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The Rostrum.

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, 1890.

[Reported for the Banner of Light.]

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 conscious of alliance with thee. We praise thee for that knowledge, which, breathed through ministering spirits, or given on altars of inspiration, re veals 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 mes sages for those on the earth. If there are those who are sorrowful for loved ones suddenly snatched from their firesides, 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 com munion 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 Tir. 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 spiritu-

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

I did not die; I did not lose consciousness; I did not sleep; I awoke. The sufferings of the physical body, the feebleness of the last few moments of earthly life, the waning 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, overy word, every thought of those present. I wondered they did not see me, for I stood close beside the bed, and could almost touch each one of them with my hand. I wondered, too, that they did not discover in my new state how real I was. I was not the man of that preceding hour-not the man that you had seen growing feebler with years and suffering. I was the man of twenty-five or thirty years ago. I had risen to my youthfulness, my ripened manhood. I could feel the life-currents tingling in my veins; I could see the form clothed upon with the exact appearance of the physical body; I could look at my own hands and touch them, thus knowing it was myself; I could place my hand on my head and discover that I was there in com pleteness, as fully a human being as any of you; and vet no one saw me save with the eyes of the spirit. I could discern every object in the room that was familiar : I could see the time-piece, the hour-all things. But I was a spirit disembodied, and they were human

How strange it seemed that, speaking words dis-

strange it seemed that, passing toward the door that seemed necessary for the ogress 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 at tended me. I returned to my room, or the room where my body lay, and found those dearest and nearest in earthly life considering me-dead? no, but passed from sight evermore; and, with one hand upon each of my friends, with a benediction upon those of my household, I spoke the words that form the commencement of this discourse: "He, being dead, yet speaketh," and no one heard me. I then more keenly knew what before I had known—that I was in spirit-life. I knew my friends were around me; gradually they grew visible to me by a singular formation of sight that had not before touched my consciousness. I had been aware of material things and familiar sights only; now I was aware of another sight. All about and above me were those who had passed to spirit-life, the members of my own household and family, the nearest and dearest in kindred, waiting to receive me, and gradually, as from a mist, their faces came to me, and I was prepared to recognize them. They had been invisible to me as I have been invisible to you. They were able to make me see them. Could I make my friends see me? There were mediums in this city within an hour who saw me; there were those in this city within three hours with whom I conversed; there were many within twentyfour 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

What that kingdom is I will endeavor to tell you. am no inhabitant of the heaven of theology. Had I this possession, it atoned for many deficiencies in the 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 here the shape of the perfection of the thought. If 1 of growth before me, I can say to you at this moment have a thought that is imperfect upon any subject, that that I am happy. The happiness is not final, nor will which I would do in that direction fails. If I have a 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 proken, 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 use fulness, 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 escutcheon may bear less of aggression and antagonism; nor would you expect through this channel, nor could I speak here at this hour if the rougher edges and sharper points of my human nature had not been worn off by the sufferings which antedated my birth into spirit-life, by the gentle charities of those who covered my every fault with their kind consideration, and left mo alone to overcome them, until I could discover within myself that the blemishes of earthly existence were vearing 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 knowledge that the spirit can have and the perception

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 fin Ished 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 lilles that were aspirations, and thoughts of my mind offentimes 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 close 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 initation 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-like with many familiar formsboth 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 sympletize, yet who knew me personally, like Frof. Ferrin 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 cultivation of mind; it atoned for many deficiencies in the expressions of earthly feeling. Every form takes thought that is complete, as a desire to do good, a generous impulse of charity and ministration 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 people 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 spiri 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 -nor do I perceive them to have-the same kind of generic 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 experi ences, 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, he cause 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 eartl instead of above it. The atmosphere that you breaths 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 out-

ward standpoint. I mean by this, they are transparent

to me; and were I to prescribe for you now, with the

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 clairoyant 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 clear-

This brings me to another point-a subject in which was very much interested while in earthly life-and that is spirit-healing, or healing by magnetism and clairvoyance, instead of by the remedies prescribed by earthly knowledge. Long ago the conviction took possession of my mind that the real sources of knowledge of disease must be through clairvoyance; the conviction took possession of my mind that the real sources of cure were through magnetic 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 suffi clent 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 spiritfriends after according to their power and adaptation. and may clothe them with their own beauty, which we can readily discern when we enter there. Supposing I build a house, I fashion it according to my own taste and some one--wife, or friend, or sister--passes into that dwelling and hangs here a flower and there some drapery. I at once exclaim when I pass into the dwell-This is some of your work; I know it is not mino!" So in our spirit-homes what we have done our selves we easily recognize. The walls are formed in their barrenness or jaggedness, 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 favor-Ite tree, we know whose gentle hand might plant a Illy, 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 "Onina," not sufficiently profound, like those who speak through this instrument, I cannot clothe my speech in the language which will adequately convey 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 abject service to selfish ness or blind following of the God Mammon. Thank God, I was not sordid, 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 plety 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 vith 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 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.

Address Delivered at the Anniversary Ex-creises in Charter Oak Hall, March 30th. and in B'nat B'rith 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 vorld of being—nay, of a new universe—of which men refore had had vague glimmerings and fitful gleams, but of which demonstrative evidence of its actuality had never before been systematically given to man. It is fit, then, that we celebrate this most important epoch in our planet's history; and on this occasion I propose to briefly state some of the reasons impelling us as Spiritnalists to half 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-gener-

To me Spiritualism is an evangel of life and love, 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 Spiritualsm, I was like a siilp without a fudder, a barque without a compass; careless, thoughtless, I was drifting into the stormy seas of reckless folly and immorality with no consideration for or appreciation of the true significance of life and its manifold duties. Thus was I situated when Spiritualism came to me in my sixteenth year-came not in the guise of an embodiment

tinetly, they did not fall upon any human ear! How | for me those rocky walls and splendid outlooks toward | of the spirit, I could discover the causes of disease, | 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 subline code of ethics voiced both in the "Harmonial 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, inconsiderate 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 1859, has steady progress been made in the development of the better part of my nature. I now shudder to contemplate what 1 might have been had not Spiritualism been my guide and mainstay for the past twenty-one years; for I am just twenty-one years old in Spiritualsm-this year I attain my majority therein.

Not only have I been guided and advanced in mora 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 attract-Ive 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 in-

Turning aside from my individual experiences, let as 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 acquirements in material science and physical discovery with which this teeming age is so prolific.

Next, it dethrones "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 byand-by." Relief from fear of death constitutes a gleaming jewel in the diademic circle crowning the laurel-entwined brow of Modern Spiritualism.

Next, it destroys the dread dogma of eternal punishnent, which for ages has been the cause of untold woo and misery to millions of earth's sons and daughters. t points to the glorious destiny awaiting every human being in the circling spheres of immensity. No heart so black with hate and fierce mailently but what in time will be attuned to sweetest harmony and purest love. No soul so blood-enstained, so crusted over with vice and crime, with villainy and turnifude, but what is destined, as the ages roll, to be redeemed therefrom to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truth.

A few Sundays ago Mrs. Britten lectured in this city on the subject, " Why does not God Kill the Devil?" Now whether God has killed or will kill the devil, or not, one thing is certain: Universalism and Spiritualism have most effectually killed, the devil and all his imps beyond all hope of resurrection. Spiritualism overthrows all idea of an angry, jealous, revengeful God, a personal delty enthroned in solemn awe, surrounded by serried cohorts of angel-ministrants, the agents of his arbitrary, capricious flats 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 inclicacy 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

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

It is a mighty agent for the relief of the physical ills

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

ters, brothers and companions, conscious of their every thought, word and deed. Numerous instances are known where those incapable of being reached in any other manner have been reformed, and made useful members of society by this means. It emphasizes the primary importance of liberty, freedom-freedom in thought, speech and action, provided that in their exercise no infringement of a like freedom in others be

And, lastly, to those fully realizing its heavenly truths, Spiritualism bestows a joy and happiness unspeakable and full of glory. A true Spiritualist is indeed a happy person—happy all the time, happy all over. Being conscious of the exalted destiny awaiting him and all mankind, as they travel upward through the shimmering Summer-Land's enzoning, spacial depths, he cannot be otherwise than happy. To such a one the universe wears a new aspect; 'all nature assumes a different garb; all being is responsive to the joyousness and serenity of his caraptured mind; the heavens wear a gladdening smile ne'er seen before, and earth seems robed in silvery sheen and burnished gold. Light-hearted, buoyant, free, cheerful, gladsome, smiling, he wends his way along earth's pligrimhaunts, upsoaring hope ever in his heart, and heavenly aspiration for the better, the nobler, the purer, the wiser, ever in his head; inhabiting a heaven, here and now, that none can deprive him of, none in the least impair. Though plunged in prison dark, though betrayed by trusted friends, though misfortune attend his every step, though steeped in poverty to the very dregs, though diseased, afflicted, a pauper and an outcast, his heaven abides him still; his happiness substantial is as ever! Such is the happiness imparted to our hearts and souls by Spiritualism's divinest truths.

Realizing, then, the full import of the Spiritualism we profess, let us prove ourselves worthy of this last, best gift of heaven to man; being careful, on the one hand, not to defile it with the advocacy or practice of the degrading and demoralizing sensualism, immorality and license with which in the minds of some it is erroneously associated; and, on the other hand, to keep it free from all entangling alliances with creedal schismattes of every line and shade.

Then, purged of its excrescences, purified of its imperfections and shortcomings, with renewed and retoubled zeal this combined iconoclast and upbuilder, this conjoined destructive and constructive agent and instrument of earth's regeneration and revivification, will fill the world with the plenitude of its power, with the amplitude of its beneficence, and with the grandeur of its wisdom, till all, from the lowest to the highest, shall acknowledge and bow before the omnipotent sway of what is now termed Modern Spiritualism!

### HE LOVES US ALL.

How we, poor players on life's little stage, Thrust blindly at each other in our rage, Quarrel and fret, yet rashly dare to pray To God to help us in our selfish way!

We think to move Him with our prayer and praise To serve our needs—as in the old Greek days Their gods came down and mingled in the light, With mightier arms the flying foe to smite.

The laughter of those gods pealed down to men, For heaven was but earth's upper story then, Where goddesses about an apple strove, And the high gods fell humanly in love.

We own a God whose presence fills the sky, Whose sleepless eyes behold the worlds roll by, Whose faithful memory numbers, one by one, The sons of men, and calls them each His son.

He loves us all—is patient with our sin, Spreads wide His door, and bids us enter in, Yet holds no man above his humblest brather, And loves us least when least we love each other.

How idle, then, to pray for mine and thine, To seek for earthly ends the grace divine, To hope for help in storing up our gold, That we be warm while other men are cold!

He loves us all; and from His waiting feast Will turn away no meanest one, or least— For all His guests must come in friendly guise, Since Love, bright angel, guards His paradise, And swift as lightning shuts its gleaming gate Against the soul that learns to love too late. -Louise Chandler Moulton, in the Christian Union

### For the Banner of Light. A PSALM FROM THE SPIRITUAL TEM-PLE SERVICE.

1. The presence of the Great Spirit consecrates the temple of Nature, and Man is the high priest who standeth in his sacred courts. 2. When clouds east their shadows over thee be calm and trustful, oh, man, for the sun shin-

eth above the cloud. 3. The transient darkness is but the soft veil that tempereth the ineffable brightness of im-mutable Love. mutable Love.

flame, or as dross in the refiner's fire.

5. Behold the man whose life is ordered in righteousness! He hath no need of an atonement, for verily salvation hath come to his

6. Oh, son of man, rejoice! Let thy heart rise up in thanksgiving, for the infinite Good is with thee in his holy temple.

7. If thine offering be not a blessing to thy brother, the altar is defiled in the sight of our

8. Let us approach the spiritual sanctuary with hands that hold no bribes, with minds free from all malice-cleansed of unkind suspicions and every root of bitterness.

9. Come, let us worship together, with hearts purified and sweetened by the fresh efflorescence of all gentle and loving affections.

S. B. B.

### Response to "Little Helen's" Message. To the Editor of the Banner of Light:

To the Editor of the Bauner of Light:

In justice first to the cause of Spiritualism, and secondly in justice to you as editor and to the numerous readers of your valuable paper. I am impelled to publicly acknowledge the genuineness of the communication from "Lattle Helen", published in the Banner of Light of the 10th of April last. "Little Helen" is my grandchild, ten years old, who passed from mundane life July 25th, 1870, aged four months and twentyfour days. She has manifested herself often, in her loving messages, in presence of different mediums, and for twenty nights put in appearances in materialized form. It would afford me great pleasure now, as this little spirit is known so widely throughout our country, to give you a history of "Little Helen." There are certain questions that skeptics might well put to me, in view of the fact that she recognized me as her grandpa, and has all along, in the four years of my spiritual experience, given me so many demonstrable evidences of her relationship, wonderful to myself. She has the reputation here and in "the beyond" of being an active spirit, and working "like a little trooper." Her communications to me alone, many of which have been published, would make a little volume of very interesting matter, coming as they do from a little child. I shall expect that, with the aid of my mother, who has recognized her as "Little Helen" from the first, and the assistance of many of her teachers, she will still send to me her messages of love.

Yours truly,

JOSEPH WOOD.

# How Vaccination has "Stamped Out"

Small Pox. Vaccination was made compulsory by an act of Brit-ish Parliament in the year 1833; again in 1807, and still more stringent in 1871. Since 1853, we have had three Epidemics of Small Pox.

