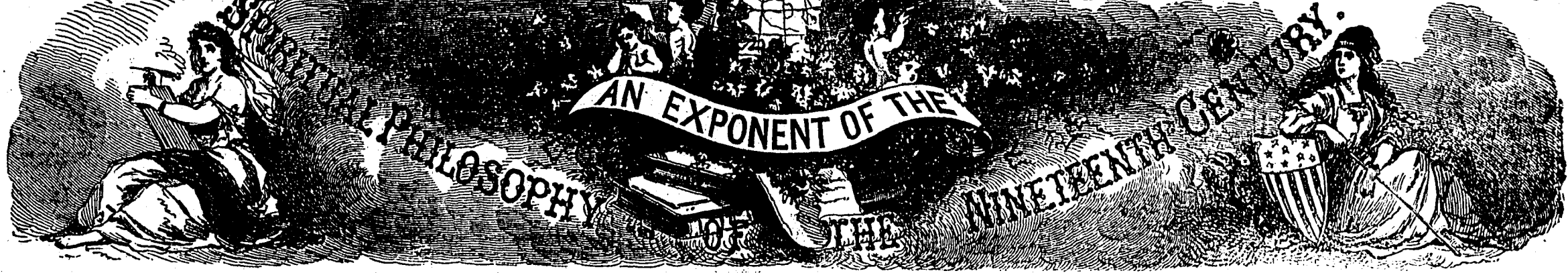


# BANNER OF LIGHT.



VOL. XLVII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 8, 1880.

{ \$3.00 Per Annum,  
Postage Free. }

NO. 7.

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## The Nostrum.

### Spiritual Experiences of Dr. Henry F. Gardner.

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

(Reported for the Banner of Light.)

#### INVOCATION.

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

#### DISCOURSE.

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

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

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

How strange it seemed that, speaking words dis-

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

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

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

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

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

I have met in spirit-life with many familiar forms—both those who sympathized and those who did not sympathize with me in this spiritual movement. In the instance of those who sympathized with me, there seemed preparations to meet me. In the instance of those who did not sympathize with me, yet who knew me personally, like Prof. Faxon of Harvard College, there was surprise at the recognition and confession of my being right and of his being mistaken; and although he was greater than I in earthly knowledge and endowments, the one fact of my knowledge of spiritual truth seemed for the time to make me capable of being his teacher. You would smile at this, and so would I, but I knew a truth worth all of his learning. I had knowledge, and he had scarcely faith, he told me, though this was not admitted while on earth. Having this possession, it atoned for many deficiencies in the cultivation of mind; it atoned for many deficiencies in the expressions of earthly feeling. Every form takes here the shape of the perfection of the thought. If I have a thought that is imperfect upon any subject, that which I would do in that direction falls. If I have a thought that is complete, as a desire to do good, a generous impulse of charity and ministrations to others, like what I am doing at this moment, that has its origin in a perfectly-formed wish and desire, it is instantly expressed around me; and at this moment in my spirit-home the words or thoughts spoken to you here are conveyed to every spirit inhabiting that sphere, though they may not be personally present in this place. Every thought also takes expression in some form that resembles it. I mean by this, as the symbolism of a flower. If I have a thought of purity, I not only express that to you in language, but it expresses itself in the language of form within my abode, and the garden of life becomes in this manner peopled with flowers, and the symbols of existence become in this manner the language of the soul. If I would send to a friend a message that I cannot bear in person and cannot be the direct instrument of imparting, that message takes the form of a bird; and this interprets to you the ancient symbol, I am told, of the dove, which signified message, and consequently the spirit that descended in the form of a dove at the baptism of Christ by John was the form of a message that came out of heaven. I give you this to show you the manner in which forms exist. I am told they do not have—no dogma I perceive them to have—the same kind of generative growth that they do in earthly life; but they are nevertheless real forms to me, and every need of my life is responded to by the forms around me and the objects that I come in contact with, or the spirits who are my companions and friends. I do not say this to differ from any spirit who has spoken through any medium. I say it only to prove and show to you that different spirits have different spheres and experiences, and that I am not yet aware of being beyond the necessity of form, of expression, of contact, in the usual ways of life. By this I mean that I shake hands when I meet my spirit-friends; by this I mean that we speak to one another. Whether that consciousness or sound would be audible to you, is another question. It is audible to me. I hear it with my spirit-ears. I see with my eyes, I touch with my hands, I walk with my feet on spirit-ground. When I am here I float, because the spirit-substance is not attracted by specific gravity to the earth. I do not need to walk on the earth, although I can do so, and the law that governs the usual attraction of bodies does not govern me in my spirit-body, because I can go wherever I will to go; and you do this, excepting that you walk upon earth instead of above it. The atmosphere that you breathe is about dense enough for a spirit-form to walk upon, and that walking is not discoverable to you because you are on the opaque side of it instead of on the transparent side. A spirit perceives other spirits walking the earth, and this is why many mediums perceive spirits walking upon other planets that do not in any way correspond with the inhabitants of those planets; they see the outer spiritual atmosphere, and not the real planetary structure and organic bodies. To a spirit, this world would be peopled not simply by human beings walking the earth, but by spiritual beings, embodied and disembodied; the embodied human beings walking the earth in physical forms, the disembodied beings walking the earthly atmosphere in spiritual forms. I approach you with my spirit-form, I touch you with my spirit-hand, I look upon you with my spirit-eyes, and I see both your physical and your spiritual forms as I do so. I see your spirit-forms more distinctly than your physical, although I see your physical forms from the inward rather than the outward standpoint. I mean by this, they are transparent to me; and were I to prescribe for you now, with the knowledge that the spirit can have and the perception

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

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

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

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

## The Value of Spiritualism.

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

(Reported for the Banner of Light.)

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

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

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

Becoming familiar with the sublime code of ethics voiced both in the "Harmonical Philosophy" of A. J. Davis, and in the wisdom-laden utterances through mediums from supernal spheres above, I now realized the imperative duty of each one leading a true and upright life, and I saw the folly of my reckless, inconsistent course. I began to turn over a new leaf, and I have been turning that leaf over ever since, but it is not completely turned over yet. Inherited defects are hard to overcome; but year by year, since 1848, has steady progress been made in the development of the better part of my nature. I now shudder to contemplate what I might have been had not Spiritualism been my guide and malady for the past twenty-one years; for I am just twenty-one years old in Spiritualism—this year I attain my majority therein.

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

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

Next, it detroned the "king of terrors," takes away all fear of death. Who ever heard of a Spiritualist afraid to die? Death is shown to be an inestimable blessing in the economy of nature; the pathway to the brighter glories and purer felicities of the "sweet by-and-by." Relief from fear of death constitutes a gleaming jewel in the diadem of crown crowning the laurel-entwined brow of Modern Spiritualism. Next, it destroys the dread dogma of eternal punishment, which for ages has been the cause of untold woe and misery to millions of earth's sons and daughters. It points to the glorious destiny awaiting every human being in the ethereal spheres of immensity. No heart so black with hate and fierce malignity but what in time will be attuned to sweetest harmony and purest love. No soul so blood-stained, so crusted over with vice and crime, with villainy and turpitude, but what is destined, as the ages roll, to be redeemed therefrom, to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truth.

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

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

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

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

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



liberal, to appoint or send some suitable person to re



sent their paper or interests. We give all spiritual and liberal papers free of charge and free distribution.

First, All speakers, whether in the past friends or foes to the Association, have equally and impartially had their rights, spoken their views and been respectfully treated by all responsible.

Second, All mediums, whether endorsed, praised or condemned, have had just and equal rights.

Third, All journals, papers, books or pamphlets, or delegates or representatives for the same, have had equal rights, privileges and courtesy, and until delegates or representatives arrived the officers have cared for their interests.

Fourth, Persons not known as speakers or mediums, in or out of the State, have been invited to our rostrum, and in every particular enjoyed the same rights, freedom and attention as those already mentioned.

Fifth, The Finance Committee has, as far as possible, paid all parties, or will do so, making no distinction on account of past conditions, affiliations or relations to the Society, and in every respect redeeming all pledges made by its officers.

