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# The Rostrum.

#### **MATERIALIZATION:** WITH QUESTIONS AND ANSWERS.\*

A Lecture Delivered through the Mediumship of MR. J. WILLIAM FLETCHER, At Steinway Hall, London, July 20th, 1879

[Reported for the Banner of Light.]

Our subject for this evening will consist of questions and answers in relation to materialization. The questions we hold here; the answers will be wrought from

our own experience and knowledge. What is materialization?

Wherever you look you find some force endeavoring to manifest itself through one of the many forms of life in nature. The flower that grows at your feet, the bird that wings its way through the air, the man or woman dwelling in your midst, are all manifestations of a power within. The outward form is the materialization of that power. The flower speaks to you of its life in the sweetness of its perfume, in the beauty of its color, in the grace of its form; it expresses throughout its being a phase of spiritual life. The bird, singing its happy song as it flies abroad, expresses indeed throughout its being a higher thought than the world can grasp. The men and women who make up the world of which you form a part are spiritual men and women. The outward form is but the materialization through which the spirit acts and in which the spirit dwells. All through nature you find the law of materialization manifest: take one step further, and in the form of spiritual materialization you simply have a return from the unknown sphere of some spirit who, for the moment, takes upon himself an embodiment of physical life. In the one instance the man lived his lifetime-months, years-until his appointed work was completed: in the spiritual materialization the life is temporary, transitory-before you one moment, gone the next. The only difference is, that outwardly, in nature, you can reason from cause to effect. In the form of spiritual materialization you simply see the life before you: and when you endeavor to measure and weigh it, as science measures and weighs the things of physical nature, it proves its spirituality by vanishing into space. It comes and goes according to the higher law of its life.

Spiritual materialization, then, simply implies the taking upon itself by the spirit, for the time being, its earthly form, and the placing itself palpably among

Ques .- Do spirits come because some medium invokes them; and is a medium necessary in order to demonstrate their presence?

Ans.-To the first, no. Spirits are with you always. There is no man or woman who is not surrounded by a little band of spirits, some of whom are constantly in attendance. The medium may bring his own circle of influences into your sphere, but your own spirits go with you, and have nothing to do with any phase of human life save your own. What does the medium do then? And here comes the answer to the second inquiry. He simply gives to them an added strength, that they may manifest their presence more clearly to you. The medium furnishes the material by which and through which the spirits are enabled to present themselves to your consciousness. They are drawn. however, no nearer to you simply because you may be in the presence of a medium. The latter acts as a link between those who are gathered together in the scance and the spirits who stand just outside your consciousness. Your influences are drawn out and attracted to the medium, and produce a power which the spirits are enabled to use. There are occasions when hardly any strength whatever is taken from the medium, and other occasions when his strength is almost wholly used alone. This accounts for the resemblance which the spirit at times bears to the medium. When the medium sits with unspiritual or skeptical persons, whose minds are antagonistic to honest desire for the truth, and clothed as it were in an impenetrable armor of steel, no strength can be taken from them to give him, and the spirits desirous of producing manifestations are forced to draw almost entirely upon the vital force of the medium. On the other hand, the ideal scance is formed when men and women come together not to prove or disprove preconceived ideas, but simply with the desire of ascertaining the truth, and in the spirit, as one of old said, "of little children." From such as these flow waves of spiritual influence by which the spirits who are at work are able to produce happy and satisfactory effects. The result of any scance is mainly dependent upon the conditions of those persons who compose it.

Q .- Should seances be held directly after eating? Does leaving the dinner-table for the scance-room affect the manifestations in any way?

.A.-We answer, No; that has no effect upon the manifestations. The scance is greatly affected by the condition of the medium, and depends largely upon whether he may, of may not be, in an excited state of mind, or suffering from over-exertion. For the highest manifestations, for the grandest results, there are conditions far different from these. You may enter the séance-room with no strong aspirations of your mind, or power of will, and having simply left the world behind, receive great and convincing proofs of the truth.

Q.—Do spirits suffer pain in materializing? A .- Yes. The first 'materialization of a spirit is attended with pain more acute than words of mine can express. The spirit has taken on again the conditions of his earth-life, and for a time he suffers consciously

\*The questions were sent up by the audience at the time the lecture was delivered.

far more than when he existed in that life, and wholly belonged to it. The spirit is more sensitive to these conditions in the materialized form than in the human form; the influences of the persons composing the seance, their conditions of mind, are all reflected upon the spirit, and when they are darkened by impatience and doubt, render it almost impossible for him to perfect the work he has before him.

Q.-Are the spirits who come back in this form of a low order, or are they ever in a superior state of ad-

A.—It is certainly true that the lower spirits are much nearer earth than the higher, and have much more in common with the world at large than the higher spirits; and it is also true that the large majority of physical manifestations given are produced through the agency of spirits still connected with the carth-life. True, also, it is, that the higher spirits may return, through this possibility of materialization, but when they return they are unable to bring with them all the evidences of a higher life; in fact, they leave their experiences in the spirit-world. The lower spirits who manifest—lower in the sense of being undeveloped surround the earth, and are enabled to meet just the demand made upon them; for there are trivialities, as you know, connected with too many scances, to which the higher spirits could never stoop. Therefore the lower spirits, with less developed spiritual but more physical power, come back to do these things. But if you attend the gathering with your whole minds bent upon the subject in an attitude of reverent desire, then would the higher spirits return, and you could hold communion with them; and they would bring you the experiences of their spirit-life. Such, however, seldon happens at present; the present development of Spiritualism renders it impossible, save in exceptional cases, for advanced spirits to manifest themselves in this way, simply because materialized bodies are made out of the physical elements thrown off from the circle and elements of sufficient spiritual refinement are not and cannot be, furnished as yet.

Q .- Does the influence of the will, the concentration of the mind upon the spirit, affect him?

A .- Yes. The more you concentrate your mind upon a spirit the more difficult you make it for that spirit to manifest himself. In any physical scance, think kindly and lovingly of them all, and if you desire the best results, enter the room in as calm and unconcerned a condition as possible, ready to accept whatever may

Q .- Why do spirits only appear to mediums, and per sons of a certain spiritualistic creed, and not to other persons?

