritualist, except with an f.-Heraid.

"Papa," sald a little girl, "give me a ride upon your knee." He took the little gallop at once.

For the utmost expansion of our highest intuitions we need the sweet, harmonious communion of kindred spirits, the revitalizing influence of vigorous thought and courageous expression among the true, the generous and good.—Mrs. Walcott.

A tremendous tornado swept over parts of Illinois, Wisconsin and Missouri on the 19th of April, and inflicted great loss of life and of property on those States. It seems to have been the greatest storm of the kind ever known in that part of the world, the deaths being counted in hundreds, and the value of the property destroyed estimated in hundreds of thousands of dollars. Of the wide-spread, various and lasting suffering caused by so terrible a visitation no estimate possibly can be made,

Our readers will not fail to appreciate the beauty of the following incident, related by a New Haven paper: A widow's child received a reward of merit in school, and ran eagerly home to her mother, saving, as she entered her humble dwelling: "I held it up to the sky all the way home, mamma, so that papa might see what a good girl I am."

A great man under the shadow of defeat is taught how precious are the uses of adversity; and as an oak tree's roots are strengthened by its shadow so all de-feats in a good cause are but resting-places on the road to victory at last.—*Charles Sumner*.

On Sunday, April 24th, Mr. Beecher preached to mite a little audience at Elizabeth, N. J., to another at Newark, and to several smaller ones in Brooklynall at private residences which were connected with 'lymouth pulpit by a telephone put up, experimentally, ly Mr. Alfred Beach, of the Scientific American The experiment was an entire success.

The American Hebrew says of Prof. Felix Adler: While much that Prof. Felix Adler says cannot be approved by a Jewish journal, his remarks as to the injustice of teaching our Jewish children to sing religious hymns in the public schools are worthy of being brought to the attention of our Board of Education."

It comes kind o' sudden-like, just as the congrega-tion have finished singing "Salvation's Free," to have the preacher announce that "the collection will now be taken up."—*Boston Transcript*.

The Magazines.

WIDE AWAKE for April-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston - has for its frontispiece a full-page limning by Miss L. B. Humphrey (who also contributes other choice illustrations to the number), entitled "On Easter Morning"; "Billy's Hound" reaches its conclusion, and is a pleasant narration; "Concord Picnic Days" is, this month, largely historical, and correspondingly interesting; "Five Little Peppers, and How they Grew," "A Ride on a Centaur" (in which much excellent advice is administered in brief to the young, in the latter portion of the story), "Two Young Homesteaders," "How Dishes are Made," etc., may be cited as among the chief attractions of the issue. Thomas Hill is the subject of "Our American Artist" series. The poetry is good, and the pictures with which the issue is supplied are excellent in character of execution and significance in meaning. The departments-as usual-are pleasant

THE PHRENOLOGICAL JOURNAL for May contains an interesting biographical sketch and a fine portrait of Richard Wagner, Philosophy of Superstition, Studies in Comparative Phrenology, Beer and Cider Crusades, Labor and Social Cooperation in France, with a portrait of M. Godin, whose undertaking at Guise, France: has attracted considerable attention, A Society for Guiding Children, Bits of Natural History from the Low Country of South Caro lina, Chapter V. of The Young Folks of Cherry Avenue, Cause and Cure of Colds, Milk as Food, A Gentleman of Color on Brown Bread, Hard Reading, and Remedies for Cold Feet. In addition to the above, the Editorial Items. Notes in Beience and Agriculture Personals, &c., tend to render this a very attractive

For thirty-two years investigators have been investigating mediums, but now the time is come for mediums to begin to investigate the investigators. During more than a quarter of a century investigators have had their conditions, yet the ever-living truths of our spiritual phenomena, and the unfading beauties of, its grand philosophy, remain unshaken and unblemished. Now let the mediums have their

Spiritualist Meetings in Boston.

Berkeley Mall.—Services every Sunday at 10½ A. M., 3 and 7½ F. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday niorning, "The Voice of Nature in Spring"; evening, "Intemperance—Its Cause and Cure." IP. J. M. Peebles speaks in the afternoon.