Sixth, We have thus met armies from the east, west, north and south, with interests which are and do extend over a nation, and into the blood and sinews, heart and brain of all our best interests of civilization, from basement to dome, from centre to circumference. Each has unshaken his own blade, fought with his own weapon, camped in his own tent, and used his own line of warfare. Yet each has, we hope, felt and found the same truth. The result has been that true democracy has prevailed, and the majority have concluded and perfected, for the first time in Michigan, a legally organized Society of Spiritualists and Liberalists. We still further hope and expect to carry out this spirit of progress by inviting friends, sympathizers, and enemies, if we have any, to forget their enmity, and we will, hand in hand, toll on together, not for self but for humanity.

Following the President's address, J. H. Burnham spoke in the interest of the camp-ground. He said: "When you talk about your camp-ground, you talk about a beautiful lot and beautiful place, those we have everywhere. Don't put on the ground of rest, don't talk of a place to rest, but tell the people we are going there to do something. We are to-day marshalling our forces to fight for a bloodless victory. Tell the people that the 'Mecca' up there is to be a school; we are knocking at the door of the future; we mean to do something, besides making it a place of rest; we propose to have a school where we can educate our children as we wish to have them educated. Don't talk about a place of rest while we are facing the enemy. Let us go to work and do something, and show the people that we mean business, that we are a power in the land, and people will respect us. We cannot command their respect."

His short speech called out remarks from M. H. Batecock, B. F. Stamm, Mrs. Woodruff, Mrs. Gale and others. Report of Finance Committee was read, accepted, and referred to Auditing Committee. Col. Bundy, of Chicago, made a few remarks, and the meeting adjourned until 2 o'clock p. m.

**Monday Afternoon Session.**—Called to order by B. F. Stamm. Song by Mr. A. M. Jordan, C. S. Rowley, of Caspascopol, read a fine spiritual poem, entitled, "Gold," which was listened to with interest, but was too lengthy to include in this report. The entire afternoon was devoted to the camp-ground interest, and many good speeches were made. Among the leading ones were those of J. H. Burnham, Chairman of Camp-ground Committee, followed by J. M. Potter, A. B. Sayles, Alfred Koyser, Abner Hitecock, Mrs. Woodruff, Mrs. Graves and many others. Considerable interest was aroused. Mr. Jordan sang the song, "You are going right along," and the meeting adjourned until 7 o'clock.

**Monday Evening Session.**—Called to order by L. S. Burdick. A song by Mr. and Mrs. Jordan. While waiting for the report of the Camp-ground Committee, the time was occupied by J. H. Burnham, Dr. J. V. Spencer, J. M. Potter, W. M. Wooster, Mrs. Gale, Mrs. Woodruff, L. S. Burdick, C. S. Rowley and others. The Committee reported. A motion having been made to extend the time six months for the more thorough canvassing of the country, arrangements had been made with the owner of the ground to grant them six months more, and also agreed with him to allow us to hold a Camp-Meeting on the ground sometime during that time. They also reported nearly one thousand dollars additional subscriptions as the result of the afternoon labors of the Committee. The Committee expressed themselves satisfied that the necessary amount to pay for the ground could be raised within the next six months. After a song by Mr. Jordan, the Convention adjourned.

At a meeting of the Executive Board, held on Tuesday morning, the following arrangements and resolutions were made and adopted:

1st. Resolved, That a Quarterly Meeting be held at Clarinet to continue during the first half of June.

2d. Resolved, That the Camp-Meeting and Semi-Annual be held together at Battle Creek on the proposed camp-ground, commencing on Monday, June 1st, and closing June 23d.

3d. Resolved, That Mr. A. A. Whitney act as Chairman of the Committee for perfecting arrangements for carrying out the purposes of the Camp-Meeting, and that such persons to assist him as he thinks proper, subject to the approval of the Executive Board.

4th. Resolved, That Mr. H. H. White make such arrangements with speakers from abroad for said meetings as he may think proper, subject to the approval of the Board.

5th. Resolved, That Mrs. M. E. Jordan have charge of the Lyceum interest, subject to the approval of the Board.

6th. Resolved, That all papers to be represented by the owners or agents for the same among the people, but not from the rostrum.

7th. Resolved, That Mrs. R. A. Sheffer be elected Treasurer of this Association.

8th. Resolved, That the Finance Committee consist of three persons—J. H. Burnham, Dr. J. V. Spencer, and Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbett, Detroit.

9th. Resolved, That a new form for missionary cards be executed, and that the title of "Rev." be applied to all male and female applicants for said cards.

10th. Resolved, That J. H. White be authorized to correspond with the several States and Territories, and to act as our President over the several roads when on business for the Association.

11th. Resolved, That the President shall endorse all permits for half fare rates.

12th. Resolved, That the details of reappointing committees, procuring of speakers and mediums, and other details of arrangements at all meetings, be referred to the President, Secretary, and B. F. Stamm, all of Detroit; that Frank J. Luck, of Orono, be appointed Assistant Secretary of this Association; and that this Committee have power to appoint or revoke and secure such assistance as they may require, subject to the approval of the Board.

13th. Resolved, That the expenses of the officers of this Association, when attending the meetings, shall be paid out of the proceeds of said meeting.

The Convention was the largest attended and the most successful of any ever held in the State. Perfect harmony prevailed throughout the entire meeting. The arrangements—Spiritualists and Liberalists—seem to be more firmly united than ever before. The Association is now legally organized on a firm basis; and now let every Spiritualist, Liberalist, Materialist, Free Thinker and Anti-Spook, come forward and join our Association, and by so doing aid in placing it upon a firm financial basis. You are all well aware that it has been attended with no little expense to do this work that has been done, and thus far a few noble, earnest workers, have toiled on and borne the burdens. Now is the time when all interested in the cause of freedom—the freedom of the world and the good of humanity—should come forward and aid in the good work; and you can do so by sending in your name and address, with one dollar, to the Secretary, Miss J. H. Lane, 312 Woodward Ave., Detroit, and receive your certificate of membership by return mail. The names of persons becoming members of the Association will soon be published. Help to swell the list. Help to further the good work that is moving so successfully onward by your interest and kindly sympathy, and more especially with your dollars; and you will find your reward in doing good, and the angels will bless you.

MISS J. H. LANE, 312 Woodward Ave., Detroit, Secretary of the Michigan State Association of Spiritualists and Liberalists.

**Mediumship of Mrs. M. B. Thayer.**  
WASHINGTON, April 20th, 1880.

To whom it may concern:

We, the undersigned, take this opportunity to declare our thorough acquaintance with Mrs. Mary B. Thayer, known as the flower medium, and to say that at various times during the months of March and April, 1880, two or more of our number have sat with her at private residences in the city of Washington under the most strict test conditions; that at these test sittings there have been brought by no mortal intervention one Roman coin of the fourth century, and other ancient coins, minerals, a bird, fresh flowers of many kinds in pretension, wreaths, trailing vines, and plants with the fresh earth about their roots. The flowers and vines were more or less wet with dew when cast on the tables before us.

We make this declaration to vindicate her from insinuations impeaching her integrity, which have been put in circulation, the object of which was on the ground of occurrences preceding a séance to cast suspicion upon her, and to declare that at the test sittings at which we have been present, the phenomena produced were so entirely free from the possibility or the appearance of fraud that we cannot imagine any inducement in the medium to attempt to deceive.

We therefore, without hesitation, affirm our absolute conviction of her honesty and thorough trustworthiness, and stake our reputation as competent witnesses to the reality of spiritual phenomena upon this our recommendation of her truthfulness.

W. W. SMITH, J. H. PARKER, MRS. O. M. HECHTMAN, GEO. CHOENFENNING, MARY C. LEVY, ANNA A. MCEVENEY, L. EDEN Y. FLETCHER, MRS. M. D. MATTIE J. SAWYER, G. E. WEST, M. C. EDSON, D. C. WEST, MARY L. EDSON, H. R. ROGERS, M. D., MARY J. HIGGEE, H. C. RIDGLE, ALMA J. HIGGEE, M. L. REUTER.

## Spiritual Phenomena.

### A TRIP TO MORAVIA.

MATERIALIZATIONS AND OTHER MANIFESTATIONS IN THE PRESENCE OF MRS. ANDREWS.