A .- We speak of materialized spirits. There are certain conditions necessary for their appearance, and if the whole human world, whether believers in spiritmaterialization or not, were to place themselves in connection with this power of the medium and these conditions, they would perceive the facts before them; but if persons shut their eyes and prejudge the truth, they lose, of course, the demonstration of these facts. There are many who say: "I do not believe in Spiritualism; there is no truth in it. I have never seen a materialized spirit, therefore spirits do not materialize." But loes it follow? Have you placed yourselves in a position to see? Have you ever endeavored to ascertain among yourselves if the phenomena exist? The first spirit who communicated with us thirty years ago did not appear to Spiritualists. Those little girls, through whose power the first methodical intimations of spiritexistence were given, were not Spiritualists. The hundreds and thousands of persons who to-day are mediums were convinced before they were Spiritualists. The spirits often manifested themselves in spite of unbelief and doubt, as they will do till unbelief and doubt exist no more. We would say to our kind questioner. 'Open your eyes; the sun shines. Put yourself in a position to receive; the truth is ready for you; but do not go and shut out the light from your chamber and then say there are no sunbeams; do not close your eyes. to the grand spiritual facts that are around you and then say that they do not exist." Such is not the way in which truth can be taught or was ever learned. Q .- When spirits are materialized, is it true that they

can take food? A .- Yes, they can. A materialized spirit, if the materialization is perfect, or nearly so, has become as a human being for the moment, and is able to eat and drink with you, and by so doing he supplies the materialized form with the means of strength it needs. Many will laugh at this; but if you will kindly turn over the pages of your Bible you will read how Jesus appeared to the twelve, and sat at meat with them and brake bread; and how, also, they could not believe it was himself, and thought it was a spirit. Yet Jesus himself said: "No, for a spirit hath not flesh and bones as I have." And yet he had died, and returned again as a spirit, though in physical form, to speak to them, and to eat even fish and an honeycomb which they gave him. So, in exactly the same way, when a materialization is nearly perfect, the spirit is able to take food. and with the best result, sparing the strength of the medium, and enabling the spirit to remain a longer time in your midst than would otherwise be possible.

Q .- What would happen if we were to selze the A .- Shall we tell you what would happen? There has not been a single attempt to seize the spirit without our being conscious of the desire. Do you think that if we have the power of returning to earth we have not also the power of protecting ourselves, or that we, as spirits, should plunge ourselves into suffering because you desire hastily to satisfy yourselves upon some point? When such an attempt has been contemplated, ve have prepared conditions, detrimental, perhaps, to the medium through whom we have manifested, and who perhaps has, in consequence, rested under a cloud or misapprehension, which we shall be fully able to remove when the time comes. For, in seizing the spirit when materialized, you not only suddenly shock and injure the nervous system of the medium, but throw the spirit into a condition from which it is impossible to rise for a long time; and the pain suffered is more terrible than any physical torture could be. Nor is such a reprehensible course of action productive of any good to yourselves; for before you have time to contemplate the spirit, he has restored, in dete riorated quality, the life-forces he drew from the medi-um, and vanished. Far more convincing proofs are given by the spirits themselves of separate identity, or any other fact concerning them, if patience and kindness are shown by the observers. How often has a spirit led the inquirer to the sleeping medium, or bade him feel his face and limbs and satisfy himself that a spirit stands before him, as well as given many proofs of spirit power which are known to many of you? The best evidence of their materialization, and of what they are and can do, is always freely given on all pos sible occasions by the spirits themselves.

Q.—What is the drapery with which spirits are gen erally clothed, and how do they obtain it?

A .- The drapery with which we clothe ourselves is at times gathered from the elements surrounding the circle; and when it cannot be obtained in this way, we

much stronger than when our whole strength is em-ployed in the manufacture of it, because we are then people are so indifferent to this great truth that the once protected from the influences of your minds. This is why materialized spirits are so universally clothed indrapery, for the covering interposes between the spirits and the persons present; breaks the influence thrown upon them by the circle.

Q.—Does materialization give help to spirits? A.—Yes. I will tell you how. Let us say that you are very unhappy for the loss of some friend. Day and night you are filled with misgivings concerning him. In consequence that friend is unable to leave you for an instant; is, as it were, chained to you. Move where you will, he is ever drawn back to your condition. And why are you sad? You are sad because you know nothing of the life of the spirit, and of the unseen world. Well, then, you hold a seance; you see at last the face, and hear the voice of your friend, and you are satisfied, and no longer ask God to bring him back to you, but resolve to abide in hope and trust until the day comes for you to join him in the higher life. And the spirit is blessed in this return, because all that you felt before is changed, and he is released, and able to enter fully into spirit-life, and bring some portion of the influence of its joys to you. Materialization helms the spirit in more ways than one. Some return by way of atonement for some sin committed on earth. When I stood once face to face with one long since passed to a higher sphere, and said, "Why is it that whichever way I turn I find a barrier before me?" the spirit replied, "Turn thy face toward the earth; go back to the world from whence thou camest, and make as many hearts happy as thou didst once make sad; and erase the wrong thou hast done; and then shall the door and the life beyond open wide for thee, and there shall no longer be this barrier to happiness and progress? And when you ask why I ever come back, why I go through what the world calls suffering to bring this truth to the world, I answer because the world needeth the truth, and because I am thus making atonement for wrongs I have committed. And as I look over the world now, and find hundreds of hearts made happy, and as my feet begin to turn from the earth, and my heart grows stronger in its progress toward heaven, I only say, God is just: God's love and wisdom can be trusted. And you, who float along the tide of circumstances to-day, regardless of the lives that may sink below the waves, should remember that every wrong which you can right, and do not every kind word left unsaid which might be uttered assists to bar the gate against you when you pass to spirit-life; and until the wrong has been righted, and the just word has been spoken, no power in heaven or earth can unbar that gate which leads to spheres for which your spirit is unprepared. Lock yo to it. The light of spiritual truth is in your midst, there is no excuse for mistakes now. The consciousness of the spiritual life is felt in many a human heart: be true to that consciousness, though it involve the crucifixion of all earthly hopes and prospects, whatever they may be. You press onward, and leave the world behind Only by the good you have done will you be able to enter the bright life hereafter. Yes, it does help us to return to earth, as it strengthens the parent to work for the child. As you are assisted, so are our souls

beloed some weary wanderer in this life of yours. Q.-Is materialization in accordance with the teach ings of the Bible? A .- There is probably no religion which is more dependent upon Spiritualism than the Bible. It is not we turn to the one teacher and medium of all others whom the world calls its Saviour, Jesus Christ, and find that as his presence was manifested to the multitude, so shall there be manifestations to-day, and the same things which he did shall be done by those who have come after. And we find that the demonstration of his life after death was given to the world as sign that the materialization of the present day is but the fulfillment of his word. Jesus returned to the earth to manifest the other life to every human soul ; but the people were unworthy. Are the people of the present time more worthy than those of the past? Ask yourselves if you are more faithful to the gifts of the spirit than were those of old; and if you can answer truly, if you can say, "Yes, my desire is for the truth," unto you the truth cometh. Spiritualism is in accordance with the teachings of the Bible. All that it does is in direct fulfillment of all that the Bible teaches, and of the prophecies made in the New Testament of the bet-

blessed by each return to earth, by the knowledge that

each truth spoken has touched some human heart, has

ter time that was to come.