Date, 1st—1857-58-59.	Small-Pox.
1st—1857-58-59.	1.1 9.1.1
20 1000-04-00	
3d —1870-71-72	44,840
Increase of population from 1st to 2d epidemic	7 per cent.
Increase of Small-Pox in the same	•
periodne Increase of population from 2d to 3d epidemic	10 per cent
Increase of Small-Pox in the same	100

"The slumber of the pure is sweet," says the Talmud. That accounts for sleeping in church, surrounded by the pewrest influences.—Brighton Guardian.

### Convention of Spiritualists and Liberalists.

(Reported for the Banner of Light.)

The Fourteenth Annual Meeting of the Michigan State Association of Spiritualists and Liberalists was held at Battle Creek, commencing on Wednesday afternoon, March 24th. Convention was called to order by the President, Dr. A. B. Spinney, who made a few remarks, stating the objects of the Association, and that steps had recently been taken toward its being legally organized under a special act of the Legislature passed last spring. The Secretary read the financial report of the Society, also the Articles of Associa-tion, after which the President read the new Constitution and the bill under which it had been framed. Considerable discussion followed. S. B. McCracken spoke at some length regarding the proposed change. He was in favor of the legal organization, but doubted the legality of the proreedings thus far. He pointed out what he considered defects in the new Constitution and Articles of Association, and thought it necessary to proceed with great care. He was followed by Hon. S. C. Coffinbury, of Constantine, who favored the move, but advised care and a strict adherence to the technicalities of the law. Daniel Earle, of Plainwell, endorsed the sentiments of the last speaker, and advised taking time and a careful consideration of these includent steps. He was followed by B. F. Stamm, of De-trolt, S. A. Thomas, of Sturgls, Charles A. Andrus, of Flushing, and others. The matter was finally referred to the committee on organization, which consisted of the foilowing named persons: Chairman, J. H. Burnham, Sagi-naw City; Hon. S. C. Coffinbury, Constantine; Daniel Earle, Plainwell; Mrs. L. A. Pearsall, Disco; Mrs. A. B. Spinney, Detroit.

S. B. McCracken offered an amendment to Article 6th of the Constitution, whereby the Convention, instead of the Executive Board, might limit the votes that a number of persons living in any one place might be allowed to cast, thereby giving the power to the Association instead of to the Executive Board. The amendment was objected to by Messrs. Coffinbury, Stamm, Thomas and others. Mr. Coffinbury moved to strike out that clause altogether. The President thought it an important one. The motion to strike it out was made, but lost, S. B. McCracken offered the following resolution, which was adopted:

Resolved, That the subject of legal organization be made the special order for to-morrow morning at 10 o'clock, Other matters came up before the meeting. S. B. Mc-Cracken introduced the *Rational Appeal*, a paper he has just started in Detroit, the second number of which was just published. Dr. J. V. Spencer, of Battle Creek, called attention to the Religio-Philosophical Journal, of Chicago, as agent, and hoped to secure at least one hundred subscribers for the same during the Convention. Augustus Day, of Detroit, was announced as having on sale a large assortment of spiritual, liberal and scientific works, and would also act as agent for the Banner of Light, of Boston. B. F. Stamm, of Detroit, represented Mind and Matter, of Philadelphia. The Secretary expressed her willingness to act as agent and receive subscriptions for any paper not represented until such times as their agents or representa-tives should appear. Marvin Babcock, of St. Johns, was introduced and in a pleasing manner called attention to his books, "Superstition the Religion of Believe or Be Damned," retail price twenty-five cents, and "The Reason Why I am not a Christian," price ten cents, and do-nated fifty copies of each to be sold for the benefit of the Association. On motion of Dr. J. V. Spencer, a vote of thanks was tendered Mr. Babcock for his gift.

S. D. Moore, of Adrian, announced that he was there to act as agent and take subscriptions for the *Truth-Seeker*, of New York. Dr. A. B. Spinney, who was to address the Convention in the evening, proposed to omit the address and devote the time to important business matters which were to come before the Convention; but by a vote taken it was decided that he should occupy the evening, and the

onvention adjourned until 7 o'clock. Wednesday Evening Session.—Convention called to or-der by the President. Song by C. H. Dunning, of Marcel-lus, with guitar accompaniment. Dr. Spluney remarked that he had been informed that there was a desire on the part of at least two-thirds of the Association to dissolve the union between the Spiritualists and Liberalists of this State, but he very much doubted that the Association destred such action. He had written to all the speakers and most prominent persons throughout the State, and had re-ceived responses from them objecting to such a change. Ho then read a letter requesting the dissolution, and a correspondence between himself and the writer of said letter, which proved it to have come from a person who had never been a member of the Association, never given an hour time or a dollar for its benefit. An open letter from Giles B. Stebbins, published in the *Religio-Philosophical Journal*, was read, favoring a division; also several letters from different parties expressing opinions regarding the union of Spiritualism and Liberalism, the majority strongly favor-ing the union. Said the speaker, "The union was brought about by a two-thirds vote, and now can we not, as Spiritu-alists, be liberal enough and open our hearts to make our platform broad and our rostrum free to admit all liberal-ists, free-thinkers and anti-Christians, working together, not for the advancement of any pet theory of our own, but for the common good, the good of humanity?" Mention was made of the missionary work done in the State during the past year, and it was claimed that this Association wa as much a liberal as a spiritual organization, that it invited 4. In this sweet presence the cold and stony ing all principles advocated by the Liberal League. Menand how to make it a success. The "Mediums' Medical Association "was next spoken of, an Association which was a necessity for the protection of our mediums, clairvoyant and magnetic healers. "Let us stand up for our rights and stand by our mediums and magnetic healers, and let the two Associations work together, hand in hand. Let us have a free rostrum, and one so broad that all can stand upon it and speak their thoughts, and all carnest and honest men and women find a homo; a place where liberal hearts and souls can feel they can speak their thoughts and find sympathy and support." An earnest appeal was made to all interested in the progress of Spiritualism, Liberalism and free-thought to become a combined power. The speaker closed with a plea for harmony during the proceedings of the Convention! After a song by C. H. Dunning,

the Convention adjourned until Thursday morning. Thursday Morning Session, -Convention called to order by the President. Conference for one hour, occupied by the mediums. Short speeches. Mediums were present from all parts of the State. At ten o'clock, the hour for the special order, "Legal Organization," the report of Committee on Organization was first in order. Hon, S. C. Commbury being chosen Chairman of said Committee, made a report embodying Articles of Association for a new organization, and recommended its consideration for ac-ceptance. Mr. McCracken moved that the report be accepted by a vote of the Convention. The motion was carried. The Articles of Association were read and acted upon. The place of holding the regular annual business meeting was designated as Battle Creek, and the time for said meeting the Saturday on or immediately preceding the 21st of March. Remarks relative to the organization were made by Messrs, McCracken, Coffinbury, Spinney, and others, after which Mr. Commbury offered the following

resolution, which was adopted: Resolved. That this Association approve the Constitution of that body corporate and politic known as the MICHI-GAN STATE ASSOCIATION OF SPIRITFALISTS AND LIBERALISTS, as a wise and sufficient organic law for this Association. If adopted by it.

Mr. McCracken then offered the following resolution: Resolved. That when the persons designated to effect the legal organization of the Association shall have effected the same, and shall have taken such action as shall secure the rights of membership of all members of the Association in such legal organization, the officers of this Association are hereby instructed to transfer to such legal organization the records, archives, properties and assets of this Association.

The resolution was adopted.
The officers of this Association then signed and acknowledged the new Articles of Association of this organization before James N. Robinson, Notary Public of Battle Creek, Mr. McCracken offered the following resolution:

Mr. McCracket offered the following resolution:

Resolved. That the further discussion of organic methods
and of the various phases of spiritualistic and liberal organizations, be made the special order for to-morrow morning at
ten o'clock; and that the election of officers be made the
special order for to-morrow at two o'clock. Adopted.
The Committee on Mediums and Mediumship requested

the mediums to meet them in the ante-room, and during that meeting the audience was entertained by amusing re marks by Mr. Babcock, of St. Johns, who never fails to in terest and please his hearers. S. Higelow, of Kalamazoo, formerly of Alliance, Ohio, followed with some remarks on the good Spiritualism has done, and claimed it to be the highest incentive to do right, because it teaches us we must build our own heaven. Mrs. E. C. Woodruff, of South Haven, next spoke of the rapid stride made by Spiritualism, and the good accomplished by it. J. II. Burnham, of Sagi naw City, followed in his usual earnest and interesting man-ner, with a strong appeal to all to live and do right for the sake of the right, not for a promised reward offered in a life beyond. He thought we should have a higher aspiration, A love of virtue, justice and purity should be the incentive to do right, and not the hope of a heaven beyond, or the fear of eternal dainnation. He closed by saying he would prefer going to hell to being an inmate of heaven with a God who would say "love and serve me or I will damn you." His remarks were loudly applauded. S. A. Thomas, of Sturgis, asked permission to respond to the brother, which was granted. He made some very good remarks, but in no way pertaining to or controverting the ideas advanced by the speaker preceding him. W. M. Wooster, of Decatur, was the next speaker, and spoke well. G. H. Geer followed

alist. His remarks were well received. Mr. Babcock spoke next for three minutes, at the request of the audience. Mr. McCracken again brought his paper before the notice of the friends, and gave as his motto for the same, "Seek to build yourself up by your own merits, not by pulling others down." Bishop A. Beals, the inspirational singer, having arrived, was introduced, and sang a song entitled, "The Beautiful Hills," after which the meeting adjourned until two o'clock.

Thursday Afternoon Session .- Convention called to or der by the President. Song by C. H. Dunning. Mrs. Mary C. Gale was the first speaker. She explained some of the objections to Spiritualism; said its laws are not fully under-stood; great care should be exercised by mediums that they attract a high order of influences around them, and not allow themselves to be controlled by undeveloped spirits. Her remarks were interesting, and well received. After a song by Mr. Beals, M. K. Willson, of Indiana, was introduced. His discourse was upon "The Relative Power of Protest-antism and Romanism." "From What Shall we Reason but from What we Know?" Owing to indisposition he was unable to give it entire, but the appreciation of the Convention was shown in the offering of a resolution, requesting a copy for publication, which request Mr. Willson granted, and it appeared in No. 3 of the Rational Appeal, issued April 31. Those who have not read it should send for the Appeal, as that lecture alone is worth the year's subscription—only \$1, 10. Adjourned until seven o'clock P. M.

Thursday Evening Bession .- Convention called to order by the President. Session opened with a song by Mr. and Mrs. A. M. Jordan, of Battle Creek, "The Beautiful Islands of Sometime," after which Mrs. L. A. Pearsalle was introduced, and proceeded to address the audience. She dwelt largely upon "The Correlation of Materialism and Spiritualism, and its Necessity." The freedom of humanity demands that Materialists and Spiritualists work harmoniously together. We should not work so much for future life as to forget the present. Let us have a religion that can be lived in every-day life. Let us live to do good, and bless others. Humanity has much to accomplish. Her remarks were, as they always are, of a highly practical order, and were listened to with the deepest interest. Hishop A. Beals sang the song, "The Good Time Coming J. P. Whiting was the next speaker. His controlling guides gave many encouraging words for our future outlook "If we dare the right to do." The exercises of the evening were closed by the reading of a Scotch poem by J. Madison Allen, and a song by C. II. Dunning.

Friday Morning Session.—Convention called to order by M. J. Matthews, of Detroit. Conference for one hour. Short speeches by A. Chapman, of Sparta; George H. Geer, Battle Creek; M. B. Caldwell, Monroe; N. P. Newman, Battle Creek; Mrs. Sarah Graves, Grand Rapids; M. Babcock, of St. Johns; A. B. Sayles, Grand Rapids; W. M. Wooster, Decatur, and Mrs. S. Slaigh. L. S. Burdick, Mr. M. J. Mathews, Detroit, made a few remarks. He requested all Christians to raise their hands. No hands were raised. He then offered the following reso-

Whereas, Disbelloving that any of the so-called Bibles are of Divine origin, or contain the expressed or revealed will of any of the Gods, therefore be it

Resolved. That we will not give any of the so-called Bibles places of prominence.

The resolution was adopted by a large majority, though a few dissenting voices were heard. After an intermission of fifteen minutes, the meeting was again called to order by the President, and the veteran brother and spirit-artist, N. B. Starr, of Port Huron, greeted the friends, seeming more like a spirit than a denizen of the earth. His mission among is was to introduce his pictures, ask the appreciative attention of the friends to his work, and present to the State Association a fine production of his mediumship, a picture en-titled "Summer-Land," A proposition to return him a compensation for the same, as he was in need of help, was referred to the Committee on Mediums. The hour for the special order having arrived, Mr. McCracken submitted the

special order naving arrived, Mr. McCracken submitted the following:

At a meeting of the Corporators or persons associating themselves in the first instance as the Michigan State Association of Spiritualists and Liberalists, a Corporation organized on the twenty-fifthday of March, in the year eighteen hundred and eighty, under the laws of the State of Michigan, thore were present A. B. Spinney, Miss J. R. Lane, Mrs. L. E. Balley, L. S. Burdick and B. F. Stamm. It was at said meeting

Resolved, That the Articles of Association of the Michigan State Association of Spiritualists and Liberalists, a voluntary Association heretofore existing, be and are hereby adopted as by-laws for the government of this Association, and that committees, order of business, etc., appointed and arranged for the present meeting of said Association, be continued and carried out, and that the officers of said Association be continued as officers of this Association until their successors are elected at the present meeting, and that all members of said Association be deemed members of this Association.