To the Editor of the Banner of Light:

Wishing to personally witness some of the wonderful phenomena said to occur in the presence of Mrs. Mary Andrews, of Moravia, N. Y., last Christmas day I invited a lady and gentleman friend to accompany myself and wife to that place, to spend a few days investigating Mrs. Andrews's claims as a medium.

We took dinner at the Osborn House, Auburn, and, as our train for Moravia did not leave till evening, my friend and I strolled out to find Mr. Charles Worden, to whom we had been referred as one most likely to be able to tell us if Mrs. Andrews was now giving sances at Moravia. But we found that himself and family were away from home on a visit, and we could not ascertain to what part of the city they were gone.

On returning to the hotel we decided to form a circle of the four, and see if we could get any answers to questions, as two of the party were quite mediumistic. The table around which we sat soon began tipping, and we proceeded to question the control: "Is Mrs. Andrews in Moravia?" "Yes." "Will she give us a sitting to-night?" "Doubtful." "Do you advise us to go to Moravia?" "Yes," very decided. But we did not wish to go there if we could not get a sitting, yet the controls insisted very emphatically that we ought to go, although they could not promise a sitting.

It was after dark before we left Auburn, and nearly 7 o'clock when we reached the Goodrich House in Moravia. Leaving the ladies at the hotel, my friend and I started with a guide to find Mrs. Andrews. On reaching her house we could get no reply to our repeated knockings except the barking of a dog inside. Inquiring at a neighbor's, we learned that she had been at home during the afternoon, and perhaps she might be visiting at Squire Wormer's. Obtaining directions for finding his house, we started out again. In answer to our ring we were shown into the family sitting-room, where we found Mr. and Mrs. Andrews, Mr. and Mrs. Wormer and a lady friend seated around a table, pleasantly whiling away the Christmas evening with stories and games, nuts and apples.

We at once stated our business, when Mrs. Andrews said very decidedly that it would be impossible to give us a sitting that night, as she had only that day come from Cascades, and had not yet removed her cabinet to Moravia.

We thought of what the spirits told us in Auburn: that we would find Mrs. Andrews at Moravia, but it would be doubtful about getting a sitting. We said we were exceedingly sorry to learn that we could not get a sitting that night, as my friend could remain but two nights, and his business was such as to prevent his coming at any other time of year. Mrs. Andrews sympathized, but could see no way to gratify us, and we were about retiring, when Mrs. Wormer spoke up and said, "Why, Mary, why don't you use our cabinet? The stove-pipe runs through the room, and I guess it will be warm enough."

Mr. Wormer also urged her to use their cabinet and give us a sitting. So she finally said she would, but could promise us no manifestations; that we must take the entire risk of a failure. This we gladly assented to.

For several years after the spirit-materializations began at Moravia, Mr. Wormer was a confirmed skeptic, and did all he could to bring ridicule and disgrace upon the whole thing. But like Saul of old he at last saw and heard that which changed him as radically as Saul was changed; and now he spends largely of his time and means to aid skeptics to come to a knowledge of the truth as it is in Mary Andrews. When he built his new house a few years since, he set apart one room by spirit request, although he had rather have given up any other in the house, as it was one he had planned for a gun-room and private workshop. But the spirits insisted on having this particular room; and so he yielded, and in it built a cabinet according to their directions.

To this room we now all adjourned. It was a small, plain square room, containing a cabinet on part of one side, a dozen chairs, and a plain stand with a large shade-lamp on it. We seated ourselves in a half semi-circle in front of the cabinet; Mrs. Andrews sitting facing us outside the cabinet, just under the opening. We were told to join hands and keep our feet flat on the floor. The light was extinguished and we were asked to sing. Lack of space prevents a detailed account of all the manifestations. We could tell the position of Mrs. Andrews and each person in the room by their voices, as all sang. We were all patted quite vigorously on hands, faces, and other parts of the body, and voices in low tones or loud whispers spoke directly to us as to be heard by all in the room, and although the room was entirely dark, the examination given everything, together with the peculiar circumstances attending each manifestation, left no doubt in our minds that they were genuine.

At the close of the séance Mrs. Andrews expressed regret that we had no more satisfactory evidence of spirit power. She promised to try and get her cabinet home from Cascades the next day, and invited us to visit her at her home the next afternoon. This invitation we accepted, and after the visit we were all satisfied that she was not a deceitful woman, but thoroughly honest and straightforward, and as much opposed to all shams and trickery as any one could be.

The cabinet did not arrive until nearly dark, and Mr. and Mrs. Wormer persuaded us to hold the séance that night again at their house.

Seven o'clock again found us seated in a dark circle. Soon a peculiar trembling of the whole floor was manifest to all, and strong waves of cold air passed over us. After a while we struck up "John Brown," and while singing the chorus a clear, ringing tenor voice was heard overhead joining with us. We continued repeating it, and the louder we sang the more distinctly could this voice be heard above all the rest; and the last time the voice changed the words "And his soul is marching on" to "And the truth we will proclaim." This was a very interesting manifestation. During most of the time of this dark séance, bright electric or spirit lights could be seen in all parts of the room by every one. It was a brilliant display, such as I never before witnessed. After sitting about half an hour the spirits called for a light, which was procured, and Mrs. Andrews took her chair and went into the cabinet. She says she never goes into a trance, but remains perfectly conscious, and sees in a natural way all forms that materialize at the opening. Soon after we began singing, the curtain was slowly drawn aside and a white bust appeared, on which a head

seemed to gradually form, the features of which became quite distinct. This appeared and disappeared several times, and whispered a name; but no one seemed to recognize it. Soon after a man appeared who bore some resemblance to my uncle, but I was not certain of its being him. Then another woman appeared, and put her face fully out the cabinet, so that every feature was plainly distinguishable. She called one of the sitters by name, and said, "Do not you know me? I am so-and-so," giving two names very distinctly. The man spoken to said yes, he recognized her before she spoke. After this a face appeared at both apertures at the same time, but they were not recognized.

The next day our friends had to return home, but myself and wife were impressed very strongly to remain longer; and very glad are we that we did. That night we sat in Mrs. Andrews's house, and during the light séance one of her controls, Dr. Baker, made a long speech. My wife also received some startling tests. We remained day after day, until we had stayed two weeks, and received such demonstrations to the eye and ear as left no shadow of doubt that under certain conditions our departed friends can come back and talk with us face to face. Often when faces appear at the opening in the cabinet, Mrs. Andrews can be heard singing; and sometimes six or eight pairs of hands will be seen at the same time at the aperture. I do not think any one can sit in Mrs. Andrews's circles a week without being strongly impressed with the wonders of her mediumship.

JOHN R. ROWLANDS.  
Oneida, N. Y., 1880.

## Banner Correspondence.

Letter from Annie Lord Chamberlain.

To the Editor of the Banner of Light:  
Blessed Bells Wide Awake for their cheering message, which appeared in *Banner of Light* April 21st, 1880, confirmation of what she had previously communicated to me and spoken in an audible voice, independent of myself—and a part of her statement, or prophecy, came true—and I pray to give her health and follow as the band direct, having full confidence in their judgment, and also feeling that I owe my life to them. For four weeks I have been confined to my bed, three of them almost helpless, the result of a slight shock, which left my entire left side paralyzed. One week ago the spirit band directed a circle formed around me, in a dark room; also desired us to have a few of the musical instruments within the circle. Several directions followed, and while the spirit M. D. treated me with his marvellous hands the musical spirits discoursed sweet music upon harmonica and guitar. The result was that the next day I sat up an hour or two, and there was some feeling in my side, and I could move my feet slightly. Since that time I have been convalescing rapidly. The Doctor treats me every night, and I am now able to walk about my room with the aid of a crutch and cane. I have faith to believe that ere long I can walk alone.

I tip to this occasion to thank my friends who have sent letters of inquiry and sympathy, and trust they will bear with me until I am stronger.  
ANNIE LORD CHAMBERLAIN.  
62 Rush street, East Somerville, Mass.,  
April 24th, 1880.