O.—Is Spiritualism antagonistic to science? A .- Antagonistic to science? No more than it is an tagonistic to religion. Spiritualism is the mean between the two extremes, the power that reaches out to take science by the one hand, and religion by the other, and unite them in a perfect marriage, in place of the warfare that now exists. The scientific man will tell you that if he believes in religion he must leave his science outside the church; that the facts of science so contradict the teaching of the church, and the teachings of the church so supersede the reason of man, that it is impossible to effect a harmony between them. The church will tell you that science is only another power of the evil one. Spiritualism will tell you that in both you find the stepping-stone to a high er form of truth and better things; that between Spir itualism and science there is no warfare; that the Spiritualist is prepared to accept all that science may reveal to him, and to go further. The man of science lives in the past, knows something of the present, and dreams only of the future. The Spiritualist steps into his life and shows him that where there exists physical science there exists also spiritual science; and we prophesy that the time is not far distant when, out of the varied forms of science and theology, there will be built up a religion which shall comprehend the truths of both. What is Spiritualism? You claim for it faith, a religion, a belief based upon facts capable of demonstration. What is science? Science is simply a belief in facts capable of demonstration—a knowl edge of those facts and their laws. Theology, the so called "Christian religion," deals largely with theo ries, and, because men will not believe all that it says it shuts them out and declares that those who ar guilty of error in one point are guilty in all. Spiritual ism asserts that you may only be good in one point that you may fail in all else, and that the one good trait is the element of redemption; that no matter what sin you may commit you must sooner or later enter the charmed circle of the higher and better life. The journey may be longer, but it must be ended soon er or later. The answer, then, to the question whether Spiritualism is antagonistic to science and religion is, emphatically, "No." Spiritualism is the star that shall guide both into the heaven of peace and rest; it shall be called the religion of science, and the science of religion

Q .- Will these manifestations that now occur continue?

A.—That depends very much upon the people who are interested in them. Materializations are each day bring it with us. And when we do so the power is becoming less frequent, because there is little or no passing trouble, a little worry; a bodily ache or pain, heaven was open, and that mankind would now desire

spirits deem it not expedient to continue them too frequently. There were those in the olden time who were "weighed in the balance and found wanting"; so it is to-day. Four-fifths of the people of the world are so engrossed with the consideration of what they shall eat and what they shall drink, and how they may obtain material enjoyments, that they have no thought of what may happen to-morrow. Their little world is just what they can touch; it is limited to the world of sense; and when the truths of the spirit-world are set before such people, they at once ask, "Of what practical value is it to me? of any? If not, let it stand aside. will think of it by-and-by. It would interfere with my business. The world would laugh at me were I to oc cupy myself with such things, and that would not do.' If you dared to face the world, and say "This is true," then strength would be given which would help you to subjugate the world. But there are not many who are ready to do this yet. Fashion rules mankind, I sometimes think, with a firmer hand than God does; for her voice is listened to when God's voice is not! If you would have this power of materialization continue, look to it that you take care of it. Be you faithful to the truth that is in your hearts, call it Spiritualism or what you will, and then these demonstrations shall continue, and grow stronger and grander. Oh, I would come into and quicken your hearts, that there should be in them no thought but for truth! I would teach you to measure and set their true value upon the things of this life and of the next, and show you that you might have the mastery of the world. But now it is too strong for you! It is not that you do not love truth, but that you are so accustomed to accept the edicts of men, and men are accustomed to condemn what they do not comprehend. As we stand here we remember the old spiritual scance formed more than eighteen hundred years ago, when, in that far-off Eastern land and in that ancient city upon the hill, those mediums came together, and in the presence of men of many nations, all spake in unknown tongues. And some who heard them were surprised; some laughed; others said, "They have been taking wine"; while others, "No, it is but the third hour; these men are possessed." They were possessed, and by the same spirits as possess your mediums now. Think, again of that one who, bound on the cross, was called on to give a sign and prove that He was the Christ. "Come down from the cross," was said to him in scoffing in credulity, when that which made him Christ held him there, to endure to the end. He died, as others have died; but is not the world asking exactly the same thing to-day, binding Spiritualism upon the rack and demanding—"Give us a sign if you would have us believe"? The manifestations of Spiritualism, in their highest form, are not for scientific dissection; they are to help spiritual growth. Leaving the disputes in words which lead nowhere, aside, gather you together a few with hearts rightly attuned, and you will never need to ask "Is there a spirit-world?" for the doors of heaven will swing open so wide, and you will stand so near the eternal world, that to doubt will be impossible. "Ask, and ye shall receive; knock, and it shall be opened unto you."

And to every medium here with whom I have come into association, and at whose circle I may have spoken, I say: Be true to yourselves; turn not aside from the duty that is before you. Oh, remember that, as a medium, you are one of the few chosen out of the many who were called. Expect the world to ridicule and scoff, but remember you that one who in the Garden of Gethsemane prayed that even there the cup might pass from him, and when in the Garden of your own Gethsemane the same cry goes up from you, remember that you are then being weighed in the balance, that you are suffering for truth, and that as you are strong to endure so shall your name be written on the everlasting page which shall one day be opened in the sight of all.

You Spiritualists, whom I have known in the years gone by, know me only as a spirit, but I know you in your inmost hearts. I bear in mind how, in the distant past, when our work was scarcely begun, we la bored side by side, and climbed the hill together. I shall leave you, but the work will go on the same; and I shall reap my reward if, when you enter the realms of spiritual life you shall be able to say, " I first learned the lessons of the Spirit from that spirit whose highest alm was to do good, who came to me like light in the darkness, and pointed the better way." My work is nearly ended; yours is but just begun. The world is looking toward you to see if you be true to your faith and by the memory of all the past has held, of all the future may unfold, by the remembrance of the God who made us, and the truth which is, he steadfast to the principle in your hearts. The passing ridicule of men is but the rustling of dead leaves upon the ground; they sound only because they are stirred. Ours is the power, not theirs: regard it not.

There are many questions I leave unanswered, but I shall come again, ere I say farewell to earth. I know there are many hearts here that beat in unison with mine; I feel your love as it comes up to me, and I thank you for it: and in return I say in conclusion, as I have said many times before, the blessing of the spirit is upon you, and may God bless you all.

### 1880---ANOTHER MILESTONE.

An Address Delivered at Steinway Hall, Lon don (Eng.), on the evening of April 4th, 1880, by W.STAINTON-MOSES, M. A. (OXON.)

[Reported for the Banner of Light.]