The resolution was unanimously adopted, after which Mr.

The resolution was unanimously adopted, after which Mr. McCracken spoke at some longth on the objects and aims of the State Association; explained his position in relation to the same, and insisted that we closely abide by the articles of association. The law of our land would hold us responsible thus to act, and unless we adhere strictly to all legal technicalities the law will shut down on us. Though this is an Association of Liberalists as well as Spiritualists, this Association is not political in its aims, and should not become go. And though one may not be a Spiritualist, we should not deny to him the right to act as a Liberalist. Mr. McCracken

was attentively listened to.

The report of the Committee on Mediums and Mediumship was then read, and some remarks made by Dr. Spin-ney led to a spirited discussion on genuine mediumship and the rights of mediums.

Dr. S. A. Thomas said the resolution passed this morning on the Bible had driven people out of the Convention,

and another such a step would drive him out. Manchester endorsed Dr. Thomas' and hoped the resolution would be reconsidered. Mr. Mat-thews moved its reconsideration, and a motion followed to lay it on the table, which prevailed. The Convention then adjourned until 2 o'clock,

Friday Afternoon Session.—Convention called to order by the President. Song by Bishop Beals, "Watching and Waiting for Me." The audience was larger than any as-sembled at any previous session. The hour for the election of officers having arrived, the President moved that the Committee on Membership, const ting of Hon. J. H. White, Port Huron, A. A. Whitney, Battle Creek, Mrs. L. E. Warner, Paw Paw, act as tellors. The election resulted as follows: Dr. A. B. Spinney, Detroit, President, by a vote of ninety-six in a total of one hundred and eighteen; Miss J. R. Lane, Detroit, Secretary, by a vote of ninety-seven in a total of one hundred and thirteen; J. H. White, Port Huron, Director, by a vote of eighty-seven in a total of one hundred and one. The Directors holding over are: B. F. Stamm, of Detroit, for the term of two years, and L. S. Burdick, Kalamazoo, for one year. The President in a few words thanked the Association for their hearty cooperation and support, and, after a song by Bishop A. Beals, the

Convention adjourned until 7 o'clock.

Friday Evening Session.—The Convention was called to order by the President. Song by the Battle Creek Choir, Prof. E. H. Crane, of Colon, addressed the audience on \*The Evidences of Man's Pre-Adamite and Pre-Historic Existence. 11 It showed deep research into ancient history, proving clearly from Geology the fallacy of the Bible statistles of the age of the world. He was listened to with intenso interest.

After a some by Rishon Reals, "The Rain upon the Roof." Mrs. II. Morse gave an interesting address, prefaced with a beautiful Inspirational poem. Mrs. Morse made a strong appeal for the ballot for woman.

At the close of Mrs. Morso's address, Mr. A. O. Askew,

of Muskegon, introduced the subject of Uncle Starr's gift, and proposed to raise by contribution a slight compensation for the fine picture presented by him to the Association, generously contributed five dollars, and was followed by Dr. Spinney and Dr. Geo. H. Geer, five dollars each. Others contributing, the sum of thirty-four dollars was raised. It was moved that a committee be appointed to wait upon Uncle Starr and convey the money to him that night; and a committee of three, consisting of A. O. Askew, Geo. H. Geer and Mrs. Gco. W. Winslow, were appointed. onvention adjourned to meetat the Opera House at 90'clock Saturday morning,

Saturday Morning Session .- Convention called to order by the President. The report of the Camp-Ground Com-mittee was first in order. Hon. J. H. White, Port Huron, Chairman, reported that the Committee had decided to make an effort to purchase eighty acres of land owned by Mr. J. L. Foster, at Goguac Lake, for sixteen thousand dollars, the amount to be raised by subscription of stock sufficient to pay for the land in cash by March, 1880. The ommittee had further decided to make the capital stock of the camp-ground enterprise fifty thousand dollars, divided into shares of twenty-five dollars each, ten per cent. of the stock taken to be paid when subscribed for, the subscribers to be liable to further assessment at the option of the Com-nittee, when money should be needed either for the purchase of land or for improving the same. The Committee had also secured the services of J. M. Potter, of Lansing, to obtain subscriptions.

Mr. White made a few remarks relative to the proposed camp-ground at Goguac Lake, and called upon J. M. Potter. Agent for the Committee, who made a report of what had dready been done. He said they had not met with the liberality they had expected. There was subscribed six thousand four hundred dollars, and some pledges that would increase the amount to about eight thousand dollars.

Remarks were made by Dr. Spinney, A. A. Whitney, S.

C. Coffinbury, S. B. McCracken and others, all favoring the Goguac Lake property. A meeting was appointed on Monday in the camp-ground interest entire. The interests of the Liberal League were next represented

by S. D. Moore, of Adrian. He spoke for thirty minutes, and closed by stating that he was present as a representative of The Truth Seeker, and prepared to act as agent for the him, stating that he was both a Spiritualist and a Materi- same. After a song by Bishop A. Beals, Hon. S. C. Comn-

bury gave a very fine address, taking for his subject "The Immortality of the Soul." After his address "Uncle Starr' was waited upon by the Committee. He ascended the rostrum, his picture was brought forward, and the feeble old gentleman feelingly presented it to the Associa-tion. He said it would probably be the last time he would ever appear among us, but presented this picture to the friends, and hoped it would be preserved as an evidence of spirit power, and a memento from him when he had passed to the ''beautiful beyond'' represented in the picture. The Committee offered the following resolution:

Resolved. That we receive, and duly appreciate, the spirit-painting entitled, "Summer-Land," executed through the mediumship of and presented by Prof. N. B. Starr, as a token of friendship, and that we tender him our sincere thanks for the same.

The resolution was unanimously adopted by a rising vote Mr. Babcock generously added five dollars to the fund raised the previous evening for the picture, and others contributed, till the amount raised reached fifty-four dollars. Mr. Beals sung a very beautitul song suited to the occasion, TI Live for Those who Love Me." The Mutual Benefit Association was next presented. George H. Geer spoke in behalf of the Association, stating its objects and aims, terms of membership, etc., and was followed by J. H. Burnham, who, in his usual earnest manner, made a strong appeal to who, in his usual earnest manner, made a strong appear to the friends to come forward, and not stand back and say, "I will wait and see if it is going to be a success," but come forward now and join; pay in their money, and by so doing make it a success. L. S. Burdick, A. Hoyser and M. J. Matthews each made short speeches in behalf of the same and considerable interest was aroused. The annual meeting of said Association for the election of officers and other business was appointed to be held at Stuart's Hall at 2

o'clock. Convention adjourned to meet at 2 o'clock.

Saturday Afternoon Session.—Convention called to order by L. S. Burdick. Song by Bishop A. Berls, "The Beautiful Hills," Dr. S. A. Thomas, of Sturgls, was the first speaker for the afternoon. He took for his subject, "Freedom of Thought is the Germ of Liberty." He spoke of Moses and Jesus, who, he claimed, were mediums. The apostles and prophets possessed the same gifts. He spoke of the teachings of Jesus, and claimed him as the Spiritualist's own. Did not believe the Bible to be the inspired word of God, but believed the men who wrote it were inspired by angels, and he therefore claimed the Bible as the Spiritualists' foundation-stone. Marvin Babcock, of St. Johns, was the next speaker, and requested the privilege of kindly criticising the brother who had preceded him with so much chemence. He considered his text to be a very good one but thought he could give him one still better, "The right to think and express one's thought is the germ of Liberty." His style was "his own." He had not as high a regard for the Bible as the speaker who preceded him. Does not worship the "God of Moses." Superstitious ideas were assalled without mercy. He could have no respect, to say nothing of love, for that God said to be all-wise, merciful, loving and just, and yet would "in his wrath" destroy whole nations and slaughter innocent children. If he was a God with the power claimed for him he would have things different. He would protect the weak, provide for the poor, close up the rum-shops, cure all habits of intemperance, make good health catching instead of disease, relieve all suffering, make everybody happy and do good to all humanity. He retired amid great applause. Mrs. Sarah Graves, Grand Rapids, followed Mr. Babcock. She took for her subject, "The School of Life." The angels are our teachers. They depend not upon the truth or honesty of a medium, but upon the organism. Where they find a proper organlsm, one they can use, they will use it. Her remarks were brief, but well-timed and interesting. After a song the Convention adjourned until 7 o'clock.

The Michigan Mutual Benefit Association of Spiritualists and Liberalists convened at Stuart's Hall at 2 P. M. on Saturday, for the annual election of officers and the consumma tion of other business of the Association. The officers elect ed for the ensuing year were as follows: President, J. II. Burnham, Saginaw City; Vice President, Mrs. R. Shepard, Detroit; Secretary, Mrs. 1da A. McLin, Box B, Kalamazoo; Treasurer, Mrs. R. A. Sheffer, South Haven. Di rectors, A. B. Spinney, Detroit, L. S. Burdick, Kalamazoo, Mrs. Lottie M. Warner, Paw Paw, Mrs. M. E. French, Greenville, Mrs. 1da A. McLin, Kalamazoo,

Saturday Evening Session.—Called to order by the President. Song by Bishop A. Beals, "The Promised Land To-morrow." J. H. Palmer, of Lapeer, gave the first address of the evening, his subject, "A Basis of Faith." He said, God loves his Pagan and Christian children alike. He did not believe in a God who condemns the largest number of the human family. The God of creeds is not the God of justice and love. The God of the world is not a God of terror. The God of the world who measures the atoms of the universe measures every anxious mother's care and love. He could not accept salvation at the sacrifice of another's life. Salvation would be worth nothing if loyed ones were lost. He said he was not a Spiritualist or a Liberalist, but a liberal Christian. After a song by Mr. and Mrs. Jordan, Mrs. E. C. Woodruff, of South Haven, entertained the large audience for a time, taking for her subject, "What of the Morning?" Mrs. Woodruff is an old ploneer speaker of real merit; is well posted in ancient and modern history, and her address, which was very instructive, was well received. Recitation by Miss M. E. Turpin, "The Creed of the Bells.". A few remarks on business, by the President, a song, and the Convention adjourned until 9 o'clock Sunday morning.

Sunday Morning Session .- Convention called to order by the President. Conference for one hour. W. M. Wooster, of Decatur, spoke in the interest of the campground. He is enthusiastic and carnest, and bids fair to be an ornament to our ranks. Mrs. Nellie Baade followed, occupying ten minutes. Dr. E. W. Stevens, of Rock Prairie, Wis., was the next to speak. His brief speech I would like to give in full, but must be content with a short sketch. He said, I am not of you, but with you. It had been the practice of the world for all time to believe heaven a place, and how to reach it; hell a place, and how to keep out of it; but in the advent of Spiritualism is the philosophy of heaven a condition, and how to attain it; hell the pit of ignorance, from which all are growing. Three plans have been put in operation: First, that of the children of Ham. under Nimrod, in the land of Shinar. These people tool their design from the idea that God dwelt above in the firmament, and undertook to build a tower of "brick and sline" to get to heaven upon. And the Lord came down to see the city and the tower, and decided they would succeed if he did not put a stop to it, so he "came down" like a hawk on a brood of chickens, and scattered them upon the face of the whole earth by confounding their language, so they falled to get to heaven by special arrangement. Since that confusion men have been trying to reach heaven on a tower of creeds. The square brick of formalism and the slimes of bigotry have been brought from Sinai, Calvary, Rome and Plymouth Rock. Synods, Young Men's Christian Associations, revivals and praying circles have all aided by their offorts. Each would be a master-builder, and give his name to the sacred edifice. Fire, water, prisons, dungeons, cross es, hells and vindictive gods have all been used to force the work. Visions of upper seats, palms of victory, crowns of glory, mansions of gold and unpunished sin have all beer used to lure the teller on up the cathedral aisles of this new Babel. Now God, having "come down" to see this tower hath confounded their tongues by the voice of babes, entranced women, and the many manifestations of Spiritualism. The thunders of truth shake their foundations as the pillar of spiritual fire passes by, and the bending heavens hang thick with omens. These Babels built by men must ever fall. Now a tower is being builded, the corner-stones of which are laid in nature; truth and immortality glitter in their basements. Law and the order of evolution are bringing it up in a progressive column with the growth of the race. Its illuminated summit shall emit light to all the ages. Here we trace the dark outlines of the bleak hills of error; the fogs of Materialism disperse before the rising light of immortality, and heaven is the result of natural growth. The firmaments disappear, angols greet us. Lo, we are in heaven, and heaven in us! Thus the great prob-

lem is being solved. He was followed by F. J. Ingalsby, of Jackson, and C. H. Dunning, of Marcellus, Chairman of Executive Committee of the National Liberal League for the State of Michigan. The fifteen minutes allotted him were well employed in the interests of the League.