## Oregon.

PENDELTON.—Mrs. F. A. Logan writes: "Reading the remarks of Mr. Seth Simmons in the *Banner* of 13th of March, I am moved to add a little of my experience. I was told to state that I was vaccinated for the small pox, and received thereby into my system the worst form of erysipelas, as did many others from the same vaccine. I have been near death several times from the same cause, and had it not been for the intervention of my angel friends, I should have been left in the hands of the medical faculty until life was extinct, as far as the perishable is concerned. I have reason to cry aloud against the present system of vaccination, also against the popularly practiced practice of inoculation."

A Mrs. S., of this town, had suffered intensely for years with what the medical faculty had pronounced a tumor. Three physicians were blistering, probing, lancing, cauterizing, giving in addition quinine, arsenic, iodoform, calomel, and dozens of other kinds of drugs, until the patient was pleading for death, every nerve crying out against such gross treatment, and her husband called upon me. The dear guides hastily diagnosed me, and I was given a simple, natural medium, to treat the case, assuring her that she had not a tumor, the swelling and inflammation being the result of the rasping, probing, examining processes. Thereupon I, without a diploma, trusted implicitly to the power of my angel friends, and in a few weeks' time the lady could ride ten miles, attend her Episcopal church and listen to the humdrum of her minister, who had repeatedly assured her that she was incurable. I had good magnetic power, but, alas! I had no power to heal, and I was obliged to attend to look the case over; furthermore, that Spiritualists ought not to be allowed to live in a Christian community.

Most of healing without medicine is too sacred to be held aside for any earthly consideration, and he who would stand in the way will have to learn, sooner or later, that it is useless to attempt to stay the onward march of progress and reform.

Now we need not wonder how many are now inquiring to know more of the light of truth.

We have purchased a residence in Pendleton, and my sister, L. J. Brown, from St. Paul, is with me, and holds herself in readiness to give clairvoyant readings and to heal in health. Our power is opened to the public every Sunday evening, for a conference or for inspirational utterances, and quite a number of mediums are being developed, and the dear, good *Banner of Light* is read with avidity by many. We also sit every morning at present, and look over and have many valuable ideas given us through the medium concerning present and future developments. Thus we are, in far-off eastern Oregon, still in the presence of our dear angel helpers, not forgetting our dear friends in the East, and their beautiful souls who were with us when we were as we are known when the mists have cleared away."

## Texas.

MAISHALL.—Andrew Walker says, under a recent date, that he has for some years past kept up a constant work upon the minds of people with whom he has come in contact, in and about Shreveport, La., and points out the fact that he is creating an interest in spiritual matters, and he is now happy being able to report that the efforts thus far put forth are demonstrably producing an effect. He states that he has made the acquaintance of a remarkable magnetic healer of late, who has entered into his work with an earnestness and of the most extraordinary power I ever saw or read of. With empty hands, on the street or anywhere, he can manifest the unseen property of his organism, by healing the sick by the touch. Our correspondent further states that he has entered into a very interesting connection with this magnetist, also with a lady medium, whereby the three are to travel in Texas, healing the sick and preaching the new gospel of spirit-return. He recommends this plan of work in other parts of the State, and he states that the results will be able to combine within their stock of evidence for the skeptical the practical appeal of the healer, the testimony of the trance-medium, and the argument of the platform speaker. He says that he is creating an interest in spiritual matters, and he is now happy being able to report that the efforts thus far put forth are demonstrably producing an effect. He states that he has made the acquaintance of a remarkable magnetic healer of late, who has entered into his work with an earnestness and of the most extraordinary power I ever saw or read of. With empty hands, on the street or anywhere, he can manifest the unseen property of his organism, by healing the sick by the touch. 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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and our communications (condensed or otherwise) of correspondents. The former are given for the expression of the personal views of the editor, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read and accept of correspondence from persons who do not send their names and addresses, and in all cases indispensable a guarantee of good faith. We cannot undertake to return or preserve manuscripts that contain matter for which we are not responsible. We would request our patrons that they forward their communications to the editor by enclosing a line around the article, so that it may be clearly identified for return.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, MAY 8, 1880.

PUBLICATION OFFICE AND BOOKSTORE.  
No. 9 Montgomery Place, corner of Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,  
39 and 41 Chambers Street, New York.

COLBY & RICH,  
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.  
LUTHER COLBY, EDITOR.  
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion, and shows the surest of Time and Chance can never shake—on whose firm, unlighted platform the Angels build their altars, and breathe benedictions to illuminate the world.—Prof. S. B. Britton.

## Science and Spiritualism.

In the *Boston Journal of Chemistry*, edited by that earnest inquirer and liberal thinker, Dr. J. R. Nichols, appears an article on "Science and Spiritualism," which is very strongly significant of the temper and tendency of the time in relation to new knowledge and the larger comprehension of truth. The article makes an honest attempt to answer the question, "why scientific men do not investigate the subject fully, and settle it once for all." The writer declares, to begin with, that scientific men have investigated it, and published the results of their labors. In England, he says, Wallace, the naturalist, Varley, the electrician, and Crookes, the chemist, have given the subject thorough experimental investigation. Crookes devoted four years to the labor, Varley seven, and Wallace ten; and they state in the most decided manner that the alleged phenomena are actual and real.

In Germany five of the renowned professors in the universities, with Zollner at the head, have expended the same labor of investigation upon it, and they likewise avow belief in the verity of the phenomena. In Russia, Wagner and Butlerov, professors in the University of St. Petersburg, have given to the subject years of patient investigation and reached similar conclusions. In addition to the above, Dr. Franz Hoffman, of Wurtzburg University, Camille Flammarion and Herman Goldschmidt, distinguished astronomers, and a large number of other scientific men in Europe, noted for accuracy of research and great acquirements, render the same affirmative verdict. The late venerable Dr. Robert Hare, of the University of Pennsylvania, gave five years of experimental labor to the subject, and he, too, became at last a convert. And the writer reckons with him twenty other students in science of less note, in this country, who coincide in his views.

But, *per contra*, he names, in England, Tyndall, Huxley and Carpenter, three distinguished representative scientific men, who entirely dissent from the conclusions and views of the three others named in that country. The entire six are Fellows of the Royal Society. In Germany, Carl Vogt dissents, and so do Haeckel, Buckner and Ralle. In this country, Agassiz was wholly incredulous; and so are a large majority of the notable men connected with our colleges and universities. But, adds the writer, "a considerable number, as we personally know, express views in private which they are careful not to make known in public."

Thus, he says, it will be seen that Spiritualism in this country and in Europe is regarded among scholars and investigators with about the same diversity of views as "Darwinism." He is free to admit that "there is hardly any theory or doctrine in science upon which learned men are perfectly agreed; and it is not probable that this conflict of opinion will end very soon in regard to Spiritualism or Darwinism." Dr. N. confesses that while the thoroughly scientific man has a great advantage, "he is still warped by prejudice, and there cling to him certain weaknesses common to humanity under all conditions." Faraday's views he is apt to stumble over, namely, that "before we proceed to consider any question involving principles, we should set out with clear ideas of the naturally possible and impossible." But, says the writer of the article in the *Journal of Chemistry*, "if we are to investigate nothing till we know it to be possible, the boundaries of the field of investigation become narrowed down almost to a point. The notion is absurd. Nature is chary of her secrets, and we are not permitted to have any very clear ideas of what is impossible."

He considers that the aggregate conclusions so far reached on the subject have been so conflicting, that so far as the world goes, nothing has been settled; and he admits he does not see how it can become a clear matter of belief or disbelief among all classes from any investigations that may be undertaken, no matter how learned or exalted the individuals may be who enter upon the labor. "To be sure," he adds, "Spiritualism rests upon alleged physical occurrences and facts, and so does Christianity; but science is incompetent to convince the world of the truthfulness or falsity of the latter as well as the former."

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

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

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

## The Exemption of Church Property from Taxation.

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

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

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

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

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

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

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

The value of the real estate held by churches of all denominations in the State of New York by the census of 1875, was \$17,327,140, and the number of members, 1,177,357. This is a valuation of a fraction less than \$100 for each member. The State tax of 1875 on this \$17,327,140 of church property, would be \$341,670. This divided among the 1,177,357 members, is 28 cents per capita. No Christian man or woman who believes in "right to render unto Caesar the things which are Caesar's," could object, at least, to pay this small tribute money to a State that protects every person in liberty of conscience, and in his own way to worship God.