Another Anniversary of Modern Spiritualism is upon us, and it behooves us to pause at the thirty-second milestone of our journey, and ponder on the road we have traveled over, and peer, so far as we may, into the future. Bear in mind that we are speaking now of Modern Spiritualism only. We do not limit the intervention of the world of spirit to the past thirty-two years. We are not so blind as to ignore the fact, patent throughout the Bibles of all forms of faith, that the world of cause, the domain of spirit, has always acted upon this world of ours. It was the conscious ness of such guidance as comes only from a superior spiritual source, a "Thus saith the Lord" ringing in the ears of the chosen instrument, and impelling him in the desired direction, that animated the Jewish seers and prophets, and fitted them to be the leaders of the chosen race. And in all time since, and among all peoples, and in every land, inspiration and guidance have come from the world of spirit.

SPIRIT IS FETTERED BY CONDITIONS. But this general and universal truth is susceptible of special application. The power of spirit is propor tioned to the conditions under which it is exercised. In the case of individuals, the medium of to-day, sensitive, lucid, and in harmonious rapport with his spiritual guides and instructors, so that spiritual eye and ear are quick to catch the sights and sounds that make no impress on physical senses, becomes, by a

dull, clogged and worthless as the medium of spirit : bound to earth, jarred and out of tune, with spiritual senses locked tight in the fleshly prison-house of the body. It is hard to overstate the contrast between the two conditions. In the former the link between the two worlds is complete; in the latter the bridge is broken down, and those on the further shore try in vain to open up relations with our world. Spirit is there, ready, biding the better time; but so long as the conditions are absent, the wire disconnected, the message cannot come.

IT IS WITH EPOCHS AS WITH INDIVIDUALS. Ordinarily man is too much busied with the concerns of his own life to be a fit recipient of spiritual influence. Hence the ancients, wiser than we, secluded their mediums, and kept them safe from hurtful contact with the world. Ordinarily, however, man is no fit recipient of spirit influence. He is content to go on doing his work, taking his pleasure, eating and drinking, with a dim notion that one day all this will end, and that then he will enter on a different kind of existence. Now and then, fitfully perhaps, or, if constituted and trained in that direction, regularly and systematically, he thinks on the spiritual state of his being, and strives to fit himself for the future the faith has pictured. If he think-if he have not been taught to avoid that pernicious process—he will see incongruities in the creed that has been handed down to him. He will see, if it be his fortune to live toward the close of one of the great epochs into which spiritual or religious life on this world naturally divides itself, that the waves of spirit-power ebb and flow with rhythmic regularity; and that the full tide of religious enthusiasm and of renewed spiritual life is preceded by an ebb when spiritual vigor is apparently paralyzed and spiritual life almost extinct.

AN ATTITUDE OF EXPECTATION. At such a time he will see that there is an attitude of

expectation, a restless feeling of suspense, a looking for something, among those spiritually sensitive persons who can feel the magnetic influence as "the spirit of God moves upon the face of the waters." "The old order changeth, giving place to new," and

"The great intelligences fair, That range above our mortal state,"

are watching for the time when they may be able to give to an attentive world some higher revelation of truth. The ploneers on earth are awake, and lend a listening ear to the whispers that stir their souls. The rapport is established, the opportunity arrives, and it depends on man's receptivity whether he can assimilate, and how far he can avail himself of the Divine Message. There are times when an attempt fallswhen some antagonistic power prevails, and man loses the opportunity presented to him.

MIRACLES.

Such epochs of spiritual activity are always associated with outward and visible signs of power—with what have been called miracles. These we now know to be the work of intelligences whose sphere of knowledge is wider than our own, and who, therefore, have a greater command over the forces of Nature, and a larger acquaintance with her laws. They are, however, the phenomenal evidences of spirit action. By them alone can the attention of the large mass of mankind be attracted. Their spiritual senses are unquickened, and the avenue to their spirits is through the medium of the bodily senses. It chances, at times, that exclusive attention becomes fixed on these external signs, and so their spiritual significance is missed, and the true import of the message is lost. These. ng other reasons, prevent manking from reading the full benefit of the repeated efforts of these spiritual intelligences to reveal to men new and advanced

THE CLOSE OF AN EPOCH IS AN AGE OF MIRACLES. If I am correct in my reading of history, and especlally of the history of our own times, the close of one epoch and the dawn of another is always accompanied by evidences of spirit-power which transcend the existing knowledge of the age. These, as I have said, are the methods employed by spirit to arrest the attention of mankind. They are but the outward and visible signs of what underlies them, and if exclusive attention is paid to them, man strives in vain to understand what seems to him disorderly and chaotic. If he would read the signs aright, he must look beyond matter to spirit, from the world of effect to the world of cause. Then he will find spirit working for the enlightenment of man. Understand me: I do not undervalue the tiniest rap, the least manifestation of spirit-power. I am not foolish enough to seek to impose my own conditions on spirit, and to say, Thus and thus only will I have you reach me. I will listen with reverence to any intelligence that proves its capacity to teach me, and its moral fitness for that office. But I will not grovel in the gutter before any chance spirit-trickster who may amuse himself by befooling me. I will look upward, not downward; to the light that is dawning, not to the juggleries of irresponsible and apparently illusive agencies. I will try to reach up to the plane of spirit, and raise myself to its level. Such an epoch as I have described was that which

preceded the birth of the Christ. This I have sufficiently discussed in my little work, " Higher Aspects of Spiritualism," to which I must refer any one who wishes to see the parallel worked out. The world had lost its hold on spiritual truth. The pioneers of the new truth 🔨 had cried in vain (as it seemed) in the wilderness. when the Christ came and delivered his message. An unlikely messenger, using unlikely instruments-the fishermen of Galilee-associating with the "common people" rather than with the rich and noble of Judea, he lived his short life, and ended a career of failure, as men would have said, on a malefactor's cross.

Such an epoch is that in which we live, the first phenomenal signs of which occurred now thirty-two years ago, and the anniversary of which we are met to cele-

SPIRITUALISM ANTERIOR TO ROCHESTER KNOCKINGS.

There had been many occasions, previous to what is cnown as The Rochester Knockings, when distinct evidence was given of the intervention of spirit on the plane of matter, but these had to a great extent faded from memory : and they were none of them of the same type as this, the first phenomenal manifestation of that great movement now known as Modern Spiritualism. Those who are familiar with Brevior's "Two Worlds" will remember many an instance narrated there of what was known as witchcraft, of spirit-influence among the Quakers, the Shakers, the early Methodists, and of the first followers of Edward Irving, to say nothing of other cases in which nearly all the phenomena of modern days find a parallel. But now the method of communication attracted notice, and the first intelligent messages were received, and a code of signals adopted, whereby a means of communication has been preserved.

FANCIES AND FACTS.