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

inc cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawaut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Hennedy Hall.—Free Spiritual Meeting every Friday evening at this hall, Warren street, at 7½. Regular speaker, W. J. Colville. The public are cordially invited.

Engle Hall.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. Evening Star Hall.—Meetings are held in this hall No. 7 City Square, Charlestown District, every Sunday at 3 P. M.

Amory Hall.—The Spiritualist Ladies Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Flora W. Barrett, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall, on Similary afternoon of each week, at 2% o'clock. Good speakers and mediums will be provided.

PAINE HALL.-The instruction and development of the young in the true way of life is one of the grandest missions one can be engaged in. How important, missions one can be engaged in. How important, then, the duties of those who have the interests of children in their keeping, and how necessary that we purify ourselves, soul and body, that we may, be fully competent to mold their young minds into that perfect form of noble manhood and womanhood, so desirable in this life, even if there be no other. The one who refrains from wrong doing from fear of hell, or in the hope of a future reward, hardly deserves to escape from the one of receive the benefits of the other. The graude and to be obtained is honesty of purpose and justice and equity to all people, true nobleness of soul, and charity and loving kindness to all. Acting up to our highest sense of right, we cannot fall far short of our duty here, and may be well assured of a happy condition in spirit-life.

Our hall to-day was well filled and the entertainment very pleasing, consisting of overture and selections by the orchestra; singing, responses, and Banner March; answers to the question, "What is your Object in Life?" duet, by Neille Thomas and May Waters; select reading, by Mrs. Francis; recitations by Lena Crohn, Jennie Lothrop, Josie Newhhall, Harry Marden, Jennie Bicknell; song by Helen M. Dill, also one by the Lyceum favorite, Hattle L. Rice, who received a hearty encore, she having been absent for a number of Sundays; calishenics, led by Misses Dill and Ottinger, closing as usual with the Target March.

WM. D. Rockwood, Cor. Soc.

Children's Progressive Lyceum No. 1, 1

Roston, April 25th, 1880.

Amony Hall.—The friends of our Lyceum will be then, the duties of those who have the interests of

AMORY HALL.—The friends of our Lyceum will be pleased to hear that again on Sunday last our hall was pleased to hear that again on Sunday last our hall was filled to repletion, and ere long, if we progress so rapidly, we shall be obliged to enlarge our seating capacity. On Sunday next we propose to add two additional groups in order to accommodate a large number who wish to join our sehool. And for all this success we would not forget to return thanks to the angel-world, through whose dictation our Lyceum is managed. We take pride that this school is just what its name implies—a thorough Spiritual Lyceum; every thought given from the platform must conform to this method. We invite all to join with us; our doors are open free to every one. I would state here that since we removed the admission fee from the door our voluntary contributions have exceeded our expenses—something unprecedented in the history of the Lyceum movement. We wish at this time to inform the readers of the Banner of Light how much good the donation of books presented by Messers. Colby & Rich has been to us; with the help of their suggestive donation we have now upwards of one hundred books for our library. We do not, however, wish to stop here. Friends, send in such volumes as may not be of special use to you at home, and receive the thanks of the Shawmut.

Our exercises for Sunday last were as follows: Selections by orchestra; singing from our new book, led by Mrs. Sheldon; Silver Chain Rectai; Banner March (requiring all our flags, and many marched without them); the motto service, to which the groups all responded with an appropriate selection; recitations, vocal and instrumental music by the following: Hattie E. Wilson, Lizzie Hunter, Minnie Fall, Bessie Stevens, Manie Falrbanks. Burt Sayles. Alice Bond, Gracle Burroughs, Emma Ware, Nelle Nugent, Hattie Davison, Alice Messer, Carrie Shelhamer, Alberta Felton, George Felton, Nellie Welch, Carrie Huff, Maud Marion, Lizzie Hunter, Minnie Fall, Bessie Stevens, Manie Ellis, Hattle Morgan, Hattie Young. Wing Movements and Target March closed the services.