—N. Y. State Assessor's Supplementary Report.

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

## Dr. Slade's Progress Homeward.

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

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

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

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

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

This report gives the following interesting incident:

"Then followed a startling test, and one that baffled all attempts at solution. 'I want you to take this slate from my hand, and pass it to the gentleman opposite to me,' demanded the medium of the spirit; and he held the slate under the table, while his other hand rested on the table. There was evidently a pulling at the slate, and then Slade placed his other hand on the table, and the slate seemed to have disappeared. 'Have you got it?' asked Slade.

"No," replied the gentleman; 'yes, I have, too!'

"Put it on the table, then," said Slade.

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

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

## New Phases of Spirit Phenomena.

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

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

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

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

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

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

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

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

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

## Picnic and Camp-Meeting at Shaw-sheen Grove.

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

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

Mr. W. also says: "Mr. Hull, after the people had heard him two Sundays in February," "with some doubt as to the policy of the action," was at once reengaged for the month of April. His hearers increased in numbers so rapidly that Republican Hall would not hold his audiences, with a 10 cent fee at the door; and the result has been, says Mr. Weldon, that "the beautiful Masonic Temple has been engaged for one year; and last Sunday we commenced holding meetings there—Mr. Hull speaking in the morning and afternoon, and Mr. Kiddie in the evening."

Mr. Weldon additionally remarks: "Mr. Hull is doing a grand work here; he is preaching simple Spiritualism, and is making hosts of friends. His meetings are very enjoyable; and in justice to him and to our society, the Spiritualists of America ought to know it."

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

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

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

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

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

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

## Dr. James M. Peebles in Boston.

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

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

A hope springs up within my breast,  
A dawning seetheth near,  
Already life anew leaps forth  
In thought of wholeness cheer;  
Not that which vainly lures me  
To pamper pride's self-will,  
But such as leads in wisdom's path  
The higher life to fill.  
Oh God, the Father of all life!  
Oh angel guide me near,  
Interpret unto me that life,  
Make truth and right more clear.  
Speak to my inner consciousness,  
Thou voice so strangely still,  
That I may deeper meanings know,  
And seek to do thy will.  
Then shall I sense (through faith and hope)  
To travail comes in vain,  
That truth, in light's time-broad'ning scope,  
Thy mysteries shall explain!

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

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

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

All sacred writings, all religious systems were the repositories of a motley of truth, which truth constituted the vertebrae of each particular system—the manner of clothing it to human apprehension being a matter of wholly a different nature. The great divine book of Nature, written by the finger of God, was recommended by the speaker to his hearers as the true Bible, and one which did not need (as was now being done to the Christian Scriptures) any emendation at our hands.

Though the spiritual movement had not, like the different religious dispensations of the past, been prolific in organizations, churches, etc., still, as a permanent principle, which invaded and illumined by its heavenly radiance all the orders of human religious thought, it was a grand success, and its influence was day by day deepening in the earth. The speaker bore witness to the reliability and genuineness of the phenomenon of spirit-materialization, his views in this regard not being founded on hearsay evidence, but upon his own personal, long-continued and oft-repeated experience with mediums of this class of development.

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

In the matter of organization, while the speaker favored the idea of a union of the strength of the friends of Spiritualism for defensive and practical purposes, yet he considered this could best be accomplished by multiplying local societies everywhere, from which in time, if needed, a national organization might spring—rather than the formation of a National Association first, and without any definite system of local support.

The speaker closed his highly practical and eloquent discourse—with which this abstract is but the merest outline—with a brilliant peroration, embodying a statement of what Spiritualism had done for mankind by its revelations of the immortal life to come; after which an opportunity was afforded those present to ask any questions which they desired. The meeting then closed with a song by Miss Shelhamer, and a benediction by Dr. Peebles.

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

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

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

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

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



**Dr. Babbitt's New Health Manual.**

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

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

A. S. Winchester, manager, 414 Clay street, San Francisco, Cal., announces that on the 15th of May he will issue the first number of a monthly journal, devoted to the interests of Modern Spiritualism, and entitled "Light for All." All communications for the new publication should be addressed post-office box 1937, as above.

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

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

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

**BRIEF PARAGRAPHS.**

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

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

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

Charity gives itself rich, but covetousness hoards itself poor.

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

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

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

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

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

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

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

"The Mills of the gods grind slowly, But they grind exceeding small."

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

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

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

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

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

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

In many of the districts of New York State recent laws make it allowable for women to be elected on School Boards, and in Wisconsin, a joint resolution of both Houses of the Legislature has conferred suffrage upon wives and widows of twenty-one and over. The "Christian Union" don't understand why it is that maiden ladies should be denied the ballot and bachelors possess it. There seems to be an additional rea-

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

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

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

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

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

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

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

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

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

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

**W. J. Colville's Meetings.**

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

No abstract could possibly do justice to a lecture which occupied fully an hour in delivery, and was very closely concentrated throughout. The audience was a cultured and attentive one, and the lecture was observed (says an old attendant on the meetings) that a wet Sunday morning produces the necessary conditions for the delivery of a very philosophical lecture; probably it is on account of the fact that persons who take the trouble to attend the lectures are those who really take a good deal of interest in them.

In the afternoon Dr. J. M. Peabody spoke in this hall, and in the evening Mr. Colville delivered, under inspiration, a very powerful lecture on "Intemperance—its Cause and Cure." At the conclusion of his remarks, was greeted with a burst of applause. The conclusions drawn from the lecture were briefly as follows: Alcohol is not a natural food or beverage, but it can only be manufactured by a perversion of fruits and grains in themselves highly beneficial to the human family as articles of food. It is the source of an immense revenue to the comparative few who are engaged in the liquor trade, and is the most fruitful cause of all forms of dissipation, anxiety, poverty and crime. If alcohol is sold at all, it ought to be sold under government restrictions as a medicine. Alcohol, judged by its fruits, is pernicious every way, and anything which is the plain cause of such a host of evils ought to be restricted in its sale. The lecture was a success, and the subject was well received.

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

**Chelmsford, Fraternity Hall.**  
Mr. Colville spoke in this hall last Sunday afternoon, upon the subject chosen by him, "The Gods in the Light of Modern Spiritualism."

**Mr. Colville in Music Hall.**  
Arrangements have been made whereby Mr. Colville will speak in this hall on Sunday evening, May 10th, his subject on that occasion being "Col. Ingersoll and his Gods from a Spiritual Standpoint." The discourse will be prefaced by an organ concert by W. J. D. Leavitt, lasting from half-past 7 to 8, at which time the guides of the medium will address the people. An admittance fee of ten cents will be required at the door; and reserved seats may be obtained by those desiring them at 25 cents each.

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

The subjects of W. J. Colville's inspired lectures were chosen by Rev. H. Houghton, who selected "Swedenborg" as the theme of the Tuesday evening discourse, and "Buddha, the Light of Asia," for the Wednesday evening. Both subjects were clearly dealt with, without the slightest hesitancy, and the lectures received the most thoughtful and appreciative consideration of highly cultured audiences. Spiritualism was logically defended in such a way as to win for it the attention of the Universalists, whom Mr. Colville finds almost universally kind, courteous and liberal wherever he goes, and more receptive as a class to spiritual teachings than any other body of people. Many good has been accomplished by his visit to New Haven, and many minds have been awakened to the beauties of the Spiritual Philosophy.

W. J. Colville is open to engagements in the vicinity of New York or Boston, between Sunday and Friday evening of each week. He will lecture in Albany, May 17th, Harlem May 18th, and Brooklyn, N. Y., May 19th. He spoke in Providence, R. I., May 4th, and expects shortly to visit that city again. All persons desiring his services during any portion of that time are requested to apply to him at once. Address, 8 Davis street, Boston.

**Spiritualist Meetings in Boston.**

**Berkley Hall.**—Services every Sunday at 10:30 A. M., and 7:30 P. M., the latter hour being for the Spiritualists. W. J. Colville, speaker. Subject next Sunday morning, "In My Father's House are many Mansions"; evening, "Buddha, the Light of Asia." Mrs. Laura Kenrick speaks in the afternoon.