Since that time the world has heard much of Spiritualism, and it has not always been a lovely report that has been bruited abroad. It was fancled, I think, that

illumination direct from the centre of light. It was fancied that the open vision was established, and that angels would walk this earth so sorely in need of angelic regeneration. There was to be no more difficulty about the future, no lack of guidance in the present, no ignorant disbelief in God and immortality. A van quished world should bow down before a religion grounded, not as of old, on faith, but on sight and actu

As a matter of fact, nothing of the kind has taken place. It is not by such methods that new truth is promulgated and makes its way. Men have scoffed and sneered as they scoffed and sneered of old at the pretensions of each new teacher. The evil has been mingled with the good, and the open vision has by no means been one of unblemished loveliness. Through the gates that have been set ajar many a spirit has come, but most of them have not added to the store of human light and knowledge. The true has been mixed with its counterfelt, and men have grown tired with a vain attempt to fix the phenomena and bring them under system and control. A too exclusive attention to the maryelous side of the question and a neglect of due attention to the conditions required for accurate and faithful communications has resulted in bewilderment and terror. People have come to say that these spirits are best left alone, not seeing that Spiritualism without spirituality leads to association with spirits very like some that exist among us in the body, and who, except for purposes of reformation, are usually avoided. The world hears much of all this, and jumps to the conclusion that Spiritualism embraces much imposture, a great deal of folly, some blasphemy and a residuum of inexplicable phenomena.

SPIRITUALISM AND EARLY CHRISTIANITY. So in the last great epoch, if I may be pardoned an allusion and a parallel that is made in all reverence, men looked on the pretensions of the Christ as those of a blasphemer, a demagogue, and a self-deceived fa-natic. And when they beheld him at last hanging on the cross, dying the death of a malefactor, with his handful of followers disheartened and dispersed, they scorned, and wagged their heads, and made wise reflections on human credulity and superstition. Yet from that cross there spread a religion which for purity, simplicity and spirituality had no equal in the world: a religion which, until man defiled it with his imaginings and overlaid it with the rubbish of his own inventions, was the clearest revelation of Divine Truth that the world had yet received: a religion which has done more for the world at large than any of the venerable faiths which possess. I am thankful to know, each for itself its own intrinsic beauty. What the world thought fallure and death was but the burying of the seed from which the future crop was to be reaped.

THE FUTURE OF SPIRITUALISM. I have no sort of fear that the future of Spiritualism will be failure. It may pass through phases—it must. It may, in the sight of the unwise, seem to die, but only that it may bear a more abundant crop. The world knows nothing of its real strength, though here, at least, [in Steinway Hall] an effort has been worthily made during the past year to present it in some of its higher and more seductive aspects. Its progress during the past thirty years has been unparalleled in rapidity. I know of no great movement that will in any way compare with it in this respect. If anything, the progress has been too rapid, too widely spread and those who have the deepest acquaintance with it would desire that it should now be brought into more orderly plan, and that attention should be increasingly devoted to the principles by which it is animated, and to the conditions under which the best, highest and truest manifestations of all kinds may be obtained. That this will be done there are many indications, and also that the more strictly religious aspects of the subject will be studied.

PHILOSOPHICAL AND RELIGIOUS ASPECTS. It is only by learning wisdom from the past, by pay-ing more attention to the philosophy of the subject, by realizing what it is that we are doing when we invoke the powers of the unseen world to come to us, and by ruling ourselves accordingly, that we can escape some of the perils that seem to me to be inseparably connected with the study of Spiritualism. This involves a real belief in the action of spirit, and of its impact on the plane of our existence. Those who have so much knowledge as is involved in the acceptance of that proposition will have no difficulty in seeing that the philosophy of spirit intercourse offers a wide and fascinating field for study. Those who dive below the surface, and see how, under favoring conditions, words of wise instruction and guidance are spoken for those who will heed them, will have no difficulty in recogniz-

the world of spirit. Those who fall short of this-and there will be some who, though they seek, will not find, and many who will not get further than a general belief in the survival of the spirit after death—these will not fail to see how far even this slight gain will carry the intellect has grown hardened in demoralizing doubt and has sunk into a sort of despairing lethargy.

ing the truly religious nature of their intercourse with

SCIENTIFIC ASPECTS.

Those who care nothing for philosophy and religion may even welcome that which gives them food for sci entific research. And he who knows nothing of science may feel that he is in the presence of a mystery that all his talents will be needed to unravel.

It has always been to me a source of wonder that any mind should be so constituted as to detest and become furious (as many do) at the very mention of Spiritualism. I can understand a man like Huxley saying he has no time to probe so deep a question; but I cannot understand a man fuming and getting furlous when he is told that he has a soul.

It seems to me to have points of contact with almost every phase of mind, and with every condition of feel-

Surely the world at large is interested in knowing whether that which presents evidence of man's future existence is a delusion or not. And none, or very few at least, will satisfy themselves, except by evidence

obtained at first hand. Surely the philosopher may find in the metaphysical aspects of the subject enough to enchain his attention. How do the phenomena called spiritual affect such a

belief as Berkley's? How about matter? Surely the scientist may devote some attention to what seems, at any rate, to demonstrate the existence

of a new force, or to show that there is but one force in nature variously manifested.

Surely the religionist may look with hope to a faith

merged in knowledge; to a creed of reasonable simplicity; to a solution of some of the most vexed prob-lems that have hitherto bafiled the sagacity and penetration of man; and especially to a union between science and religion that shall put life and soul into both. It is on these lines that I venture to predict for the Spiritualism of the future a career, of usefulness and

### The God of the Spirits-A Discourse

by Mrs. Emma Hardinge Britten. During a course of lectures in Charter Oak Hall, San Francisco, Cal., (wherein were portrayed the experiences of a struggling soul in successive spirit-spheres) the above-mentioned topic was made the theme of one address. Many at Church (said Mrs. Britten) respond "I believe in God"—how few understand their belief! This soul, awakening after birth into its spirit-home, appeared before no personal God, in human form, but shone only with such personal light as the attractions of its better deeds had incorporated into its spiritual body during its growth and development within earth-flesh. its growth and development within earth-flesh. Before it could advance, it was obliged to acquire all requisite knowledge it had failed to earn on earth, by methods of study as painstelling against the state of th

earn on earth, by methods of study as painstaking as we now employ.

Earth's misconceptions are carried by souls to spirit-life; so likewise are human desires. Our soul's remembrance of its deep longing for knowledge of God, awakened lofty aspirations for higher expressions of truth, which brought to him a new sense of the illimitable future, stretching away through oceans of infinity. His clearer vision now saw how variously changes are viewed from different standpoints of observation. Every death is equally a birth to higher conditions of existence. All advance continually toward a better knowledge of God. Observations on earth taught a study of God's attributes was necessary to better understand our relations to God; so the searching soul, now at home in its spirit-body, poured forth its deep

yearnings after higher light and inspiration from the infinite fountain of power, wisdom and love. It then realized it was in presence of a mighty teaching angel, of the tutelary spheres, appointed to watch the acts, words and thoughts of souls, such a one as men of early times were willing to worship as a God, but who, like all, once lived in mortal fiesh. Our soul exclaimed: "Bright and blessed spirit, tell me of God's power, for I would gauge and measure the infinite, and learn how he can permeate all space."