REPORT OF COMMITTEE ON MEDIUMS AND MEDIUMSHIP. i This Committee, consisting of Alfred Reysor and Mrs. H. M. Smedley, of Kalamazoo, J. P. Whiting, of Milford, Mrs. Sarah Graves, of Grand Rapids, and E. S. Knapp, of Orleans, reported the names of mediums in attendance as far as ascertained, with the phase of mediumship, as follows:

ows: Mrs. Mary McCain, Milford, clairvoyant physician. Mrs. Julia Walton, Williamston, clairvoyant physician and test medium. Mrs. M. D. Wynkoop, Kalamazoo, medical, business and

test.
Mrs. A. McClellan, Battle Creek, clairvoyant.
A. Bowers, Decatur, magnetic healer.
Mrs. E. F. Arnold, Muskegon, healing and personating.
Geo. H. Geer. Battle Creek, speaking and healing.
Mrs. K. Ingalls, Jackson, psychometric reader.
W. H. Nelson, Paw Paw, clairvoyant and magnetic heal-

r. Mrs. M. A. Jewett, Lyons, psychometric and test. Mrs. A. E. N. Rich, Jackson, speaker and improvisa-C. Taylor. Williamston, healing and test.
Geo. W. Winslow, Kalamazoo, inspirational,
B. Dean, Bloomingdale, magnetic healer.
Sanford Kinne, Colon, healing and clairroyant.
M. E. Towne, Lawton, clairvoyant healer and test.
J. P. Whiting, Milford, healing and spirit drawing.
S. DeMass, Decatur, test.
Amelia Waters, Muskegon, test, developing and

ling.
Iling.
Ili turer. M. B. Sheets, Grand Ledge, clairvoyant and magnetic

healer.

A. Welch, Battle Creek, clairvoyant and healer.

H. A. Simons, Allegan, healer and speaking in unknown tongues.

Mrs. L. Winter, Potterville, test.
Lydia Sheffer, South Haven, developing.
Mrs. A. Nesbitt, Ionia, test and healing.
Mrs. C. Haddock, Jackson, psychometric reader.
Mrs. Lavinia Palmer, Deerfield, clairvoyant, test and rance speaker.

Alrs. A. Jadwin, Buchanan, clairvoyant and magnetic M. Wright, Kalamazoo, trance speaker, K. Ingalis, Jackson, psychometric reader, Mary C. Gale, Flint, inspirational speaker and test. C. S. Cowles, Battle Creek, clairvoyant healer and

Mrs. C. B. Cowies, Battle Creek, Chair voyant heater and est.

Mrs. E. J. Kromer, Grand Rapids, clairaudient and test.

Mrs. G. H. Talmage, Marshall, clairvoyant.

Mrs. Neilie Baade, Capac, inspirational speaker.

Mrs. Barall Graves, Grand Rapids, inspirational speaker and heater.

Mrs. C. Thompson, Marshall, heater.

Mrs. C. Fisher, Kalamazoo, inspirational speaker.

Mrs. C. Fisher, Kalamazoo, inspirational speaker.

Mrs. Mary Hays, Jackson, heater and clairvoyant.

George Bonsell, Moscow, speaking and heating.

Dr. Spinney made some remarks on "Mediumship," "The Work of the Association," and "The Camp-Ground at Goguac Lake," which he hoped would be secured. After a song, L. S. Burdick, presiding, J. M. Alien addressed the audience. His subject was exclusively "Reform for Man in This Life, " and he said until intemperance in every department of life was outgrown freedom for man was impossible. The mission of the spiritual movement was to bring about a better condition of life through practical reform; he was pleased with the spirit of harmony manifested between the two elements, Spiritualism and Liberalism, and closed with a poem. He was followed by Geo. H. Geer. Subject, "Cause and Cure of Religion." He drew a vivid contrast between the Materialist and Religionist, showing clearly that the Materialist is the most intellectual, by developing the sciences far ahead of the Religionist. After his discourse Dr. J. V. Spencer again called attention to the Religio-Philosophical Journal, S. B. McCracken The Rational Appeal. Fivehundred copies of Mind and Mat-ter, which had been sent to the Secretary for free distribution, were circulated among the audience, and B. F. Stamm acted as agent for the same. Bishop A. Beals and Mrs. Mary C. Gale representing the Olive Branch, and Mrs. L. E. Balley the Spiritual Record, Adjourned until 2 P. M. Sunday Afternoon Session,-Called to order by L. S. Burdick, Mrs. Lavinia Palmer, of Deerfield, (trance speaker) gave a short address, when, after a song, J. H. Burnham, of Saginaw City, one of the most able lecturers in the Spiritual and Liberal ranks, was the next to address the audience. He came into our ranks about a year and a half ago a Liberalist, but not a Spiritualist, since which time he has earnestly sought for evidence that would convince him of the truth of the Spiritual Philosophy. He has been doing a grand and noble work in the cause of reform, and all this time the spirit-world have withheld that evidence which would make him a Spiritualist, and will do so until he has finished his work in the field in which he now labors so carnestly and successfully, alded by the inspiration drawn from the invisible forces that are ever near and around about him, and who will, in their own good time, give him that knowledge which will satisfy a hungry, aching, throbbing brain, and that which years of scientific investigation have failed to impart. His subject, he said, was not original with himself. He had often heard it said within the last six months, "Liberalism will absorb Spiritualism," and he wondered if it was true. He thought not. He had made the acquaintance of hundreds of noble men and women who were Spiritualists; counted them among his best friends, and had hoped for evidence to come to him that would sat-isfy his longing soul. His hopes were not satisfied of a life beyond. He had hoped that evidence would come to him, but when he heard it stated yesterday that Spiritualists claim as their foundation the *Bible*, and *Jesus* as their *own*, and build their faith on *that* book, he thought they were no better off than the Christian. Place Spiritualism upon its own merits. If it is worth anything let it stand for what it is worth, and with the acquaintance he had had with the noble hearts and earnest workers in the ranks of Spiritualism, those who had had the evidence, he firmly believed they had something better than old Christianity, something that possessed sufficient merit to stand for itself, and he felt no fears for Spiritualism. The appreciation of the audience was shown in the rapt attention given to the speaker. After a song the Committee on Memoirs reported. George II. Geer, Chairman, made some very appropriate and feeling remarks, alluding to the death in the past year of Mrs. Sarah Stoughton, of Otisco; Charles Bennett and Leonard Phillips, of Milford; Dr. Asahel Beach, C. P. Baldwin and wife, and Mrs. A. D. Baldwin, all of Battle Creek; and M. C. Van-dercook, of Allegan, inspirational singer and composer. Mrs. L. E. Balley gave an original memorial poem on the death of M. C. Vanderepok, and Mr. and Mrs. Jordan sang a memorial song. Charles A. Andrus was the next speaker for the afternoon. It was growing late, and his remarks were brief, much to the regret of the friends. He is an carnest and energetic worker, and an interesting speaker. He spoke of man's responsibilities, changes, and continued life. Death was no evidence of discontinued life. The Spiritualists have the only evidence of a life beyond. The Bible does not teach immortality. He claimed we were both Spiritualists and Materialists, and explained their relation to each other. After singing by the choir, the Convention adjourned until 7 o'clock.

Sunday Evening Session.—Convention called to order by L. S. Burdick. Song by Mr. and Mrs. Jordan. An invocation by J. P. Whiting, followed by an inspirational poem by Mrs. C. Haddock, of Jackson, on "Prophetic Light." Mr. and Mrs. Jordan sang "While the Days are Going By." Mrs. L. A. Pearsall was the first speaker for the evening, on the "Thirty-Second Anniversary of Spiritunlism.' Peeling slightly indisposed, she was fearful she would not do justice to the occasion, but she spoke for over an hour, and gave a very fine address. Mr. Beals sang Augusta Whiting Anthony was introduced, and said, as this was the Anniversary of Spiritualism, it was also the anniversary of the birth into the new life of one of the noble workers in the cause of Spiritualism, and paid a feeling tribute to the memory of Hiram D. Roberston, of Albion vhose funeral was attended on Saturday, J. Madison Allen officiating. Her remarks were brief, but well received. After a song by C. H. Dunning, accompanied by the guitar, a short communication from the President, Dr. Spinney, was read, by Mrs. Spinney, excusing him from being present to deliver the closing address, as expected. He being weary and worn out, he could not, in justice to himself, be with the friends that evening. Charles Andrus gave the few closing remarks, and with a benediction from Mrs. L. Pearsall the Convention adjourned to meet at Stuart Hall, at 9 o'clock Monday morning.

Monday Morning Session .- An informal conference occupled half an hour. Meeting called to order by B. F. Stamm, Detroit. Letters from absent friends were read by the Secretary. Among the many were letters from Dr. T. H. Stewart, of Kendallville, Ind.; Elijah Woodworth, of Leslie: Dr. Wm. Jordan, of Thornton: Barton Durfee, of Detroit: E. A. Chapman, of Lowell: Dr. Jewett, of Lyons; and many others. J. M. Potter, Chairman of Committee on Resolutions, reported the following:

We, the Spiritualists and Liberalists of the State of Michigan, in Convention assembled, do hereby adopt the following resolutions as an expression of our feelings on this occa-

sion:

Resolved, That in the union of the various sentiments that pervade our seclety we have adopted a mothod that enables us to get before our progressive people live thoughts that we might otherwise be deprived of.

Resolved, That in the utterances from our platform we endorso and favor an honest expression of thought from all, however widely they may differ, because we believe that through those differences we are enabled to unveil the truth.

Resolved, That we extend to the people of Battle Creek our sincero thanks for their kindness and hospitality upon this occasion.

Resolved. That we feel it our duty to recommend a yete

our sinceré thanks for their kindness and hospitality upon this occasion.

Resolved. That we feel it our duty to recommend a vote of thanks to the officers of this Association for their impartial and kind treatment at this annual meeting.

Resolved. That in the future, as in the past, we should condaily coperate with the officers in their efforts to establish the vital principles of our philosophy.

Resolved. That we extend our hearty thanks to the Railroads for the courtesy extended to us, especially to the Northwestern Grand Trunk, who, at their own expense, advertised our meeting in the various newspapers the entire length of their line.

Resolved. That we associate with our liberality that large charity that enables us to extend to all the right hand of fellowiship, and that we cordially invite all phases of religious belief upon our platform, with the feeling that truth will rise and error must fall.

After a spirited discussion on the list resolution, all were adopted. Committee on resolutions: Chairman, J. M. Potter, Lansing; Charles A. Andrus, Flushing; O. D. Chapter.

ter, Lansing; Charles A. Andrus, Flushing; O. D. Chapman, Perrinsville; Mrs. M. E. French, Greenville; Mrs. M. C. Gale, Flint.

After the report on resolutions the President gave a short address. He said: "At the beginning of the calling of this Convention we desired to fully test whether we, as a State Association of Spiritualists and Liberalists, were to live or die; whether an organization of every shade of spiritual and liberal thought could be a possibility or not. Many organizations have said they had a free rostrum, yet only free as it served to build up their 'ism, sect or party.' When their peculiar views, hobbies or interests were assailed they found preaching was easier than practice. At the outset we invited every spiritual, liberal and materialist speaker in the State, with every clergyman ever known to be in the least inclined to Liberalism or Spiritualism. Some fifty or sixty persons were thus invited. Of that number many are present. Many others sent greetings and communications. Furthermore, every Society known to be liberal or spiritual anywhere in the State was invited, and also asked to send from three to five delegates. Every Society has sent its lelegates, I believe, and though we have not officially and legally acted as a representative body, yet morally and in fact we have thus acted. We also invited every medium or person supposed to be a medium to come, and assured them that all would be done that was possible in the way of en-tertainment and a recognition of their gifts. We also invited every paper in the country known to be spiritual or liberal, to appoint or send some suitable person to represent their paper or interests. We give all spiritual and lib-

eral papers free rostrum 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

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 ind 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 though advertised. Fifth, The Finance Committee has, just as far as possi-

ble, paid all parties, or will do so, making no distinctions on account of past conditions, affiliations or relations to the ociety, and in every respect redeeming all pledges made

Sixth, We have thus met armles from the east, west, north and south, with interests which are and do extend over a nation, and into the blood and siney, heart and brain of all our best interests of civilization, from base ment to dome, from centre to circumference. Each has unsheathed 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 and feel, had justice done him or her. 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 hu-

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 don't talk about beautiful lots and beautiful hotels; those we have everywhere. Don't put it 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 marshaling 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 childron 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 can command their respect."

His short speech called out remarks from M. Babcock, 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 20 clock r. M.

Monday Afternoon, Session.—Called to order by B. F.
Stamm. Song by Mr. A. M. Jordan. C. S. Rowley, of Cassapolls, read a fine spiritual poem. Mrs. A. E. N. Rich, of Jackson, gave a beautiful original 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 was J. II. White, of Port Huren, Chairman of Camp-ground Committee, followed by J. M. Potter, A. B. Sayles, Alfred Keyser, Abner Hitchcock, 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. Burdlek, 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, arrange-ments 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

morning, the following arrangements and resolutions were made and adopted:

1st. Resolved. That a Quarterly Meeting be held at Charlotte sometime 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 Aug. 13th and closing Aug. 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, he to select such persons to assist him as he thinks proper, subject to the approval of the Executive Board.

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

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

6th. Resolved, That Augustus Day have charge of the book interest, subject to the approval of the Board.

7th. Resolved, That all papers be represented by the owners or agents for the same among the people, but not from the rostrum.

Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbet, Detroit.

10th. Resolved. That a new form for missionary cards be executed, and that the title of "Rev." be affixed to all male and female applicants for said cards.

11th. Resolved. That J. H. White be authorized to correspond with the several rairoads and secure if possible a pass for our President over the several roads when on business for the Association.

12th. Resolved. That the President shall endorse all permits for half fare rates.

13th. Resolved. That the details of reappointing committees, procuring of speakers and mediums, and other detail of arrangements for all meetings, be referred to the President, Secretary, and B. F. Stamm, all of Detroit; that Frank J. Luick, of Otisco, 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.