On Sunday next our Lyceum has secured filled to repletion, and cre long, if we progress so rapidly, we shall be obliged to enlarge our seating capac-

PYTHIAN HALL.—The afternoon lecture of Prof. Toohey on the "Three Aspects of Spiritualism" awakened a lively interest, and developed points for discussion at its close. He confined the analysis of historic

ened a lively interest, and developed points for discussion at its close. He confined the analysis of historic phenomena to such phases as grew out of the early developments in and about Boston. The characteristics mentioned, however, were more or less common to what was then occupying the attention of the curious as spiritual phenomena.

Orthodoxy had so educated the Protestant intellect and insled the feelings of all sympathizing with the non-Catholic religion, that the return of a spirit was at that time considered religiously as far out of order as, scientifically, such an event was then removed from the supposed "nature of things." Popularly speaking, it was a foregone conclusion that the "resurrection of the dead" must first take place; then the general "settle up" demands of the "last judgment." with the consequent awards and rewards of "the righteous and the wicked," would make all spirit ministrations as impossible as uscless. It was not only a foregone conclusion, therefore, but a finality in theologic sequence, that "such things could not be." Exceptional minds among the Swedenborgians, Socialists and Free Religionists were less rigid, and were in sympathy with the "new thing" under Protestant rule, for most of these free-thinkers had paid more or less attention to mesmerism, psychology, bloogy, and other phases of "abnormal" phenomena then occupying the attention of the public. To the multitude, however, the first aspect of Modern Spiritualism, in and out of the Church, was merely a great surprise, an exciting sensation, with little in it. It proved a mental stimulant, nevertheless, and set the people to talking, to thinking, to laughing, criticising, fault-finding, and the most astonishing wonders from "the other world." Hinstrations were given and particular scenes detailed wherein Theodore Parker, A. J. Davis, John M. Spear, Woodbury Fernald and other supporters of progress were actors, showing that wonderment and intellectual surprise characterized all classes of thinkers and believers. This was

ers. This was seedime, and largely interested the masculine mind.

The second aspect of Spiritualism grew out of the maturing convictions of the more thoughtful, very many of whom came to the front to report the results of home experiments and circle experiences. Here the sons and daughters became the believing witnesses against their skeptical parents, converting the household into spiritualistic associations. Henceforth feeling, emotions, poetry, and ministrations of love-life came to deepen conviction, and give educational significance to the spiritual drama. But here, as elsewhere, there was much said to perplex the thoughtful and mislead the curious, and thus lead to the critical—the test method of sifting truth and fact from fancy and falsehood, and introduce the third aspect of Spiritualism. This phase is now fully before the public, and its prominence in some minds has already led to reaction. This was illustrated by detailing late efforts to prove Mr. Walkins unequal to test-evidence, but without success. The Professor concluded, nevertheless, that Spiritualists should accept all that was fair and square in the critical test, for the intellect should be educated, deception defeated, and the truth—the particular truth—proved for the benefit of all, and to the satisfaction of the whole.

EAGLE HALL.—Last Sunday the exercises in this

EAGLE HALL.-Last Sunday the exercises in this hall were of a varied and interesting nature. In the morning the audience was favored with an original poem by Mrs. Leslie; remarks by Mr. Scott, Dr. Eames, Mrs. H. Dean Chapman and others; tests by Mrs. Leslie and Mrs. Henley; psychometric readings by Mrs. Leslie Mrs. Leslie.

Dy Mrs. Lesile.

The afternoon session was opened with an invocation by Dr. Court. Mrs. Abby Burnham followed with remarks that were pertinent to the cause of Spiritualism. Short speeches were made by Dr. Court and Mrs. Bagley. Mrs. Bagley gave remarkable tests from the platform.

platform.