The angel answered: "God is the sum of all inspiration that hovers in and about us, and throughout infinite extent, whose indwelling develops power, which souls may discern and often reflect upon others; such power depending on purity and harmony in minds thus associated." This soul saw reflected from the mind of that teacher some of the angel's experience

clated." This soul saw reflected from the mind of that teacher some of the angel's experience of the power of God. He saw matter in its primal form of elemental being acted upon by the great central sun of spiritual infinity, whose animating rays permente every atom of illimit-

able space.

These living rays first agglomerate into centres, atoms of spirit substance, finer than the least atom of material forms, by slow but regular progressive action of the same law that ultimately unfolds frost-flowers formed on window-panes. The tiny nucleus becomes the nebulæ, and develops cometic messengers, who, as unformed suns, begin with the erratic ellipses of youth—those grander increasing orbits which age gradually rounds. Æons of ages find these various masses self-luminous centres of solar various masses self-luminous centres of solar systems, extending throughout all parts of the vast infinitude. All work with the mathematical precision of geometrical forms, in absolute harmony with universal law. Sun-centres have a beginning of their individual organization, but no beginning of elemental life is known to any spirit, for God, who is everywhere, has always been, and of the substance of God's spirit are all things that exist. The ways of the Infinite are strewn thicker than dust with suns and stars—firmament after firmament rolling into stars—firmament after firmament rolling into view, studded with glowing worlds, moving in the unbroken harmonies of infinity. He sees linked together double and triple stars, of curious colors, which represent different stages of development.

linked together double and triple stars, of curious colors, which represent different stages of development.

Everywhere to this soul the music of the spheres sangthe mighty power of God. Oppressed with immensity, the searcher cried: "Back to the spot in space where Divine Wisdom placed me; as I am I cannot look upon the mighty power of God and live! Such knowledge is yet too wonderful for me. I humbly seek grains of knowledge suited to my condition." The awestruck soul reflected how blind self-conceit on earth doubts God's existence, because it cannot dissect his attributes with a scalpel, or pound him in the mortar of science. Now, resolved to gather gems of mortality upon earth's shores, before seeking bright flowers of Infinity in bewildering space, the soul said, "Show me God's wisdom?" The angel reflected the hieroglyplics of God in Nature's simple forms; tracing the substance of a silk-worm, as successively used in the crucible of matter, exercising force in conformity to its power of assimilation; spinning its rays of sunbeams caught in matter till they become its winding-sheet; furnishing silk robes, rags, paper, books and ashes to earth, while its smoke and lipter elements ascend unthey become its winding-sheet; furnishing silk robes, rags, paper, books and ashes to earth, while its smoke and lighter elements ascend until they impinge on waves of ether that fringe our universe. Where such uses are apparent in the short existence of a tiny worm, what potential sequences await a single thread of spirit or nerve of infinite soul-life found in every tiny atom. Man overlooks these little threads of Infinite Wisdom, which everywhere surround and clothe us as a garment.

atom. Man overlooks these little threads of Infinite Wisdom, which everywhere surround and clothe us as a garment.

Finding how infinite was God's wisdom, the soul said: "Show me God's goodness." The angel teacher reflected the life, death and subsequent progress of an African slave, in the dim centuries of bygone ages! Severed from flesh, he hovered around earth until, when wearied, he aspired higher. All aspiration is death to old, and birth to new, degrees of life. Thus he entered upon the unfoldment of his intellect, and continued until he eventually learned to master every use and function of matter. Having perfected himself in knowledge of the sphere of uses, he enters the sphere of love; thenceforth he seeks knowledge to bless others; and the greater his progress, the more he loves, and the nearer in sympathy he comes to God's children on earth. The self-sacrificing ministry of a loving spirit, in assisting his fellow-creatures, is an acceptable offering to a God of love, who aids and pities those who love and seek him in simplicity and truth. Thus he progressed, teaching God's wisdom and love, until to-day he moves the tongue that tells you that the work of his higher progress is to care for and raise you up.

Every soul must live and be exercised in all

ou up. Every soul must live and be exercised in all the smile of God's spirit; not a flower but reflects the smile of God's love. None can discern a point where spirit begins or ends, for no distance is without the breath of an Infinite God, and all are recipients of God's love who seek it as Jesus has directed. Our belief in God is important, for thoughts are parents of deeds which form the record of our lives.

# MISSING-"THE ATALANTA."\*

Missing—no more! a dumb, dead wall
Of silence and darkness stands
Between us and they who left us here,
In the golden morning of the year,
With hope and promise and parting cheer,
Wet eyes and waving hands.

Never an omen told our hearts
How fate lurked, grim and dark;
Fresh and sweet smiled the April day,
And the treacherous waves in sunlight lay,
Kissing the sands of the sheltered bay,
And laughing around the bark.

Like molten silver shone her sails,
As she glided from our gaze;
And we turned us back to our homes again,
To let custom grow o'er the yearning pain,
And to count by the hearth—ah, labor vain t
The lonely, lingering days.

Never a letter from loving hands, Never a nessage came;

We knew long slice should the port be won,
We knew what the fleree north gales had done,
And slowly crept over every one
A terror we would not name.

Ah. me! those weary mornings,
When out on the great pier-head
We strained our sight o'er the tossing seas,
And studied each change in the fittul breeze,
And strove to answer, in tones of ease,
Light questions coldly said.

Ah, me! those weary midnights,
Hearing the breakers roar;
Starting from dreams of storm and death,
With beating pulses and catching breath,
To hear the white surf "call" beneath
Along the hollow shore.

Missing—missing and silence.
The great tides rise and fall;
The sea lies dimpling out in the light,
Or dances, all living, gleaming white;
Day follows day, night relis on night;
Missing, and that is all.

The bark crossed out in the logbook,
The names dropped out of the prayers:
In many a household a vacant place,
In many a life a vanished grace.
We know our cast in the long life-race,
But only God knows theirs!

"Schoolship in the Royal Navy of England, supposed to have gone down with her crow of over three hundred young men in a gale on the West India station.

### Don't Kill Them.

The French Minister of Agriculture has caused a

# Spiritual Phenomena.

MEDIUMSHIP OF HENRY GORDON,

"Out of the mouth of babes and sucklings I will erfect praise." On the 15th of last March I attended, by invitation, an evening séance at the residence

of Col. Kase, corner of Oxford and North 15th streets, Philadelphia, at which Henry Gordon was entranced by a spirit from a high sphere, who addressed several most eloquent and touching discourses through his organism to different members of the circle.