**Faneuil Memorial Hall.**—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10:30 A. M., and 7:30 P. M., commencing at 10:30 A. M. The public are cordially invited.

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

**Kenney Hall.**—Free Spiritual Meetings every Friday evening at 7:30 P. M., in William street, at 7:30 P. M., 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 10:30 A. M. and 7:30 P. M. Excellent quartette singing provided.

**Pythian Hall.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 177 Tremont street. Services every Sunday morning and evening at 7:30 P. M. Good mediums and speakers always present.

**Evening Star Hall.**—Meetings are held in this hall, No. 1 City Square, on Wednesday, Ladies' every Sunday evening, at 7:30 P. M.

**Amory Hall.**—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets. Business at 7:30 P. M. Mrs. A. A. C. Perkins, President; Flora V. Barrett, Secretary. Meetings under the auspices of this Society will be held at Amory Hall, on Sunday afternoon of each week, at 2:30 P. M. Good speakers and mediums will be provided.

**Paine Hall.**—The numbers in the audience were somewhat affected by the storm, though we had a good attendance, the admission fee leaving a balance in the treasury, after paying expenses. The groups were well filled, and the entertainment of the usual excellence. The orchestral selections, under the leadership of J. J. Baldwin, were very fine. Particularly noticeable were the answers to the question for the day, showing a deep interest, on the part of the pupils, in the subject, by the numbers who responded, and manifesting in many instances a depth of thought far beyond their years. The selections for readings, recitations, etc., were of a high order, and when we understand they are chosen by the children themselves, it disproves the idea that the human heart is as the Scrip-

tures say—I should say soul or spirit—is not prone to evil and desperately wicked, but, on the contrary, is prone to good, and is only evil when contaminated with evil. Let us eradicate the old idea of hereditary evil from the minds of children, at least the Adamite theory, and we will have a long way toward the improvement and elevation of the human race.

The exercises to day were as follows: Overture and selections by the orchestra; singing, responses and answers to questions. "What is Your Idea of Spirit?" songs by Helen M. Hill, Nellie Thomas and Hattie L. Rice; readings by Mrs. Frances and Miss Hill; callisthenics, led by Misses Hill and O'Brien; recitations by Mr. Criddle, O'Brien, Nellie Alexander, Sadie Peters, Arthur Lane, Will Bell, Harry Marden and Bertha Griffin, closing with the Target March. War. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, May 2d, 1880.

**AMORY HALL.**—It was glorious at our Lyceum on Sunday morning. In spite of the rain that was falling copiously, our seats were well filled with an attentive audience, thus proving to our satisfaction that the people are interested in our work. The Spiritualist Lyceum, Dr. James M. Peabody, was present and talked to our pupils in such a manner that all were much pleased with his remarks. Also upon the platform were Mr. Edwin Keenel and his brother, who are now visiting us. They are considered fine physical mediums. These gentlemen have tendered their services for a testimonial for the benefit of the Lyceum. Due notice will be given in daily papers as to time and place.

Previous to the closing of the season, the Lyceum, in behalf of the Lyceum, presented to Mrs. Hattie E. Sheldon, the Assistant Guardian (who has retired from the ranks in order to go to her new home in the country), a beautiful money ring as a token of the respect cherished by us for her as an officer and member of the Association. The May festival, held on Friday and Saturday last week, was a success in every manner. On Friday evening some eighty-five couples were present, and the contest of the evening, on Saturday afternoon the hall was opened free to the children; goodly number were present and joined in the marches, dancing, games, etc., until about 5 o'clock, when the ladies and gentlemen were invited all, both old and young, to partake of a collation which had been generously provided by our friends.

Our exercises for Sunday, May 2d, were as follows: Overture by orchestra, singing, Silver Chain recital, callisthenics, led by Misses Hill and O'Brien, following pupils: Carrie Hunt, Emma Ware, Hattie Davidson, Shellhammer, Albert Rand, Maud Marston, Hattie Morgan, Grace Fairbanks, Mabel Baxter; wing movements and Target March closed the exercises of the day.

Thanks to our friends for donations of books for our library; keep the ball in motion; send from country as well as city; all are invited to contribute. Those who cannot send to Amory Hall will please send to the Lyceum, at the close of the season, at the Lyceum, Charles-town District, and they will be duly credited.

Our last Lyceum Social Assembly will be given at Amory Hall on Tuesday evening, the 18th inst., complimentary to our orchestra. J. B. HATCH, Jr., Sec'y Shawmut Spiritual Lyceum.

**PYTHIAN HALL.**—The religion and love-fest last Sunday morning was well attended, and a good deal of interest was manifested. Mr. Patterson opened the morning session with an invocation; Dr. Charles Court made remarks of practical importance in regard to the appropriateness of partaking of fruit—God's best gift to man. A number of hymns were sung, and a lecture toward the close of the morning. A lecture on "The Power of the Place" was also delivered, and was well received through the hearing mediums, who were present in good numbers; and several availed themselves of the opportunity of receiving good from the "laying on of hands."

In the afternoon, Dr. Court gave an address upon "Liberation of Spirits in Bondage," which was interesting and well received. Messrs. Geo. Plummer, Warren, Jones and others took part in the conference. It is expected that Prof. Tooley will open the conference next Sunday afternoon. Subject: "The Scientific Aspect of Spiritualism." The Professor is an interesting and instructive speaker, and it is hoped that a large number will be in attendance on this occasion. F. W. JONES.

**EVENING STAR HALL—CHARLESTOWN DISTRICT.**  
Sunday evening, May 2d, a very interesting meeting was held in this hall. After a song by the choir, and a short invocation by Mrs. Pennell, Miss L. Barncott was introduced and gave a very interesting discourse from subjects that were furnished by the audience, at the request of the guides of the medium. A lecture was also improvised and sung by the spirits controlling the medium. After a song by Mr. Heath, the blind musician, Mrs. Pennell occupied nearly one hour speaking and giving tests in a manner that was satisfactory to all; all the tests and communications given were recognized as correct. The exercises were concluded with a song improvised on the occasion by Mr. Heath.

Sunday, May 3d, a meeting will be held in this hall in the evening at 7:30 o'clock. Good speakers and mediums will be present. C. H. M.

**LYNN, ACADEMY OF MUSIC.**—J. Frank Baxter lectured to large audiences in this place Sunday afternoon and evening, May 2d. He will speak in the same hall Sunday, May 10th, afternoon and evening. There will be a complimentary entertainment given to Mrs. A. E. Coughlin at the Academy of Music, on Monday evening, May 10th, at which time the following talent will appear: Miss Lizzie J. Thompson and Miss Maria Adams, vocalists of Boston; Mr. J. Frank Baxter, Mr. C. H. M. Johnson, Miss Nellie Sawyer, Lillian Lee, Hattie Hill, soloists; Mr. Sawyer and Miss Nellie Miles, pianists.

**MECHANIC'S HALL.**—The May party projected at this hall by Dr. and Mrs. Dillingham was successfully carried out on Saturday, 1st inst. About fifty children attended in the afternoon, and games, dancing around the May Pole, etc., together with remarks by Mrs. Cutting and Mrs. Dillingham, pleasantly consumed the hours. A picnic supper closed the party.

In the evening readings by Mrs. Hattie Wilson, a piano solo by Miss Lillian Lorey, and a violin solo by Miss Elizabeth Dawkins (all of Boston), and dancing formed the order of procedure. In the morning, Dr. Dillingham, took the form of a sitting for development. Mrs. Cutting was present, and several young mediums were controlled.

**Movements of Lecturers and Mediums.**

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

Bishop A. Deas spoke on the first Sunday in May at Sagatuck, Mich. The second Sunday he will be at Tennyville, Mich.; the third Sunday at Breedsville, Mich.

Capt. H. H. Brown will speak in Muske Hall, Stamford, Conn., May 10th; in Harlem, N. Y., May 11th; in Willow Brook, N. Y., May 12th and 13th, and in Wilimant, Conn., May 16th. He would like to speak in the vicinity of Boston, May 23d. Address him at Wilimant, Conn.