14th. 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

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 two elements—Spiritualism and Liberalism—seem to be more firm— ly 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-Orthodox, 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 the work that has been done, and thus far a few noble, earnest workers, have tolled 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. R. Lane, 312 Woodward Avenue, 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. R. LANE, 312 Woodward Av., Detroit, Secretary of the Michigan State Association of Spiritual-ists 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 or more of our number have sat with her at private residences in the city of Washington under the most stricttest conditions; that at these test scances 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 profusion, 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 in-We make this declaration to vindicate her from in-sinuations impeaching her integrity, which have been put in circulation, the object of which was on the ground of occurrences preceding a scance to cast suspleion upon what occurred in the scance itself; and we here-by declare that at the test scances 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 it.

to attempt it.
We therefore, without hesitation, affirm our absolute

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 as 4-medium.

L. W. SMITH, HENRY M. HIGHEE,
D. W. SMITH, JOHN H. PARKER,
M. S. M. HECHTMAN, GEO. CHORFENNING,
MARY C. LEVY, ANNA A. MCEWEN,
M. C. EDBON, M. M. C. EDBON, M. C. EDBON,
MARY J. HIGHEE, MRS. C. RIDDLE,
ALMA J. HIGHEE, MR. R. REUTER.

# Spiritual Phenomena.

A TRIP TO MORAVIA.

MATERIALIZATIONS AND OTHER MANIFESTA-TIONS 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 rew 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 séances 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-manifestations 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 knowlthe rostrum.
Sth. Resolved. That Mrs. R. A. Sheffer be elected Treasurer of this Association.
9th. Resolved. That the Finance Committee consist of three persons—Chalrman, Mrs. R. A. Sheffer Seuth Haven; Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbet, Detroit. 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 so 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 scance 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 n't 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 scance 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.

# Kanner Correspondence.

Letter from Annie Lord Chamberlain.

Letter from Annie Lord Chamberlain.

To the Editor of the Banner of Light:

Bless Belle Wide Awake for her cheering message, which appeared in Banner of Light April 20th. It is a 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, has aiready come true—and I promise to give heed 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. The directions were followed, and while the spirit M.-D. treated me with his materialized 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 foot 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 take 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 Champerlain.

52 Rush street, East Somerville, Mass., }

Oregon.

### Oregon.

PENDLETON.—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. First, I wish to state that in 1845 I was vaceinated for the kine pox, and received thereby into my system the worst form of erysipelas, as did many others from the same vaceine. I have been near death's door several times from the same cause, and had it not been for the interposition of my angel helpers 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 received practice of medicine.

A Mrs. S., of this town, had suffered intensely for years with what the medical faculty had pronounced a tumor. Three physicians were bilstering, probing, 'atropaing,' morphining, giving in addition quinine, assenic, asafoddia, 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 and impressed me, an unsophisticated 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 impressions received from my anget leachers, and in four 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 no doubt Mrs. L. had good magnetle power, 'but, ahemi ahem! she ought to have a well-read physician in attendance to look the case over;' furthermore, that Spiritualists ought not to be allowed to live in a Christian community.

The gift of healing without medicine is too sacred to be laid aside for any earthy consideration, and he or she who would stand in the way will have to learn, sooner or later, that it is useless to attempt to s

## Texas.

Texas.

MARSHALL.—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 other points, with the hope of creating an interest in spiritual matters, and he is now happy at being able to report that the efforts thus put forth are demonstratedly producing an effect. He states that he has made the acquaintance of a remarkable magnetic healer of late. He says of this person: "He is a healing medium, 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 an arrangement 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 to the workers in other parts of the United States, whereby the itinerants 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. Mr. Walker would be glad of any papers, tracts, pamphlets or other spiritualistic literature for which the owners have no further special use; anything of this nature sent to his address (as above) would be freely circulated by him as an aid in the missionary work in which he is engaged.

## Washington Territory.

Washington Territory.

OLYMPIA.—A correspondent forwards us a slip from the Washington Standard of this place (for April 2d), containing the following tribute to "one of the world's workers":

"A PLEASUBABLE EVENT.—A social party was given Wednesday evening by Mr. and Mrs. G. A. Barnes, in compliment to Mrs. Loue M. Lowe, the relebrated medium, who hasbeen, for several weeks past, their guest. The parlors were thronged with many of our leading people, among whom were flow. Ferry and wife, Secretary Owings and wife, Collector Hayden and wife, Judge Hoyt and wife. Capt. Lawson and wife, Gen. McKenny and wife, Mrs. King, Mrs. McMicken, Mayor E. N. Oulmette and wife. Capt. Wyckoff, Lieut. Mayo and Misses Galilher and Warbins, The ovening passed very pleasantly under the charm which cheerfulness and vixelty always lend to social pleasures, while sweet must caused Time to tread on downy feet, and prolonged the festivities to the wee smalnours of morning. It was probably owing to the fact that the company were under such delightful sprittual influence, or that the occasion happened to be the anniversary of the dawn of revealed Spiritualism, that suggested the idea of the ballot-test. Be it as it may, Mrs. Lowe, with quiet dignity, cheerfully responded and gave several excellent manifestations of her wonderful gitts."

The account states in conclusion that the guests separated with pleasant memories of the occasion states in conclusion that the guests

The account states in conclusion that the guests separated with pleasant memories of the occasion.

## New Jersey.

Spiritualist's home and Lyceum in the country. Mr. Robert Coffman, the Conductor, received it on behalf of the Lyceum, and thanked the giver for his kind words and beautiful gift. We have just started upon another year under new officers and leaders, and with greatly improved prospects."

### Missouri.

KANSAS CITY.—E. Sprague writes, endorsing the call of the Texas Spiritualist (as copied into the columns of the Banner of Light.) that all believers in the spiritual phenomena and philosophy may bear witness to their convictions when visited in their respective localities in the United States by the census-takers. If each one who believes in Spiritualism will allow him or herself to go on record as such upon the new census, our correspondent is confident that great benefit will be afforded to the cause, and (through it) to humanity in general.

### Minnesota.

MARSHALL.—Mrs. C. A. Haskell writes: "The Bannor of Light of March 20th contains a message purporting to come from Mrs. OLLVE ATKINS, of Provincetown, Mass., through the mediumship of Miss M. T. Shelhamer. I knew Mrs. Atkins well, and am glad that she has given an assurance of her ability to return. How consoling it must be to her husband to receive such a communication. I hope, as she says, she will yet be enabled to give a full account of what she has seen, where she has been, and how it was with her when she passed out from the body."

### New Hampshire.

GREAT FALLS.—M. H. II. writes: "In the Banner of Light of April 17th 1 find a communication from Increase S. Coleman, through W. L. Jack, M. D., of Haverhill, Mass. Bro. Coleman passed on from his home in Great Falls, June 12th, 1879. It is cheering to hear from loved ones gone before—if not direct, by whispers through the sensitive medium. It imparts strength for the onward life-journey here, and illumines the so-called dark valley to the life eternal."

### Ohio.

NEW PHILADELPHIA.—A correspondent writes:
"Mrs. R. Shepard, of Minnesota, delivered several lectures, under good control, at New Philadelphia and Leesville, O., during the month of April. Arrangements are being made to have Mrs. Emma Hardinge Britten lecture here in June, when she is expected in Cleveland. Mrs. S. is a favorite here, as also is Mrs. Britten."

### lowa.

COUNCIL BLUFFS.—Mary B. Maynard renews her subscription for one year, and says: "I like the stand the *Banner of Light* takes upon the Indian Question. I wish the poor red man had more defenders among the white race."

Written for the Banner of Light, PRESCIENCE.

BY MRS. E. M. HICKOK.

I was resting from my labors, And the day was rarely bright; Not a shadow crossed the sunshine, Not a cloud obscured the light,

When a sudden strain of music, Sounding on the summer air, Woke a sweet and slumbering mem'ry Of a past all free from care.

Real and true, though dreamlike now: Long ere time had deftly penciled Tell-tale lines upon my brow. It was summer's sumny noontide;

Quickly came another picture,

Earth and sky were fair to see: Life held only reseate gleamings, For my heart was light and free. As I listened to that music,

In the pleasant long ago, Mingling with its tones of sweetness Seemed a cadence sad and low. All around a smiling landscape, And within the open door,

Standing strong in noble manhood, One who truth and honor wore. Fair his brow as any maiden's, Clear his eye with love's own light;

As he woke the charming music, What should hint at sorrow's blight? What should bring a thought of sadness On that happy, fairy scene? Why should such a mournful meaning Creep, unbidden, hearts between?

Did it tell of cruel parting? Did it whisper, "Sweet, but brief"? Did it mean a shadowed future, Burdened deep with care and grief?

Vague and strange, the passing warning Soon was lost 'mid gayer thought;' .: But in after years life's changes Vividly its presence brought.

Now I know the subtle meaning Now I know how shadows chill us Ere we feel the weight of woc.

Yes, that shadow, dimly outlined, Meant a parting for all time: Unto one a chequered earth-life, For the other-life sublime!

Even so may gleam prophetic. Falling on a dreary way. Tell us in the night of darkness There shall dawn a fairer day.

Even so we see the wisdom Of our Father's guiding love; Even so we learn how chastening Fits us for the life above:

Even so the spirit's longing, Higher, greater yet to be, Tells us of the life immortal. Roundless as eternity.

## Passed to Spirit-Life:

From Alblon, Mich., March 25th, 1880, of typhold pneumonia, Hiram D. Robertson, aged 61 years.

He was born in Dryden, Tompkins Co., N. Y., but removed to Michigan in 18th. Among the early pioneers of that thriving State he opened an extensive farm, and reclaimed the wilderness to the higher uses of civilization, refinement and culture. The beautiful lake thereon has been the scene of many a happy gathering of carnest souls for spiritual baptism—the last publicaddress of our dear brother A. B. Whiling being given there the day before the latter's ascension. Early in life the deceased united in marriage with Mary Cornell (sister of Ezra B. Cornell, founder of Cornell University, and together they have waked hand in hand, communing with each other, and with the angels above, and rearing a happy and interesting family of four children. An active and outspoken Spiritualist from the infancy of the movement, he has ever commanded the respect of all who knew him, and will be warmly remembered for his housesty, generosity, and kindness of heart, sincerly and moral bravery. Just previous to his final departure, he suddenly ceased to breathe, but by manipulations was brought back for a few hours. When he had revived sufficiently to speak, he said these words: "Oh, 17'S SO NICE OVER THERE!" How sweetly compachensive and comforting such words under such circumstances! Verily, "there is no death." Masonic service at the grave. Fineral discourse by J. MADISON ALLEN. From Albion, Mich., March 25th, 1880, of typhoid pneu-

From the home of her father, Alfred Johnson, of Nahant, From the home of her father, Alfred Johnson, of Nahant, April 19th, Mrs. Ada E. Wilbrand, aged 30 years.

Her husband had left her in the morning fully believing her to be jast all danger from a recent lilness, and was called home to find only the cold form of his beloved wife—the second bereavement in two years. She had been a kind and loving mother to his two little children left by a former wife. The parents, brothers and sisters of Ada are comforted with the knowledge of her angel presence. By her especial request the writer officiated as speaker. A prayer by a minister of the place, and the most charming music by Mrs. Johnson and Miss Nye, of Lynn. God bless and comfort them, is the prayer of M. S. TOWNSEND-WOOD.

From Big Flats, N. Y., Feb. 8th, Mrs. E. N. Palmer, nged 77 years.

aged 77 years.

She was for nearly thirty years a firm Spiritualist and a constant reader of the Hanner of Light, as was also her loved companion, who preceded her to the spirit-world nearly three years. They were the first to advocate the cause in this country. She was a trance speaker over twenty years, sparing neither time nor strength to spread the truth they so loved. She passed away rejoicing in the faith that had so many years filled her sou with perfect peace.

E. L. RHOADES.

From Southington, Conn., April 15th, 1880, Byron Twiss,

aged 51 years.

aged 51 years.

He has been a devout believer in our beautiful faith for twenty-five years, and wanted the world to know that he not only lived a Spiritualist but he awaited the summons with glimpses of the angel-world flashing into his glad soul. He leaves a companion (who is a clairvoyant and magnetic healer) and a large family, who look hopefully forward to a future refinion, "when the mists of death have rolled away." Funeral services were held in the Unitarian Church, at which the writer officiated.

ANNA M. MIDDLEBROOK, M. D.

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

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

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 Papilloa, on "The Constitution of Matter," a concluding passage which is intended to

possibilities and the limitations of their discover eries. 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 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 everyhing 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 class and its injustice to the people at large, t is that which makes a distinction in the taxation of property, exempting some while it rigidly enforces its obligations upon others. Ahardworking 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 pay ments 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 proluces 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 traditionary 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.

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

For several years strenuous efforts have been made to remedy this glaring injustice, and petitions numerously signed have been presented to legislators for that purpose. During the past winter Senator Forster introduced a bill before the New York law-makers and menders 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, 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 1873, was \$117,37,140, and the number of members 1,177,537. This is a valuation of a fraction less than \$100 for each member. The State tax of 1878, on this \$117,597,140 of church property, would be \$\$411,031.70. This divided among the 1,177,537 members, is 28 cents per capita. No Christian man or woman who believes it 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 profects every person in liberty of conscience, and in his own way to worship God." —N. T. State Assessor's Supplementary Report.

The Harbinger of Light (Melbourne, Australia) for March is received, and has a good list of contents. Among the articles in this number we notice that the editor transfers to its pages (with due credit) the account appearing in our columns regarding the recent cure of the child of Mr. Boyce, by Dr. Webber, magnetshow scientific students something of both the ic healer, 81 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 measured by the standard of the esteem and 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 scance 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 Leipsic, and of the fact that messages were given in various languages unknown to him, and always in that spoken by the communicating spirit when living upon earth.