In the evening the hall was densely packed, and scores went away who were unable to gain admittance. The meeting was opened with music by the quartette, which, by the way, never acquitted itself more finely. Mrs. Mattle Hull delivered the opening address, taking up the subjects and questions propounded by the audience. She was followed by Mrs. Waterhouse, Mr. Patterson, Dr. Moore, Mr. Sanderson and Mrs. Richards. Mr. Watkins, the independent slate-writing medium, had engaged to be at this meeting, but he was

too ill to leave his bed. Of course the people present were disappointed, as many came out expressly to witness his manifestations; notwithstanding this, the entire audience was apparently interested in the speeches, and maintained the best of order. It is expected Mrs. Hull will be present next Sunday evening; she will answer questions, and give poems on subjects selected by the audience.

P. R.

EVENING STAR HALL—CHARLESTOWN DISTRICT.-Sunday, April 25th, Mrs. A. L. Pennell occupied the platform in the afternoon at the usual hour—speaking and giving tests to the satisfaction of all present. Remarks were also made by Dr. Weymouth, of Boston, and singing by Mr. Heath, the bilind musician.—The meetings in this hall will be held in the evening during the remainder of the season, instead of in the afternoon. Next Sunday evening, May 2d, Mrs. Pennell and others will speak and give tests in this hall at 7:30 o'clock.

C. B. M.

ROCKLAND-PHŒNIX HALL.-The Progressive Lyceum of this place will hold a May day Festival in Phœnix Hall on Saturday, May 1st, when they will crown the "Queen of May." Charles W. Sullivan, of Boston, assisted by J. Frank Baxter, will give some of his inimitable delineations of character and readings, together with songs by both gentlemen—the whole to conclude with dancing.

W. J. Colville's Meetings.

On Sunday last, April 25th, Berkeley Hall, Boston, was crowded at the morning service by a very intelligent audience, composed of persons of all shades of opinion, who had gathered to listen to Mr. Colville's reply to Col. Robert Ingersoll. The lecture was delivered with greater power and energy than usually characterizes Mr. Colville's inspirational utterances. A very powerful spiritual influence pervaded the building, and it is reported that several clairvoyants present saw visions during the delivery of the discourse.

The pith of the argument was that man possesses spiritual faculties as well as those denominated intellectual, and that these spiritual faculties reveal God to the human soul. All imagination grows out of the operation of unseen power upon the human mind, and is in itself a spiritual faculty. No one who watches the workings of nature's laws through successive ages can fail to discover order, design, intelligence, wisdom, beneficence. Mind, in all cases, controls matter -the unseen forces everywhere are the most potential.

Size of body does not give strength of mind, and the idea of an individual God necessarily possessing an immense body is, of course, puerile in the extreme If largeness of structure gave intelligence to individual life, a hippopotamus would be very far in advance of a man.

The speaker claimed that we know nothing of life except as it is individualized, and the Spiritualist, of all others, is one who can readily account for the real existence of the gods who appeared in the forms of men in olden times. These divinities were the controlling spirits of different men and nations, and were ministers from spheres somewhat in advance of those occupied spiritually by the people to whom they came. Dark spirits as well as bright ones appeared then, as now. With reference to miracles the speaker said Col Ingersoll was lamentably behind the age. If he could not understand how spirit-power could operate upon and through matter, he had better have sittings with some powerful physical medium—as he is an honest man, though constitutionally deficient in the spiritual faculties. A phrenologist could explain how in the case of Ingersoll all the powers of his nature flowed into other channels, leaving unsupplied that part of the organism which discerns spiritual things. Science cannot disprove the existence of God, though it may affect our confidence in the letter of Moses. Men acknowledge a Supreme Power who have never heard of a Bible. All nations-however low in the scale of intellectual or social development-have some ideas of God. Human nature realizes an intelligence beyond itself-a power behind the atom. Science can only discover and deal with secondary causes. The Great First Cause is the Eternal Mind, the Infinite Intelli-

Athelsm was denounced as absurd, and utterly incapable, as a system, of accounting for existence. Spirit is the cause of all forms, and though its highest form has never been witnessed by mortal, yet all ascending minds are continually meeting with higher and higher intelligences than themselves; and throughout all realms of being the higher mind controls the lower.

A poem concluded the service. Mrs. Marshall pre sided at the organ with her usual efficiency.