J. Frank Baxter spoke Sunday, May 2d, in Lynn, and Tuesday evening, May 4th, in Haverhill. Thursday evening, May 6th, he lectures in Quincy; Friday evening, May 7th, in Rockland; and on Sunday, May 9th, also Monday evening, May 10th, he occupies the platform at the Academy of Music, Lynn. Parties desiring week-evening engagements in May or June, can address him at 13 Walnut street, Chelsea, Mass.

P. C. Mills would like to make engagements to speak the remaining weeks in May in western Massachusetts, Rhode Island or Connecticut; or, after the 18th of May, he will make engagements to speak in New York, New Jersey, Pennsylvania, and as far West as Ohio and Michigan. He would like to correspond at once with parties on the line of any of the routes west, with the view to make engagements for week evenings or Sundays. Terms so reasonable that any small society can avail itself of lectures. Mr. Mills intends to pass the summer west of New York, and the coming winter in California. He may be addressed Post Office Box 606, Peabody, Mass.

Parties in Sandusky, Toledo, Detroit, North Manchester, Logansport or Chicago, desirous of the services of Thomas Street, can address him in care of Thomas Lees, 105 Cross street, Cleveland, O.

**Illness of Dr. Jack.**

To the Editor of the Banner of Light:  
Dr. W. L. Jack, the well-known medium, of this city, has been confined to his house, for the past few days, by an attack of paralysis, which he contracted on Monday last. He has been nearly prostrated, but succeeded in reaching his residence, when he became unconscious and remained in that condition for some hours. His entire left side was badly affected, but under the care of earthly healers, and the aid of his friends, he is now on his way for recovery, though it will probably be some time before he will be able to attend to his business.

In consequence of this illness the Doctor is obliged to forego certain engagements, and the parties interested to understand the reason therefor on seeing this notice. Haverhill, Mass., May 1st, 1880.

**Our Broken Indian Treaties.**

Indian Inspector Pollock has recently given some interesting testimony before a committee of Congress in regard to the dealings of the Government with our savage wards. In the first place, he says that in the course of a long experience he has found that the Indians are a good deal more honest and truthful than the average majority of white men—a proposition which no one who is not an Indian contractor will attempt to controvert. In the next place, he declares, after a careful study of the subject, that of three hundred and sixty treaties made with different Indian tribes scarcely one has ever been observed. His statement will probably startle the average newspaper reader who has romantic and sentimental notions about the Indian, but it will not be news to or create even a ripple of excitement among the very large class who in one way or another are concerned in our so-called Indian management. No Indian treaty is ever kept a moment longer than it suits the convenience or the interest of the Indian agent or the Indian contractor. The fact is, the whole treaty policy has been a mistake and a blunder from the very beginning. The net result of it is war, massacre, the enrichment of politicians, and for the Indian—extermination. —New York Herald.

**More Evidence.**

To the Editor of the Banner of Light:  
I feel bound in honor to testify to the following facts:  
First, That on Thursday morning last, in the presence of Mr. C. E. Watkins, writing was produced between two small slates under circumstances precluding the possibility of any ordinary human agency.  
Second, That times and questions concealed in tightly folded paper pellets were correctly read and answered. Yours truly, Rev. J. H. QUINCY. East Bridgewater, May 3d, 1880.

**The Magazines.**

THE AMERICAN ANTIQUARIAN. A Quarterly Journal devoted to Early American History, Ethnology and Archaeology. Edited by Stephen D. Peet, Chicago, Wis. Published by Jameson & Morse, Chicago, Ill.

A work of deep research, seeking to illustrate the prehistoric events of this continent. The best writers upon the subjects to which it is devoted contribute to make its pages of intense interest to all who would inquire into what has been a study about as difficult to master as that of what is to be. This number contains "The Mound-Builders," by S. D. Peet; "Brady's Leap and other Facts of Indian History," by J. P. Woodruff; "The Sign Language of the Indians of the Upper Missouri in 1832," by Col. Mallory; "Was La Salle the Discoverer of the Mississippi?" "Wampum Belts of the Six Nations," by Rev. W. M. Beauchamp; Reports of the Finding of Relics; Linguistic Notes, and many valuable short articles and memoranda.

THE MEDICAL TIMES for April has for its leading article a brief review of the campaign of the season against medical freedom, followed by some account of the action of the United States Government in regard to a traffic in diplomas. An article upon "Criminal Abortion" should attract public attention and awaken interest in a subject of untold importance. It estimates 120,000 deaths every year in the United States from this cause. A lecture on the "Evils of Vaccination," by T. L. Henby, being a lecture delivered in England and this country, is worthy of careful reading just at this time, when an interest is being awakened in the subject. The remaining contents are on matters of importance to the public health. This monthly, edited by Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., is published by the Nickles Publishing Company, 637 Broadway, New York.

**Brooklyn Spiritual Society Conference Meetings.**

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.  
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 it has made of Spiritual Instrumentalities." After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, every person in the audience is at liberty to speak *pro or con*, under the ten-minute rule. 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:  
May 7th, Col. Wm. Hemstedt.  
May 14th, "Mediums and Mediumship," Henry Kidde.  
May 21st, Prof. J. R. Buchanan.  
May 28th, an Experience Meeting.  
June 4th, "The Gospel of Humanity," Mrs. Hope Whipple.  
June 11th, "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.

**Editor-at-Large Project.**

Funds previously acknowledged (to March 31st).....\$ 967.00  
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Mrs. Mary E. Warden, Keosauqua, Iowa. .... 1.00  
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Special Notices forty cents per line. Minimum each insertion.  
Circulars and Cards thirty cents per line. *Agate*, each insertion.  
Notices in the editorial columns, large type, headed matter, fifty cents per line.  
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Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Monday, and in advance of the date whereon they are to appear.

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**Special Notice.**  
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## New York Advertisements

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## Spiritualism Abroad.

## REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

## FRANCE.

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

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

M. René Caillé is the next contributor, giving us his twenty-sixth article on "Free Thought." His first lines are: "It is absolutely necessary to admit in all that exists, that lives and dies, a first cause: this first cause, a divine germ if you will, is evidently a Force. We call it 'Force invisible.' We may admit that its existence has been mathematically demonstrated. ('One can read,' says a note, 'this demonstration in the *Entretiens sur le Spiritisme*, by M. Valles, president of the *Société Scientifique d'Etudes Psychologiques*.) It is a special material that can have neither form nor body, essentially distinct from all that which is known to us upon the earth, and alone capable of producing intelligent effects. In the immensity of the universe there exists in a latent state the principles (*des principes*) of all that which is, for something cannot come from nothing. . . . This force or soul having taken for the first time a body, having begun to manifest itself, goes on from this instant (*commence à partir de cet instant*), to live, to obtain perfection by experience, to instruct itself, to form itself by work, by suffering and love. It goes from metamorphosis to metamorphosis, passing from an inert and crude plant to one more delicate, more elevated in the scale of life, then from plant to animal, and finally from animal to man."

It is necessary, then, to separate in the universe two principles—the material principle and the immaterial or quid-essence. . . . It is the soul that decomposes and recomposes it. . . . Everything that lives is the seat of an incessant movement, and it is the soul working to perfect its residence. . . . So we admit that there is no break in the continuity in the creation of beings, and that all commence with the infinitely little to progress eternally in time and space."

This is but faintly outlining what Mr. Caillé has so ably elaborated on this deeply interesting subject.