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

"My friends, it is very pleasant to know one's opinion can't change jacts. 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 in cident:

"Then followed a startling test, and one that bailed 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 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.
"'Lean't get it away from him!' said the

"I can't get it away from him's 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 We doubt very much that, when in the times from beneath the curtain. This object began to move, as if caused to do so by some nower 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 Gower 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 Haverbill, 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 Lottle Fowler, a clairvoyant and test medium of the most pronounced degree of development and power, is at present located in 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 Shawsheen Grove.

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

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

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 reëngaged for the month of April. His hearers increased in numbers so rapidly that Republican Hall would not hold his audiences, with a 10 cent fee at the door"; and the result has been, says Mr. Weldon, that "the beautiful Masonic Temple has been engaged for one year; and last Sunday we commenced holding meetings there-Mr. Hull speaking in the morning and afternoon, and Mr. Kiddle in the evening.

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

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

On the occasion of presenting a memoriil, 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 mi htv. nopu lar 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 phoograph 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.

ET 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 speakerwas 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. Mac-Lennan, 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 Boston, at 1030 Washington street, where she | Doctor a fine photograph (cabinet) of his genial countenance, for which friendly remembrancer we are obliged.

### Dr. James M. Peebles in Boston.

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

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

A hope springs up within my breast,
A dawning seemeth near.
Aiready life anew leaps forth
In thought of wholesome cheer;
Not that which valuly lureth me
To pamper pride's self-will,
But such as leads in wisdom's path
The higher to fulfill. Oh God, the Father of all life! Oh angel guide more 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) No travall 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 Sivaite 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

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 appreclative mention of what Rev. Joseph Cook had recently done toward bringing the spiritual phenomenastrongly 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 molety of truth, which truth constituted the vertebræ 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 permeating 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 ith 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 springrather 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-of 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 benedic-

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 fol-

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

The The forthcoming camp-meeting to be held under the auspices of the Coöperative Aspiritualists of Philadelphia, Pa., sociation of location Creedmore Park—eight will have for i hiladelphia, on the Delaware miles above commence its sessions Friday. River-and wil either on the 25th of July or July 9th, to eld t—the date to be hereafter dethe 1st of Aug cided 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 clucidated in so clear, concise and practical a manner. It recognizes unseen, subtle forces that affiliate body and soul, one with the other, and unite the harmonies of both in one, without which union discord, which is but another name for disease, is sure to exist. We cannot do our readers a better service than to advise them to procure this book-the sick that they may become well, and the well that they may not become sick. It is invaluable for instruction in the laying on of hands, how best to employ gymnastic exercises; in short, how to acquire a knowledge of the philosophy of cure, become one's own doctor, and wield the lifeforces which are the real sources of power. Colby & Rich will send this work by mail, postpaid; the paper bound copy for 50 cents, the muslin for \$1.00.

Bo 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 spiritadvice. 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.

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

Dr. A. B. Spinney, 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.

M A large meeting was held in Chickering Hall, New York City, on Sunday evening, May 2d, presided over by Hon. Elizur 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

### BRIEF PARAGRAPHS.

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

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

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 it-

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 their that are in prosperity. A liar depraveth his life with slander. Whosoever is discreet and wise hateth liars. Throw away suspicion. Remember a courtesy received. away suspicion. Re Cleobulus of Lindus.

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 sallor and a fireman?" Now hold your breath. "One plows the water, and the other hose the water."

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

Billous people, who continually see motes 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 "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

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

There was never yet a boy so good that he did n't have an overwhelming desire to look for lump-sugar if he came home and tound 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 inancial depression of the times, these institutions were unable to pay their just share of taxation, when, in a few minutes, the above munificent 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, Unsolled and swift, and of a silken sound. —[Courper.

A well-known Boston physician asserts that when he takes a medicine he must be 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 scaled envelope. This may or may not explain why doctors rarely take their own medicines; but it is certainly a curious suggestive psychological fact.—Boston Herald.

son, now, why those two classes of our population should unite their fortunes and their fates, for by doing so they will 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 pi 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 epitaffy." That's candid.

The Messiah will never come who will be able to fill up the abyss which yawns between the phantoms and halluchations of metaphysics and the results, founded upon experience, observation and experiment, of science and experiment, of science and experiment, of science are the control of the c ence.— Dr. Geo. C. Stlebeling. 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 nuriferous advertisement. He thinks it worthy attention. Fall River (Mass.) has lately been vaccinating thirteen hundred of its inhabitants, old and young, hav-

ing 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 crysipelas ere long. Maj Gen. Samuel P. Heintzelman, U. S. A., retired, dled in Washington, D. C., on the morning of May 1st, in his seventy-sixth year. He was a native of Penn-

### sylvania, and graduated from West Point July 1st W. J. Colville's Meetings.

W. J. Colville's Meetings.

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

No abstract could possibly do justice to a lecture which occupied fully an hour in delivery, and was very closely reasoned throughout. The audience was a cultured and attentive one. "Quite frequently it is observed [says an old attendant on these 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 services in the rain are those who really take a good deal of interest in them."

In the afternoon Dr. J. M. Peebles spoke in this hall; and in the evening Mr. Colville delivered, under inspiration, a very powerful lecture on "Intemperance—Its Cause and Cure." The speaker, at the conclusion of his remarks, was greeted with a burst of applause.

The conclusions drawn from the lecture were briefly as follows: Alcohol is not a natural food or beverage for man; it can only be manufactured by a perversion of fruits and grains, in 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, cruelty, 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 whic

Chelsen, Fraternity Hall. Mr. Colville spoke in this hall last Sunday afternoon, upon subjects chosen by his audience. He will lecture in the same place next Sunday afternoon on "The Gods in the Light of Modern Spiritualism."

## Mr. Colville in Music Hall.

Mr. Colville in Music Hall.

Arrangements have been made whereby Mr. Colville will speak in this hall on. Sunday evening, May 16th—his subject on that occasion being: "Col. Ingersoil 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 26 cents each. them at 25 cents each.

New Haven, Ct.

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 Mr. Colville. The Trustees of the church, at the request of the minister, Rev. M. H. Houghton, kindly gave the use of their beautiful edlines free of charge. The Universalists of New Haven are a progressive and liberal body of people, always ready to embrace new light on any topic, from whatever quarter it may come.

The subjects of W. J. Colville's inspired lectures were chosen by Rev. M. H. Houghton, who selected "Swedenborg" as the theme of the Tuesday evening discourse, and "Buddha" for that of the following evening. Both subjects were clearly dealt with, without the slightest hesitancy, and the lectures received the most thoughtful and appreciative consideration of highly cultured audiences. Spiritualism was logically defended in such a manner as to win for it the special 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. Much 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

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

## Spiritualist Meetings in Boston.

Berkeley Hall.—Services every Sunday at 10½ A. M., 3 and 7½ P. M. in this hall, 4 Berkeley street, corner of Tre-mont street, W. J. Colville, speaker. Suljectnext Sunday morning, "In My Father's House are Many Manslons"; evening, "Buddha, the Light of Asla," Mrs. Laura Ken-drick speaks in the afternoon.

Paine Memorial Hall.—Children's Progressive Ly-cum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-ic cordially invited. B. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every landay at 10% AVM. J. B. Hatch, Conductor. Kennedy Hall. - Free Spiritual Meeting every Fri-lay evening at this hall, Warren street, at 74. Regular peaker, W. J. Colville. The public are cordially invited. Engle Hall.—Spiritual Meetings for tests and speaking by well-known speakers and incidiums, are held at this all, 616 Washington street, corner of Essex, every Sunday, the 104 A. M. and 21/2 and 71/2 P. M. Excellent quartette sing-payalder.

ing provided.

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

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

attornoon. Good mediums and speakers always present.

Evening Star Hall.—Meetings are held in this had, No. 7 City Square, Charlestown District, every Sunday evening, at 7½ o'clock.

Amory Hall.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President: Flora W. Barrett, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall, on Sunday afternoon of each week, at 2½ o'clock. Good speakers and mediums will be provided.

PAINE HALL.-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 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 malden ladies should be denied the ballot and bachelors possess it. There seems to be an additional realignment of the usual excellence. The orchestral selections, under the leadership of J. Thomas 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, &c., were of a high order, and when we understand the reason therefor on sceing this notice.

Haverhill, Mass., May 1st, 1880.

The This [Brunton's "DAISIES"] is a volume of real daisles, pictured warm from the heart of its author. In essence it is good, all the way through. The love of men and the love of nature look out clear and true from its pages, and is a valuable help to make us all disproves the idea that the human heart (as the Scripwell filled, and the entertainment of the usual excel-

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 cradicate the old idea of hereditary evil from the minds of children, at least the Adamic theory of the fall from perfection, and we will have gone a long way toward the improvement and elevation of the human race.

Intiman race.

The exercises to day were as follows: Overture and selections by the orchestra; singing, resionses and Banner March; answers to question: "What is Your Idea of Spirit?" songs by Helen M. Dill, Nellio Thomas and Hattle L. Rice; readings by Mrs. Frances and Miss Dill; callsthenics, led by Misses Dill and Ottinger; recitations by Mr. Cridge. Otto Buetiner, Nellio Alexander, Sadio Peters. Arthur Lane, Willa Bell, Harry Marden and Bertha Grillin, closing with the Target March. WM. D. Rockwood, Cor. Sec. Children's Progressive Lycoum No. 1, Boston, May 2d, 1880.

AMORY HALL.-It was glorious at our Lyceum on Sunday morning, for, in spite of the rain that was falling coplously, our seats were well filled with an atten-

Sunday morning, for, 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 Spiritual Pilgrim, Dr. James M. Peebles, 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 Keene and his brother, who are on a visit to our city. 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 close of the session, the Conductor, 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 amethyst ring as a token of the regard cherished by us all for her as an officer and member of the Association. The May festival, held on Friday and Saturday of last week, was a success in every manner. On Friday evening some cighty-live couples were present and enjoyed the dancing; on Saturday afternoon the hall was opened free to the children; a goodly number were present and joined in the marches, dancing, games, &c., until about 5 o'clock, when the ladies connected with the school 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, Banner March; recitations, &c., by the following pupils: Carrie Huff, Emma Ware, Hattle Davison, Carrie Shelhamer, Albert Rand, Maud Marion, Hattle Morgan, Gracle Fairbanks, Mabel Baxter; wing movements and Target March closed the exercises of the day.

day.
Thanks to our friends for donations of books for our 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 residence of the Conductor, 54 Green street, Charlestown 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.,

See'y Shawmut Spiritual Lyceum.

PYTHIAN HALL.—The reunion and love-feast last Sunday morning was well attended, and a good deal of interest was manifested. Mr. Patterson opened the 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 mortals—as a symbol of harmony and good feeling toward one another. A very strong healing power seemed to pervade the place, and was also exhibited through the healing 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 also took part in the conference. It is expected that Prof. Tooliey 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 that 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 was held in this hall. After a song by the choir, and a short invocation by Mrs. Pennell, Miss L. Barnicoat was controlled and gave a very interesting discourse from subjects that were furnished by the audience, at the request of the guides of the speaker. A beautiful song was also improvised and sung by the spirits controlling the medium. After a song by Mr. Heath, the bilind nusician, Mrs. Pennell occupied nearly one hour—speaking and glving 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.

Next Sunday, May 9th, a meeting will be held in this hall in the evening at 7½ o'clock. Good speakers and mediums will be present. C. B. 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 9th, afternoon and evening. There will be a complimentary entertainment given to Mrs. A. E. Cumingham at the Academy of Music Monday evening, May 10th, at which time the following talent will appear: Miss Lizzle J. Thompson and Miss Maria Adams, elocutionists of Boston; Mr. J. Frank Baxter, Mrs. G. N. Johnson, Miss Nellie Sawyer, Lillian De Leon, Hattie Rice, soloists; Mr. Sawyer and Miss Nellie Miles, planists. and evening, May 2d. He will speak in the same hall

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 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 picute supper closed this part of the entertainment. In the evening readings by Mrs. Hattic Wilson, a plano solo by Miss Lillan Lorey, and a violin solo by Miss Elizabeth Dawkins (all of Boston,) and dancing formed the order of procedure.

On Sunday noon last the circle held in this hall under direction of 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. Beals spoke on the first Sunday in May at Sugatuck, Mich. The second Sunday he will be at Tennville, Mich.; the third Sunday at Breedsville,

Capt. H. H. Brown will speak in Music Hall, Stamford, Conn., May 9th; in Harlem, N. Y., May 1tth; in Willow Brook, N. Y., May 12th and 13th, and in Willimantic, Conn., May 16th. He would like to speak in the vicinity of Boston, May 23d. Address him at Willimantic. Conn.

J. Frank Baxter spoke Sunday, May 2d, in Lynn, and Tuesday evening, May 4th, ifi Haverhill. Thursday evening, May 6th, he lectures in Quincy; Friday evening, May 7th, in Rockland; and on Sunday, May 0th, also Monday evening, May 10th, he occupies the plat-form at the Academy of Music, Lynn. Parties desiring veck-eveningengagements 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 uddressed Post Office Box 506, 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. While in his office last Monday he was nearly prostrated, but succeeded in reaching his residence, when he became unconsclous and remained in that condition for some hours. His entire left side was badly affected, but under the care of earthly friends and angelic attendants, he is now in a fair 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 will understand the reason therefor on seeing this notice.