A few evenings after I attended one of Mr. Gordon's public scances for materialization at his own residence, No. 691 North 13th street. There were a score or more persons present in the circle. Shortly after the company were seated I accepted an invitation from the spiritguide of the medium to enter the cabinet. Mr. Gordon, who (I am sure) was the only other person with me in the cabinet, shortly after my entrance dropped a thin gauze or muslin curtain between us. After standing in the cabinet (which was void of seats, or furniture of any kind,) a few minutes, I was requested by the guide to resume my seat in the circle, which was in a corner immediately beneath the light, which, though not so bright as I have often seen at séances of the kind, was sufficiently so to distinguish the features of the materialized spirits when brought in close proximity with their friends in the circle. As I left the cabinet I got a glimpse of some white drapery as it seemed to pass behind me, and on my turning around to sit down when I reached my seat I was confronted by a female figure dressed in white, who stood within two or three feet of me. a distance which other persons in the circle assured me had been kept by her from the moment I left the cabinet. The beautiful vision purported to be the materialized spirit of my daughter Anna, which I have little or no doubt it was, although her features, though resembling hers, were not so exactly like them as to admit of undoubted identification. At this scance I noted on my memoranda twenty different fully materialized forms of varied sizes, heights and sexes, the males being clothed in earth-like attire of different hues and style. Quite a number of the forms were identified by persons present. In several instances the spirits conversed aloud, and in others embraced their friends, or seated themselves in chairs beside them. In one instance a lady spirit came with a child by her side, and passed to a friend in the circle. A very striking male figure presented itself, richly dressed in what I should suppose might have been the court style of France in the age of Louis XIV., or prior thereto. The color of his broad-skirted and deeppocketed dress appeared, in the dim light, to be a shade between brown and vermilion, and was richly and elaborately decked throughout with broad fur trimming. This form came directly to where I sat, and

stood for some time close to me, seemingly to give me an opportunity to observe the peculiarities of his features and dress. Whilst his broad, heavy person would denote him to be a man of mature age, his smooth, unbearded face resembled that of a girl in her teens, to my apprehension, rather than one of the other sex. On my remarking on this peculiarity, the spirit retired into the cabinet for a moment, but quickly came back to me with a very black moustache on his lip, which changed his aspect materially. The incident at once brought to my mind the half of a black moustache I then had with me in my pocket-book, which had been given me (just after the alleged James exposure) a year or more ago by a spirit from the aperture of Mrs. Hattle Wilson's cabinet during a materializing scance in the presence of that most truthful and efficient medium, accompanied with the reits powers; its dark pages of error are means calculated to finally open the holiest tokens of God's love. Call nothing unclean; all reveals God's wisdom. Every stone understood is a preacher. Not an atom but is imbued with portions of God's spirit; not a flower but reflects (without the spirit's referring to Mr. James or any particular medium), I was told that even friendly spirits did sometimes convey to cabinets, unbeknown to the mediums, divers small articles (as in the case of the moustache given me), not for the purpose, it was said, of deception or fraud, but for the reason that the artistic spirits engaged at the time could adapt them to the materialization of spirit-forms without the necessity of drawing elements from the medium to construct them, which tended more or less to the medium's exhaustion unnecessarily. Many experiences have taught me that the spirits of mortals are not infallible, either in the mundane or immediate spirit-spheres beyond; and whilst I would not be reckoned among those who like "fools rush in where angels dare not tread," and in my ignorance of spirit-laws presume to "touch the ark of the Lord (or the spirits) with unhallowed hands," or dictate conditions to the higher powers, I must say that in view of the obloquy that has been heaped on many innocent instruments of the angels, without just cause, in connection with this phase of the materializing phenomena, it would be very gratifying to my feelings if our spirit-friends could devise some plan by which it might be obviated in the future without injury to the cause.

A short time after this, on the day previous to my leaving Philadelphia, I attended another afternoon materializing séance at Mr. Gordon's. Previous to the séance I had a short sitting with Mr. Gordon to witness independent writing through his mediumship, performed in full daylight. Mr. G. first handed me a half sheet of paper, which I held up to the window and saw that it was entirely free even from a scratch. This paper I placed with my own hands in a pasteboard box some six or eight inches in dimensions. After Mr. Gordon had put a small piece of lead pencil on this paper I closed the box with a tight-fitting cover, when he immediately passed the whole under the table and shoved it within a bracket about the centre of the table, so that the top of the box lay against the under side of the slab of the table. The medium then handed me a clean slate, which, after I had certified myself of, he held with one hand just under the outside of the table contiguous to where he sat, with a small piece of slate pencil on top. Directly I heard scratching on the slate, whereupon he withdrew it, when I read on its surface the following words, written in a large, rather scrawling hand: "This is one mode of spirit-intercourse." (Signed) "Thomas Hazard" (my grandfather's name). During all this time I kept my eye on Mr. Gordon, and am sure that he never once touched the box under the table, which he now asked me to look at. To my surprise, on looking beneath the table, I discovered it was gone. "Look," said Mr. G., 'in the table-drawer" (against which I was sitting). I moved my chair back (so as to admit of its being drawn out), and found the paper

box lying on top of numerous letters, memo-

randums, &c., that nearly filled the drawer, leaving scarcely room for the paper box on top. I opened the box and found the following words written on the paper, in a very different and less distinct handwriting from that on the slate. 'Dear" (next word illegible) "have come to you through this medium, and am happy to greet you. Your" (word illegible) "Anna Hazard" (which is the name of one of my spirit-daughters). I examined the drawer closely; the sides were all securely dove-tailed together and the bottom firmly fastened, and I feel entirely sure that it had not been in any way tampered with by the medium or any other person in mortal form.

At the materializing séance that followed there were nearly twenty persons present, and should think some sixteen to eighteen spiritforms manifested, very much after the manner that had been pursued by the spirits in the former circle. My wife came to where I sat in this circle and embraced and kissed me. Her features were quite distinct and more life-like than had been those of our daughter Anna at the former seance, so that I was enabled to identify them with tolerable certainty. Among others, two male spirits severally manifested their presence during the séance, who each in turn opened the door of the room and stood in the full light for some time. The séance was closed by a tall, athletic male spirit, dressed in dark coat and pants, who spoke for some time to us in a strong, distinct voice. I think his name when on earth was said to have been Parker (but am not certain), and that he was an engineer on a Vermont or New Hampskire railroad train, who was killed by an accident when on duty. I forgot to say that it was this same spirit who closed the former séance, in the same manner as he did the one I have just referred to.