In the afternoon at 3 Mrs. Laura Kendrick addressed a fine audience, on "The Price of Truth," and in the evening at 7:30 Mr. Colville delivered an interesting lecture, under spirit influence, on "The Early Christians." Many valuable hints were given regarding the mode of conducting public services, especially conference meetings, so that all mediums might have an opportunity of exercising their gifts in an orderly way. held, and the hall will be beautifully decorated. Mr. Colville's lecture will be on "The Voice of Nature in Spring."

At 3 P. M. Dr. J. M. Peebles will deliver a lecture in this hall, and at 7:30 P. M. Mr. Colville's guides will discuss the question of "Intemperance-Its Cause and Cure."

Kennedy Rall.

The meeting in this hall (on Warren street, Boston,) was largely attended last Friday evening. The hall is open to the public, free of charge, every Friday evening. W. J. Colville's guides are always ready to answer important questions.

Chelsen.

Mr. Colville lectured before a good audience on Sunday afternoon last, at Fraternity Hall, on "True Marrlage." He speaks there again next Sunday afternoon, on which occasion the people present will be accorded the privilege of choosing a theme for the consideration of his guides.

W. J. Colville was announced to lecture in the Universalist Church, New Haven, Conn., last Tuesday and Wednesday. As his engagements are very numerous, parties desiring his services are requested to write to him at once. Address 8 Davis street, Boston.

Spiritualism in Brooklyn—Mr. Kiddle's Address. To the Editor of the Banner of Light:

The unabated interest in our conference meetings, and in the Sunday services of the Brooklyn Spiritualist Society, furnishes the evidence that in Brooklyn at least—the third in rank in American cities—public opinion responds to well-directed efforts for the presentations of the transcendent truths of our maligned and much misunderstood Spiritual Philosophy.

It would be a most interesting and instructive chapter of incidents if I were to trace the influences, mundane and spiritual, to which the Brooklyn Spiritual Society is indebted for the measure of success that has attended its efforts for unity on the basis of recognition of the law of progression; the repudiation—emphatic and indignant repudiation—of all creedal and dogmatic assumptions, and a trusting and affectionate alliance with spirit intelligences. This latter consideration is a paramount one, without which neither success nor permanency is possible or even desirable.

Mr. Henry Kiddle delivered the opening address at last Saturday evening's conference meeting, subject, "The Spirit-World," This address, like all the discourses which I have listened to from the same source, furnishes me the evidence that Mr. Kiddle is to take a more important position than has yet been assigned him. With a nice balance of faculities, which we call "common sense," as an advocate and vindicator of the cause of Spiritualism, he brings to the arena of public discussion a thoroughly trained and cultivated intellect—just the qualities that the present exigencles of the cause demand; especially when the normal powers of the individual are supplemented (as in Mr. Kiddle's case they are by companionship and coöperation with spirit-intelligences.

Mr. Kiddle was followed by C. R. Miller and Capt. Dye. The Chairman, Capt. David, announced that Mr. Jesse Sheppard would deliver the opening address next Saturday evening, May 1st. C. R. MILLER. Everett Hall, 338 Fulton St., Brooklyn, N. Y., April 20th, 1880.

The Second Society Of Spiritualists of New York City, having taken a

lease of the beautiful Masonic. Temple for its meet ings each Sunday until further notice, has engaged the services of Henry Kiddle, Esq., Ex-Superintendent Public Schools, for Sunday evening, May 2d, when he will discourse on "Ancient and Modern Inspiration." He will probably gratify his numerous friends in New York by filling the desk in Masonic Temple once each Sunday during May. ALFRED WELDON, President.

MISTAKES AND PREJUDICE Of Religious and Temperance Journals.