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

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

## BELGIUM.

*Le Messenger*, of Liege, of March 1st and 15th, has been received. It gives for its second article a portion of Prof. Denton's "Philosophy of Death," as delivered by him in Hartford. It is certainly very instructive, replete with wonderful facts, historic and psychometric, and has the spirit of a clever observer and deep thinker in every paragraph. I will quote at random a few lines: "I affirm that nothing completely dies; that all that exists materially has also an existence in the spiritual world. I say that this building is only a house, but it has a spiritual counterpart. The more I study this question psychometry, the more this theory imposes upon me the conviction that it is the only means we have of explaining these facts. But when we have arrived there the human spirit is far from having obtained satisfaction." He had referred, and refers again subsequently, to those powers by which, for example, we are able to trace in the remotest times the life of a human being and specify his surroundings; but he adds, "This does not yet suffice our aspirations. . . . The history of magnetism follows the above, and if there is anything lacking to make the so-called scientific world ashamed of itself, of its conceit, its bombast, its self-sufficient *hauteur*, it has only to turn back and look at its affrontive, its disdainful aspect toward magnetism. It seems that Mesmer studied this subject in the works of the learned Van Helmont and of Maxwell, and that in 1776 he published a 'Memoire' concerning 'his discovery,' which he sent to all the learned bodies in Europe. 'Only one academy, that of Berlin, deigned to reply, saying that he was only a visionary.' Going to Paris he was ridiculed; and though M. Le Roy, President of the Academy of Sciences, having assisted at his experiments and become convinced of their reality, presented the subject to his learned confrères, he was by them taxed with charlatanism. Dr. d'Eslen, member of the

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

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

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

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

## ITALY.

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

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

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

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

Following the above is a part of a discourse pronounced at Florence by S. Sabastiano Fenzi. "The word Spiritualism," he says, "though not yet graduated to the universal ear, has not to-day that animadversion of which it was the object a few years since. The horizon of human thought is ever enlarging, and mean and limited ideas yield their post to ideas more liberal."

Having faith in the old established sentiment, *magna est veritas et precelebile*, we are firm in our aim for the good of the human family, who will one day render us justice, not evading contumely, but persistently exploring this new field; or, if you will, this new revelation." Mr. Fenzi then referred to the mysterious rumors from Hydesville—that rolled out thence to every remote shore, like the waves of the ocean. He stated how the first essays in the Fox family were made by which intelligent communications were had with the invisibles; showing how the gentle fingers of a little child picked the mysterious lock that fastened the door between us and the boundless realms of the disembodied.

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

## SPAIN.

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

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

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

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

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

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

## SOUTH AMERICA.

*La-Constancia*, of Buenos Ayres, opens its present issue with addresses delivered at the third anniversary of the "Spiritual Society Constancia," at which time there was presented a splendid standard of white silk bordered with gold thread, bearing the name of the society and the emblems of faith and hope, the cross and the anchor. This beautiful gift had also an appropriate inscription: "Near to God by charity and work." One of the speakers, felicitating *La Constancia* on its present prosperous condition, said: "The society has added to its numbers, has made progress, notwithstanding the contest with the incarnate and disincarnated; but the main thing is all ours. It will be a part in the triumph it is a small part; the greater, the more glorious, we owe to our good spirit-protectors, who have struggled for us in the material and in the spiritual world with all their power. . . . We have lent to them our best desires and our constant cooperation—nothing more." Another speaker expressed himself very acceptably: I have reason to think on our great indebtedness to mediums—here especially of speaking mediums, "through whose lips their guardian angels fortified them in their faith, in their confidence in the saving doctrine, and in confirming their belief in the divine origin of Spiritualism," adding: "Our sessions are convincing and instructive, and full of a sublimity that is truly edifying." Much more was said that might well grace the columns of the *Banner of Light*, but space forbids.

An article under the heading of "The Great Law of Necessity," which hinges on reincarnation, begins with the following: "There is here

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

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

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

## MISCELLANEA.

*La Chaine Magnétique*, Paris, contains its usual amount of important and interesting material. The Baron du Potet, its editor, contributes the first article, entitled, "Magnetism, or a New Science," in which, after asking the question: "What is magnetism?" he says, "We are going to show that nothing is known about it as yet." Further on *La Chaine* quotes from the *Banner of Light* the article that appeared in that journal about the 10th of February last. The proceedings at several meetings of the "Magnetic Society" follow the above, with some remarks on "Choosing a somnambulist at first sight," &c. Under the heading of "Necrology" is a highly laudatory notice of M. Adolphe Cremieux, Deputy from Algiers, who recently departed this life.

From the Netherlands I have received three handsomely printed pamphlets bearing the following on their covers: "Op de Grenzen Van Twee Werelden. Onderzoek en ervaring op het gebied Van Het Hoogere Leven Door Mier. Elize van Calcar." *Vierde Jaargang, Derde Aflevering, te Groningen, J. C. Van Calcar, 1880.* Not being acquainted with the language, I will give only a notice of the contents of the pamphlets: "The Mediumship of David Duguid"; the experience, it seems, of the Baroness Von Vay; the raising of Lazarus; Prof. Zöllner's views of Spiritualism; an article on "Mediums and Magic," in which Paracelsus, Jamblichus and other adepts are quoted, and an article on Prof. Nicolas Wagner.

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

*De Rots*, of Ostend, of Feb. 1st, has a well-written article on the importance of small spiritual circles for the purpose of investigating the spiritualistic phenomena—considering it the best way to enlarge the boundaries of our religion.

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

## ENGLAND.

## Passing Events.

[Banner of Light London Special Correspondence.]

One of the happiest days for Spiritualism in London was April 14th, which was celebrated as the thirty-second anniversary of Modern Spiritualism at Steinway Hall, where lectures have been held for the past year with unqualified success. In the morning speeches were made by Mr. Thomas Shorter, Mr. J. William Fletcher and Miss Susan E. Gay—and all these speakers were listened to with profound attention. The audience was very good and highly appreciative.

The speech of Mr. Shorter was in his best style, clear and calm and full of deep thought. Mr. Fletcher spoke of the general aspect of the movement, and read an account of the séance of the Rev. Joseph Cook, as printed in the columns of the *Banner of Light*, which elicited great applause. In closing he said: "In America we have strong mediums, and are able to court investigation, for there our mediums are supported by the people and sustained by the press, and they can develop their powers in peace. In England you reward mediumship with hard labor and imprisonment, and then wonder there are not more men and women who are ready to embark upon their stormy seas."

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

In the evening the hall was crowded, and many went away unable to gain admission. Mr. Fletcher presided, and after an invocation was followed by the Rev. Stanton Moses, who won the hearts of the audience by his well-chosen words, meeting so clearly and logically the many troubles that come to investigators; he, too, claimed that Spiritualism was something more than phenomena, and that through its higher teachings alone could we hope for the best results. He was frequently applauded, and many have since expressed a desire to see his words in print. I hope he may be induced to send them to the *Banner of Light*; they would be eagerly read by every Spiritualist both sides the water. Following our distinguished friend and Mr. Fletcher, so widely known in the States under her former name of Miss Susie Willis. This is Mrs. Fletcher's second lecture in London, but from the welcome awarded her, it will be her own fault if it is her last. She marked out in her peculiar manner the purpose of the meeting; said that Spiritualism was to her a religion, founded not only upon the revealed religion of to-day, but the revealed religion of all time; that if Spiritualism was false then the Bible was false, and all the Christian world was believing in a lie. She said that if Mr. Mathews (who has just been condemned to three months hard labor for giving a séance) is a vagabond, and comes under the vagabond act; how about those who encourage this vagabondism? Are they not aiders and abettors? Is not this very mediumship encouraged, patronized and supported by half the crowned heads of Europe? And yet when the law takes the matter into its hands the poor medium is left to suffer alone. Shall this be, and we, as Spiritualists, sit idly by, sleeping the time away? Or shall every effort be made to wipe out this blot upon the fair face of liberty? She said she was awestruck in unmeasured applause, and the speaker was afterwards warmly congratulated for her able discourse.

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

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

J. WILLIAM FLETCHER.

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

## WONDERFUL POPULARITY OF THE RENOWNED MEDICINE.

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

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

## What It Did For An Old Lady.

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

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

## An Enthusiastic Endorsement.

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

TIM BURCH.

## Duty to Others.

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

ANNA M. KRIDER,

Wife of Tobias Krider.

## A Husband's Testimony.

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

A MEMBER OF CANADIAN PARLIAMENT.

## A Rich Lady's Experience.

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

A LADY, AUGUSTA, ME.

## A Lovely Chaplet.

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

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

## Don't Use Stimulants.

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

*Delavan, Wis., Sept. 24, 1878.*

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

D. BOYCE.

*Monroe, Mich., Sept. 25, 1875.*

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

W. L. CARTER.

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

*Bradford, Pa., May 8, 1875.*

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

Mrs. FANNIE GREEN.

## Immense Sale.

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

SMITH & IDE.

## Moral Turpitude.

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

## Colorless and Cold.

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

*Cleveland, O., Oct. 23, 1879.*

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

B. POPE, Secretary

Plain Dealer Co.