Haverhill, Mass., May 1st, 1880. To the Editor of the Banner of Light:

### Our Broken Indian Treaties.

Indian Inspector Pollock has recently given 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 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 remantic 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 follow-

ing facts:

First, That on Thursday morning last, in the presence of Mr. C. E. Watkins, writing was produced between two small slates under circum-

auced between two small states under circumstances precluding the possibility of any ordinary human agency.

Second, That names and questions concealed in tightly folded paper pellets were correctly read and answered.

Yours truly,

REV. J. II. QUINBY.

East triducing terms and all 1850. East Bridgewater, May 3d, 1880.

### The Magazines.

THE AMERICAN ANTIQUARIAN. A Quarterly Journal Devoted to Early American History, Ethnology and Archivology. Edited by Rev. Stephen D. Peet, Clin-ton, 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 naster as that of what is to be. This number contains 'The Mound-Bullders," 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. Mallery; "Was La Salle the Discoverer of the Mississippi?" "Wampum Belts of the Six Nations," by Rev. W. M. Beauchamp; Reports of the Finding of Relies; Linguistic Notes, and many valuable short articles and memoranda.

THE MEDICAL TRIBUNE 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 Vaccina-tion," 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 Rob ert A. Gunn, M. D., is published by the Nickles Publishing Company, 697 Broadway, New York.

### Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 308 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 Sectarian Instrumentalities."
After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak ware or con.. under the ten-minute rule.

The Brooklyn Spiritual Fraternity Meets at Frateruity 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. Hemstreet. May 14th, "Mediums and Mediumship," Henry Kid-

J. DAVID, Chairman.

pro or con., under the ten-minute rule

die.
May 21st, Prof. J. R. Buchanan.
May 28th, an Experience Meeting.
June 4th, "The Gospel of Humanity," Mrs. Hope Whippie.

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 31..).... 967,60

	14: FISK, ABDAMA, N. 1	1,00
1	Mrs. Mary F. Warden, Keosauqua, Iowa	1,00
i	Mrs, Luke C, Langley, Exeter, N. H	5.00
	Mrs. C. R. S., Waltham, Mass	1,00
ļ	Samuel Russell, Cleveland, Ohlo	1,00
ł	E. Mason, New York City	2,00
	Caroline R. Morton, Boston, Mass	1.00
	l R. S. M	2.00
	James Wilson, Bridgeport, Conn	10,00
Ì	l Wm. Clauberton. Amsterdam, N. Y	1,00
1	Orin Greeley, Stephensylle, Wis	2,00
	Frederick Robinson, Marblehead, Mass	2,00
,	W. F. Stevens, North Leominster, Mass	1.00
	H. G. Pitkin, Menuilla, Mo	5,00
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	H. Brady, Benson, Minn	2,00
	l E. Samson, Yustlanti, Mich	10,00
	Peter McAuslan, Yuba City, Cal	5,00
	I E. Whemley, Hampshire, Ill	5,00
	Religio-Philosophical Journal, Chicago, Ill	25,00
	E. J. Durant, Lebanon, N. H	5,00
	Henry J. Newton, 123 West 43d street, N. Y	100,00
	Charles Partridge, 29 Broad	50,00
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	l II. Van Gibler.	25,00
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Sore Throat, Cough, Cold, and similar troubles, if suffered to progress, result in serious Pulmonary Affections, oftentimes incurable. "Brown's Bronchial Trockes" reach directly the seat of the disease, and give almost instant relief.

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Torpid Liver and Kidneys poison the blood. Kidney-Wort revives them and cleanses the sys-

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page. . page. Cini Notices forty cents per line, Minion,

each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, lifty cents per line. Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted. AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Miss. C. M. Mondison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.7.

J.N. M. CLOUGH, Electric and Magnetic Physician, office 81 Montgomery Place, Boston. Hours from 9 A. M. to 4 P. M. Will visit patients.

Magnetic Treatment of Diseases of the Eyes, Brain and Lungs, specialties with Dr. CLOUGH. Office 81 Montgomery Place, Boston. My.1.

DR. DUMONT C. DAKE, Magnetic Healer. Permanently located at 147 Clinton street, Brooklyn, N. Y.

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### Special Notice.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice.

S. B. BRITTAN, M. D., is permanently located at No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

### BUSINESS CARDS.

NOTICE TO OUR ENGINE PATRONS.
J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newlington, N., Londen, England, Mr. Morse also keeps for safe the Spiritual and Reformatory Works published by us.

J. WM. FLETCHER, No. 22 Gordon Street, Gordon Square, is our Special Agent for the sale of the Hunner of Light, and also the Spicitual, Liberal, and Reformatory Works published by Colby & Rich, The Romer will be on sale at Stelnway Hall, Lower Seymour street, every Sunday.

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And Agency for the BANNER OF LIGHT, W. B. TERRY,
NO, 81 Russell Street, Melbourne, Australia, has for sale
the works on Spirituation. LIBERAL AND REFORM
WORKN, published by Colby & Rich, Boston, U. S., may
at all times be found there.

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Parties desiring any of the spiritual and Reformatory Works published by Colby & Hitch will be accommodated by W. H. VOSBUROH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week, Mr. V. will procure any work desired.

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LEES'S HAZARI, 165 Cross street, Cleveland, O., Circulating Library and dolot for the Spiritual and Hiberal Books and Papers published by Colby & Rich.

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BAITIMORE, MD., AGENCY. WASH, A. DANSKIN, 54 North Charles street, Balti-more, Md., keeps for sale the Bunner of Light.

### ADVERTISEMENTS.

# SPIRITUALIST CAMP-MEETING.

THE First Association of Spiritualists of Philip-Lacipin will hold a Camp-Meeting at NESHAMINY FALLS GROVE, Willett's Station, on the Bound-Brook Railroad route to New York, is miles from Philadelphia, commencing on the 10th of July 1884, and continuing to the 18th of August.

For particulars as to charges for tents, boarding, &c., &c., apply personally or by letter at an early day to Min. FRAN-CIS J. KEFFER, General Superintendant, No. 615 Spring-Garden street, Philadelphia-or, when in session, to him at Oakford P.O., Bucks County, Pa. Speakers of both sexes, eminent for talent on the public platform, will be engaged. May 8, -3w.

May s. -- aw

May 8.—aw

VRITE

OUR Postal Cards and mark Linen with Invisible

Magte Ink, made visible and indefible by heat, 202, by mall, postage free, on tecept of 15 cents in stamps, G. W. SCOTT, Flshkill Landing, N. Y. May 8.

### MRS. M. E. JOHNSON, Hours from 19 A. M. to 4 P. M.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Medlums, No. 11 O'Farrell street. Istf-Nov. 15,

MRS. PETTIBONE, Trance Test Medium, from San Francisco, Cal., is perfectly unconscious when under control by her charvoyant guide, who is pronounced by all to be wonderfully reliable. Hours from 9 A. M. 10 7 F. M. 22 (Tremont street, Boston, 14\*-May 8.) Bisbee's Electro-Magnetic Flesh Brush Will be sent by mall, postage free, on receipt of \$3,00. COLBY & RICH.

# TO LET,

A T8½ MONTGOMERY PLACE, two small back rooms, suitable as offices for gentlemen; heated by stead, and supplied with gas and water. Terms reasonable. Apply at Room 10, No. 8½ Montgomery Place, Boston, Mass. Dec. 27—18

A NEW BOOK

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Natural Religion. BY GILES B. STEBBINS, DETROIT, MICH.,

Materialism, or a Spiritual Philosophy and

Editor and Compiler of ``Chapters from the Bible of the Ages,'` and ''Poems of the Life Beyond and Within,''

## FIVE CHAPTERS.

CHAP, 1.-The Decay of Dogmas: What Next? 2.—Materialism—Negation, Inductive Science, External and Dogmatic.

3.-A Supreme and Indwelling Mind the Centra Idea of a Spiritual Philosophy.
4.—The Inner Life—Facts of Spirit Presence. 5.-Intuition-The Soul Discovering Truth.
Passing out from the sway of creeds and dogmas, two

paths open-one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a translent stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy, and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psycho-physiological study, and of more per-fect scientific ideas and methods, to emphasize the *inner* Use and the spiritual powers of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual insight, it meets demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and

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On the Rights of the People. Arguments and Addresses in remoistrance thereof, delivered before the Massichusetts Legislative Committee on unlife Health, at the State House, Boston, February, 1880, by Alfred E.-Giles, Allen Putnam, Edward Hamilton, tlehard Hoines, Loring Moody, A. S. Hayward, Joshua typ, and Prof. Charles Wesley Emerson.

Price 10 cents.

Price 10 cents. Per 100 copies \$6,00, postage free. For sale by COLBY & RICH.

# Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, helther allowing entrance nor egress until the conclusion of the scance, except in case of absolute necessity. The public are conducted in the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the cartily sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to teceive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no more.

her reason. All express as much or train second promotion more.

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

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

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

Miss Sheihamer wisnes in cosmologives no private test séances at any time; neither does some receive visitors on Tuesdays.]

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

LEWIS B. WILSON, Chairman.

receive Visitors on Thesians.)

38° Letters appertaining to this department, in order to the process of Colly & Rich, or to the Chalman. Lewis B. Wilson, Chadrman.

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

Simure April 20th, 1850.

Winnie Graves.

[To the Chalman:] Please can I come? haven't been in the pretty spirit-world very long, and I want to come to my mamma, and receive in the spirit world were long, and I want to come to my mamma, and receive in the pretty spirit world very long, and I want to come to my mamma, and I very got a brother and sister and uncles, and lots of people that are real good; and want mamma to know I come and stream of the spirits more. I don't know. I come and talk to him through a medium. Do and mamma to know I come and believe it. I want to come and talk to him through a medium. The paper to know I come and talk to him through a medium. The paper to know I come and talk to him through a medium. Do you believe he will let me? I want to come and talk to him through a medium. Do you believe he will let me? I want to come and talk to him through a medium. Do you believe he will let me? I want to come and talk to him through a medium. Do you believe he will let me? I want to come and talk to him through as though I was going down hill all the time. I got over it before the spirits took me. I want papa to know that I went away and that I don't feel sick; that I wasn't going down hill that I felt rested, and it was real pleasant. Mamma thinks I was not old form yang. I snot that funny? I have a real good time. I march just the same; learn little pieces in the spirit-world, too: it is all real nice. Is n't this somewhere round the letth of April? It is the 20th. Mamma's birthday comes on the 19th. I want to tended the process of the part of the process of the part of the process of the part of t

### Elisha Emerson.

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

comprehend that they do return in such a manner and mode as this; but as I have not come entirely to convince you of this, as I come for another purpose, I shall not mind.

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

I was called Elisha Emerson. I desire my communication to go to one well known in Balticonner.

communication to go to one well known in Balti-more—Mr. Wyman Washburn. It may be that my friend, for so I feel to call him, will not at all appreciate my message; he may become vexed at the publicity given to this affair, but we, as spirits, working in a practical way, find no time to pause for such considerations, when humanity and a needy one is calling for assist-

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

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

away from material suffering and pain, receives a new influx of power from on high; all its most glorious affections blossom out in richer, sweeter profusion. So, my friend, lift up thy sad and sorrowful heart; open wide thy spirit to receive the full, free, bountiful blessing of spiritual love which is given unto thee at this hour, for the Divine Father who reigns on high blesses each child of earth, and brings grief and sorrow only for the spirit's good.

We say unto thee, at this hour, the spiritual chains which bind thee to another life have become strengthened; thy soul shall ascend even higher and higher into a purer, holier, diviner atmosphere, from the tarrible affliction which

atmosphere, from the terrible affliction which so heavily weighs thee down. Fear not: the hand which hath taken away that dear one is still held out to thee to comfort, sustain and invigorate. As the darkness even now flows in upon thee, a beautiful spiritual light from on high streams down into thy spirit.

Surely, the terrible affliction which seems to bear down upon thee at this time will only bring thee more power and more blessing from on high, and thou wilt also feel what it is to re-

on high, and thou wilt also feel what it is to receive light and strength from higher powers. The good God hath spoken; he hath called his loved one home, and yet there is no separation, there is no death.

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

I passed away in Taunton, Mass. My husband is Lemuel Danforth. I wish to say to dear Sister Townsend, I have been with her in the past, I am at times with her in the present, influencing her, striving to assist her in her noble work for humanity. I come with a blessing for her from her angel head. I come with low and after the passing her and alternative the passing for her from her angel head. I come with low and after the passing her and alternative that he are and alternative the passing for her from her angel head. I come with low and alternative the passing for her from her angel head. I come with low and alternative the passing for her from her angel head. I come with low and alternative the passing for her from her angel head. I come with low and alternative the passing for her from her angel head. I come with low and alternative the passing for her from her angel head. I come with low and alternative them are angel and altern

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

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

# REPLIES TO QUESTIONS,

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

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

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

### Invocation.

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

### Questions and Answers.

Ques .- A very dogmatic and assuming lec-

Questions and Answers.

Questions A very dogmatic and assuming lecturer—on Mondays—of recent note, declares "There is evidence of design in Nature; there must be a designer. There is evidence of thought in the universe; there must be a thinker." Is this a necessary conclusion, and does it not prove that the lecturer's God is a progressive Being, having new designs and new thoughts? Is not all that exists in nature through all the boundless universe simply the development or the unfolding of a plan that has existed eternally in matter or in spirit? And is not all the God in existence the power or force that develops the plan or "unrolls the scroll"?