Some good Religious and Temperance journals are making the mistake of declining to advertise a most valuable anti-intoxicating medicine, simply because it is called "Bitters," while the same journals are making a greater mistake by advertising some drunken whisky stuff, or nostrum, because it has some nice, fancy deceptive name, ending with "eine," "tine," printed on its label, when the bottle is filled with destruction, drunkenness and death. If these good journals would take the trouble to ascertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would's have been totally unable to do but for this valuable medicine; and did these journals but know of the host of good Christian Temperance women who rely on them for their family medicine, and how many invalid homes they could make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, they would advertise them without money and without price. And did these journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Hop Bitters, instead of beer, where the use of hops is needed, (there being more actual hop strength in one bottle of Hop Bitters than in a barrel of beer, without any of the intoxicating or evil effects of beer) they would lay aside their fear and prejudice against the word "bitters."

A few of the many witnesses from religious and temperance sources are given below, who use, recommend and advertise Hop Bitters.

The President and Manager of Hop Bitters Manufacturing Co. is a veteran Temperance advocate and worker of forty-eight years' service; every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Christian work.

What the Religious Press says. Chicago, Nov. 18, 1878.

Hop Bitters Manufacturing Co., Rochester, N. Y.: Gentlemen-We do not allow anything in the line of Bitters to enter our paper that contains alcohol, but we are satisfied that your Bitters are free from that ingredient. We feel responsible for the good or bad that may be done to the families of our subscribers that are affected by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates will meet your approval and that we may hear "THE LIVING CHURCH." from you.

Temperance clergymen, lawyers, ladies and doctors use Hop Bitters, as they do not intoxicate, but restore brain and nerve waste .- Temperance Times, Brocknort, N. Y.

Not a Beverage.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no polsonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them."—Rochester Evening Express on Hop Bitters.

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their merits deserve to be known.

-New York Independent. Northern Christian Advocate, Syracuse, N. Y. Examiner and Chronicle, New York. Evangelical Messenger, Cleveland, O. National Baptist, Philadelphia, Pa. Pilot, Boston, Mass. Christian Standard, Cincinnati. O. Home Journal, Detroit, Mich. Methodist Protestant, Baltimore, Md. Southwestern Christian Advocate, New Orleans, La. Christian Mirror, Portland, Me.

And over five hundred more Religious and Temperance papers. Pittsford, Mass., Sept. 28, 1878. Sirs-I have taken Hop Bitters, and recommend them

to others, as I found them very beneficial.

MRS. J. W. TULLER, Sec'y Women's Christian Temperance Union.

A MEDICINE, NOT A DRINK.

High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold, for use, except to persons desirous of obtaining medicinal bitters.

GREEN B. RAUM, U. S. Com'r Internal Rev.

Washington, D. C., Sept. 4, 1879. · Dear Sirs-Why do n't you get a certificate from Col. W. H. W., of Baltimore, showing how he cured himself of drunkenness by the help of Hop Bitters? His is a wonderful case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact, all over the country, as he has spent thousands of dollars for rum. I honestly believe his card would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of sober men by inducing the use of your Bitters.

Prejudice Kills.

"Eleven years our daughter suffered on a bed of misery under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that we had poohed at two years before using it. We earnestly hope and pray that no one else will let their sick suffer as we did, on account of prejudice against so good a medicine as Hop Bitters."—The Parents—Good Templars.

Milton, Del., Fcb. 10, 1880. Having used Hop Bitters, the noted remedy for de-bility, nervousness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine, and recommend it to any one as a truly tonic bitters. Respectfully, REV. MRS. J. H. ELGOOD.

I declined to insert your advertisement of Hop Bitters last year because I then thought they might not be promotive of the cause of Temperance, but find they are, and a very valuable medicine, myself and wife having been greatly benefited by them, and I take great pleasure in making them known.

REV. JOHN SEAMAN, Editor Home Sentinel, Afton, N. Y.

Scipio, N. Y., Dec. 1, 1879. I am the Pastor of the Baptist church here and an educated physician. I am not in practice, but am my sole family physician, and advise in many chronic cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefited and still uses the medicine. I believe she will become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various ailments by them.

REV. E. R. WARREN.

Cured of Drinking.
"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it .- From a lead-

ing R. R. Official, Chicago, Ill. Wicked for Clergymen.
"I believe it to be all wrong and even wicked for cler gymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust if daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them.

Rev. —, Washington, D. C."