Ans.—The questioner seems to have answered his own question, therefore it is quite unnecessary for us to do so. We do not call him dogmatic for doing so, nor is there any evidence of dogmatism in the expression of any individual opinion, provided one does not insist that others shall think as he does. The quotation given by the questioner is familiar to us, and according to our view is correct: if the questioner thinks otherwise, we do not call him dogmatic for thinking so. An infinite plan is as possible as a finite one; an infinite mind must express an infinite intention, we still claim and insist in our view that there is an infinite mind for the expression of an infinite purpose; and it does not necessarily follow that it must be compatible with a finite mind to grasp that infinite purpose. Scientists assert that because there are excavations upon the earth, giving evidence of ancient civilizations, there must have been people; that there the traces of humanity there are excavations upon the earth, giving evidence of ancient civilizations, there must have been people; that there the traces of humanity are to be found; so it is not presumptuous to conclude that because intelligence is displayed in the universe, therefore there is a source of intelligence, and because that intelligence is displayed infinitely, there is, therefore, infinite intelligence. This is our answer.

Q.—Can our spirit-friends see present and future natural conditions of earthly friends during their life while on earth? In other words, do our spirit-friends see the end from the beginning, so that they are aware of what yet awaits us during the remainder of our stay here

on earth?

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

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

A.—There may be more things in heaven and earth than is dreamed of, even in magnetism; nevertheless, so far as science uses the term, the

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

Q.—[By W. W. J.] What advantage in spiritland does the soul gain from having been expressed through a physical body until old age, over one that dies or leaves earth at birth?

A.—We do not know that, in the economy of

A.—We do not know that, in the economy of the universe, any soul is to have an advantage over any other soul; we presume every condition has its law of compensation, and that it is useful to the man of gray hairs to remain upon earth till old age. We would be very sorry to say there is a mistake in the economy of the universe which takes little children into the other world. By the law of embodiments only can these inequalities he explained: that some-MESSAGES TO BE PUBLISHED.

Fib. 10.—Hiram H. Barney; Elizabeth B. Roberts; Susan A. Cass; Florence Danforth.—
Feb. 77.—Capt. Seth Hersey; Clarence Gay; Clara E. Simmons; Rev. John Blain; Daniel Hencinnan; Capt. John Barnett: Lillie Bell.

Feb. 21.—Josephine C. Reade: Charles Tufts; Lizzie J. Lewis; Br. Adian Perry; Dearon J. D. Tidd.

March 21.—March Tomilisson; Lena Chapman; Rosanna C. Ward; William Anderson; Lillie Curtis; Dr. Seth March (1.)—Margle D. Romasy; Gorlana Young; Corn Lenox: Samuel Maxwell: Andrew Mead; Dr. William S. Chibley; George A. Redman.

March 21.—Martha Royal; William Goddard; Emma I. Brown; Rose Clancey; Dr. Theodore Kittredge; Bright Star.

March 23.—George Thompson: Albride Fletcher; Isaac Buttlek; Red Wing.

April 6.—Almira M. Chandler; Dr. William Porter; Jenne Thompson: Albrid Smith; Menonline: Emma Olivia Pray; Annel May; William Young; John Riley; Marry A. Dickhson; Clara King.

Jipril 23.—Nelson Tuttle; Thomas Jennings; William flutchings.

April 7.—Nelson Tuttle; Thomas Jennings; William for the world, one probation will be shorter and the other may be longer, according to the need ther may be longer, according to the need for the hour and the errand upon which each comes; for your life is not simply for your-

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

### THE BANNER CIRCLE AND ITS COR-ROBORATIONS.

BY JOHN WETHERBEE.

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

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

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

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

"To that bourne from which no traveler returns."

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

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

"Gates of Heaven ajar, Through which a flood of glory streams."

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

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

College side of the man, and that the voice of

the street which saw the rest of him would sav

that the communication was a fit. The pro-

fessor made no reply; he saw that I was in

earnest, and the audience was with me. Our

brother Farrar, who was sitting near him, told

me afterwards that Felton asked him who I was,

and he told him, adding, "You can believe what

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

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

Any one sitting socially with most and modified.

a favor I would be glad to do so."

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

"Blest spirits of my friends, Ye surround me now! Ye shine upon me! And, like a flower that coils forth from a rain, I feel and seek the light I cannot see."

I feel and seek the light I cannot see."

It is said saints never die out of the earth—as one sets another rises. The same of poets. When Dryden was low in the Western sky, Pope was the star rising in the East; and let us hope the same of the door-keepers for the spirits at the Banner Circle. As Mrs. Conant is lost to sight, and receiving her reward, the ever-faithful guardians of that magnetic spot have led in Miss Shelhamer; and it seems to me she is the rising, and may she be an enduring light, or, recognizing her mediumship, a source of light, amid the theological darkness of the present day.

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# Spiritualism Ibroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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FRANCE.

The Revue Spirite, Paris, for March, has another lengthy article on Mr. Wm. Crookes, his scientific researches, his wonderful discoveries, his facts and phenomena in the field of Spiritualism. He is quoted as saying: "Like the Republic, truth and progress, it has but one enemy - superstition. Of the greatest interest and blessed, is that which is strictly involved in the question of Spiritualism;" and: "I value too highly the pursuit of truth and the discovoccupy myself with anything because it is in opposition to the opinions of the day." Added to this is a quotation from L'Erénement of the 5th of February: "Spiritualism is not dead, if one of the most astute of the truly learned men we are to believe M. Victor Meunier, (for he of the day, who states that he did not go to the had had the courage, as stated elsewhere, to work at all unprepared, but had made some announce his convictions while reviewing what portions of the phenomena which he wished to the Rappel had to say about Mr. Varley's attestations of phenomena he had witnessed) who willing to confine his observations: 1st, The says: 'It appears that Spiritualism counts its England and Germany, and we know some in Following the above is the letter that appear-

ed in the Banner of Light from the pen of the distinguished writer, Miss Florence Marryat, in which she graphically describes her scance with Mr. Wm. Fletcher of London, and in which she ny of thousands of others, persons highly honwas 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 of M. Godin, the eminent founder of that grand greatly surprised and much gratified by what she obtained through this favorite American

M. René Caillé is the next contributor, giving us his twenty-sixth article on "Free Thought." His first lines are: "It is absolutely necessary to admit in all that exists, that lives and dies, a first cause: this first cause, a divine germ if you will, is evidently a Force. We call it 'Force animique.' We may admit that its existence has been mathematically demonstrated. ("One can read," says a note, "this demonstration in the Entretiens sur le Spiritisme, by M. Vallès, president of the Society 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 (les principes) of all that which is, for something cannot come from nothing. . . . This force or soul having taken for the first time a hody, having begun to manifest itself, goes on from this instant (continue à partir de cet instant,) to live, to obtain perfection by experience, to instruct itself, to form itself by work, by suffering and love. It goes from metamorphose to metamorphose, passing from an inert and crude plant to one more delicate, more elevated in the scale of life, then from plant to animal, and finally from animal to man. . . . It is necessary, then, to separate in the universe

two principles—the material principle and the immaterial or quintessence. . . . 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. Alsion of the fourth annual celebration of said society. To say that it was truly elevated in tone, dignitied, 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 fhost 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 Spir itualism," 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 Messager, 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,

The history of magnetism follows the above, and if there is anything lacking to make the socalled 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 "Memmoire" 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 confréres, he was by them taxed with charlatanism. Dr. d'Eslen, member of the it has only to turn back and look at its affront

'This does not yet suffice our aspirations." . .

"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'Eslon 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 reamong all great things, and above all sacred vealing; 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 ery of something new in nature to refuse to 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 verify his particular study, and to these he was phenomenon of direct writing produced on anybelievers among the learned of the world, in thing 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 testimoorable, who have preceded me in these researches." To this is added the observations and successful establishment at Guise where capital and labor are so harmoniously blended; and he is as emphatic in his support of the gennineness 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 twentyone lines-seven in French, five in English, six in the language of the Netherlands, and three in Greek. The writer says that no one present knew either of the two last named languages. Mme. M., who was present on this occasion, placed the little bit of pencil on the slate, which she then held pressed up under the table; and though Mr. Slade did not once touch the slate, she received upon it nine distinct, well-written words. But it seems useless to repeat these proofs. The following, however, may be accepted, as it comes from the l'Echo de Bruxelles, and is a declaration in favor of the devil, for, according to this journal, his satanic majesty 'positively mocks all the world, the authorities, the gendarmes, and escapes all researches in a house at 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-champetre, the stones continue to rain down and the chairs to dance. The gendarmerie 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 Alian 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, brevetes. 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 dynastics, 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

Sr. Arnaldo Mateos follows with a valuable article entitled "Law of Progress," in which he says, "Progress is a moral law"; and "in effect moral laws are like the physical, and cannot be eluded. This is precisely the difference between divine and human laws; the first are inviolable; the second-we know how we succeed there." In the elucidation of his subject our author quotes the following from Buechner's Forza e Materia: "It is interesting to confront the ancient cranii 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 his-

through the mediumship of Signora Anna De Cornelio; a lady who, as the Banner of Light readers may remember, had previously been in-

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

. Having faith in the old established sentiment, magna est reritas et praevalebit, 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 Manterola and his doctrine of hell and eternal damnation-sentiments that are fast disappearing before the unterrified of the nineteenth century. "What say you, Senor Manterola?" 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 materia, called cosmic, diffused or ethereal, considered as the origin of all ponderable material by their condensation; equally so is his demonstration of the existence of the perispiritu, admitted by the school of Spiritualists," etc.

"Spiritualism is a Philosophy," by M. Gonzales, "Ideas Will Live," and experiments with Dr. Monck follow the above. The latter, of of the Rev. Joseph Cook, as printed in the co 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

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 somnambulic subject a Senorita Eliza Zanardelli, 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 Reichen-

At a recent scance at Sabadell, a lady who was put into what they termed there a somnambulic 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 and the anchor. This beautiful gift had also an appropriate inscription: "Near to God by charity and work." One of the speakers, felicitating La Constancia on its present prosperous condition, said: "The society has added to its numbers, has made progress, notwithstanding its contest with the incarnated and disincarnated; but the merit is not all ours. If we have 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

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

brethren, now occupy.
Lady Soler, Mile. Sanz and Henri Lacroix

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

The Revista Espiritista, of Montevideo, opens with an excellent contribution from its able editor, on the importance of practicing what we preach; on the value of good example. The Anyel Guardian also has some felicitous expressions, as usual, on what, in the affairs of life, would naturally follow patience. Christian resignation, and virtue, quoting from the New Testament those several passages which are of no little significance: "Blessed are the meek," &c. Mme. Matilde Fernandez follows with an article on prayer; arguing that the ray of celestial light, not covered up by the cares of the day, lead at 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 Magnetique, Paris, contains its usual amount of important and interesting material. The Baron du Potet, its editor, contributes the first article, entitled, "Magnetism, or a New Science," in which, after asking the question: "What is magnetism?" he says, "We are going to show that nothing is known about it as yet." Further on La Chaine quotes from the Banner of Light the article that appeared in it about this favorite journal on the 7th of February last. The proceedings at several meetings about this rayorite journal on the 7th of February last. The proceedings at several meetings of the "Magnetic Society" follow the above, with some remarks on "Choosing a somnambulist at first sight," etc. Under the heading of Nécrologie is a highly laudatory notice of M. Adolphe Cremieux, Deputy from Algiers, who recently departed this life.

From the Natherlands I have received three

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 ervaering op het Gebied Van Het Hoogere Leven Door Mevr. Elize Van Calcar. Vierde Jaargang, Derde Aflevering,'s Gravenhague, H. 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 Magie," in which Paracelsus, Jamblichus and other adepts are quoted, and an article on Prof. 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 Leipsic, bearing the title, "Das Ideal einer Frau, oder die Liebe in Lichte der Harmonischen Philoso-

De Rots, of Ostend, of Feb. 1st, has a wellwritten 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 re-

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

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 scance of the Rey Loyal Cook as winted in the calumns of the Banner of Light, which elicited great applause. In closing he said: "In Amergreat 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 its stormy sees."

wonder there are not more men and women who are ready to embark upon its stormy seas."

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

complished.

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. Stainton 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 Snivitualizm was some 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 came Mrs. 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 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 scance) is a vagabond, and comes under the

demned to three months hard labor for giving a seance) is a vagabond, and comes under the vagabond act; how about those who encourage this vagabondism? Are they not aiders and abettors? Is not this very mediumship encouraged, patronized and supported by half the crowned heads of Europe? And yet when the law takes the matter into its hands the poor medium is left to suffer alone. Shall this be, and we, as Spiritualists, sit idly by, sleeping the time away? or shall every effort be made to wipe out this blot upon the fair face of liberty? The audience responded in unmeasured applause, and the speaker was afterwards warmly congratulated for her able discourse.

During the evening excellent music was provided by the choir and Signor Georgio 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

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

### WONDERFUL POPULARITY OF THE RENOWNED MEDICINE.

### The Greatest Curative Success of the Ago-A Voice from the People.

No medicine introducd 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 past ten years I have known her she has not been able to be around half the time. About six months ago slie 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.

Gorham, N. H., July 14, 1879. Gents-Whoever you are, I do n't know; but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake 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 TIM BURCH. on mankind.

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

### A Husband's Testimony.

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

## A Rich Lady's Experience.

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

## A Lovely Chaplet.

A late fashion report says: Nothing can be prettler 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.

Monroe, Mich., Sept. 25, 1875. Strs-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 W. L. CARTER. seemed like magic to me.

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 resiest and healthiest girl in the village, with a vivacity and cheerfulness of mind gratifying to her friends.

Cleveland, O., Oct. 28, 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.