I may say in conclusion that, from what I witnessed at these two materializing seances and at other trance seances held by the same medium (some of them nearly a quarter of a century ago), if Henry Gordon is not a materializing medium of unusually strong powers, then I have never known one! All that is required is to have him placed under harmonious conditions, surrounded by sympathizing friends, faithful alike to the medium and the angels, as is the case with the wonderful medium who is now making a "home of the angels" of the residence of Mr. A. T. Hatch, at Astoria, where no flends or fools (in spiritual science) are permitted to intrude their pestiferous presence -however arrogant or self-presuming they may be (as is the case with too many of the self-seeking would-be dictators to both men and angels, in our ranks)—to prove Henry Gordon to be a genuine materializing medium of surpassing powers. May God and the angels speed the day when men shall learn that it is only to those who seek the truth in the "spirit of a little child" that the gate of the materializing heaven is opened to its full extent, and that it is only such materializing mediums should ever admit into their circles, under whatever pretext or pretence they may seek to enter.

THOMAS R. HAZARD.

REMARKABLE MATERIALIZATIONS.

To the Editor of the Banner of Light :

Arriving in this city some weeks ago, I was induced to call upon a newly developed test and materialization lady medium, named Ross, who gives séances at her house, No. 85 Carpenter street. This lady has been in the field publicly for only about eighteen months, and has been materializing but for about six weeks. Her test-circles and sittings are of the pantomimic kind, and with the assistance of her Indian guide, Bright Star, the tests given are about the best I ever saw. Some spirits are able to speak through her very fluently, while all of them can usually bring conviction home to the minds of their friends in the form, acknowledged by their tears if not by words.

I sat for materializations with this medium meet me there for the first time in that way. I examined the cabinet carefully, and was in the intellect. séance-room with a friend for some time before the medium and others left the parlor. The cabinet consisted of a dark curtain suspended across one of the corners of the room, and, in short, imposition in this case was out of the question—that is to say, if men are to trust their

senses. My mother, or what purported to be her, appeared by stepping outside of the cabinet, and there displayed her person by extending the front portions of a loose, short morning-gown she used to wear, and also an apron, thus giving a fair view of her proportions. She waved to me and pointed me out. She then retired for a great profusion of very fine drapery. She motioned me up close to her and made many motions and movements, indicating a strong desire to be recognized. She then stepped inside again, and appeared at the other edge of the curtains of the cabinet, which is rather larger than usual. She then gathered up all the folds of the curtains in her arms and exposed every portion of the cabinet inside. I then saw her distinctly, swathed in a great yet graceful quantity of very fine drapery. I also distinctly saw the medium sitting in her chair in one corner of the cabinet. This I am sure of, for the medium wore a dark dress with white stripes. The other sitters saw both the spirit-form and the medium, excepting those who could not see that portion of the cabinet which was in a range with my own body, for I stood under the top curtains with the spirit-form.

Next came a number of forms, as per request of sitters; one, the form of a lady, came out, picked up a large guitar and handed it to a gentleman; another form, with very long black hair, came out. She displayed her hair, walked about, and, like the last, was recognized. Another form—that of a lady—also came out with great power, and materialized three handkerchiefs, one of them dark or brown.

At this stage of the proceedings I mentally asked that a niece of mine should come out, and as she was an officer in a Good Templars' Lodge in New Zealand before she passed over, I mentally wished her to appear with her regalia on. She appeared very soon with the regalia extended in both hands. I asked if it was she. She responded in the affirmative but no one but She responded in the affirmative, but no one but myself understood what she had in her hands. myself understood what she had in her hands. I then asked her aloud to place it in its proper position, as a further test. She retired and returned again, and then placed the regalia over her head and snugly on her neck and breast. She then retired, and appeared again with the Templars' motto and badge in her hands. She signed to me to come up to her. I did so. She placed it in my hand; it felt solid and rough on one side, as it was embroidered with gold lace She then took it back to the cabinet with her; and one side, as it was embroidered with gold lace She then took it back to the cabinet with her; and thus ended a séance which, to me, bespeaks a great future for Mrs. Ross as a materializing medium, considering that she has only just made a beginning. Yours fraternally,

Providence, R. I. JOHN McLEOD.

Spiritual Suggestions—Messiahship of the Past.

To the Editor of the Banner of Light:

I have read the article in your Banner of Light by A. E. Newton on the observance of Easter Sunday, with the interest which his thoughtful writings always command from me, and the reading opens the way for a word on the tendencies and needs of Spiritualism. No movement can be wholly free from the general tendencies of the day in which it exists. This is a day of transition, of protest against dogmas and sects, and of the revival of science, in its inductive and materialistic aspects. Those who swing off from the old doctrines of theology reach toward an externalism tending to atheism and materialism. The outer life of man and nature—the experiments and experiences of the senses—are held of more moment than the inner realities; the voice of the soul is almost ignored. I find Spiritualists saying that the only evidence they have of a future life is that which the facts of spirit-presence and mediumship give them, and find them in misty doubt as to the existence of a Supreme Intelligence, their Spiritualdencies of the day in which it exists. This is a and find them in misty doubt as to the exist-ence of a Supreme Intelligence, their Spiritual-ism a semi-materialism. These spiritual facts are of great value, but their worth lies in the outward confirmation they give of the soul's outlook toward the life beyond, and of its rela-tions with an Infinite Spirit. The Spiritual Philosophy must teach us to look within, and to know the inner life of things, the spirit with its range far wider than that of the senses. It must make possible a natural religion far richer

know the inner life of things, the spirit with its range far wider than that of the senses. It must make possible a natural religion far richer and nobler than the dying sects can give us. A great need of Spiritualism is insight. It is poverty of spiritual life to be always crying, "Give me a sign." When the sign or spiritual fact comes to such to-day they believe for the hour, but to-morrow comes the skepticism, and they call for a new wonder. Give us more spiritual culture, more interior life, and then, when the blessed sign comes, when the fact of spirit-presence is before us, it lives and stays, and the soul is lighted up with a new and divine radiance.

Spiritualism must shed light, and not be clouded by materialistic mists. It must help to a religion free from bigotry or superstition. It must accept and illustrate great primal truths of the soul—Deity, Justice, Immortality—or it will be like the flash of a meteor dying out into darkness.

In the spirit of A. E. Newton's article there is no objection to an observance of Easter, yet such observance is not a future probability, for the day of idolizing any Messiah is gone by. He asks no such idolatry, yet an Easter day might tend that way. Jesus was good, gifted, intuitive, a spiritual seer, but he was "the man (Christ Jesus," human and not infallible. He was one of the world's saviours; and from Zoroaster and Buddha, to Jesus and George Fox and Paine, and to wise and saintly men and its saviours. His ethics and morals inhere in humanity, and so cannot be the exclusive possession of any one, even the most gifted? No coming religion can be based on Christ only, as pattern and model—all that is of the dead Past. We must be truly Catholic, and have our calendar of saints and saviours, but no Messiah; our Bibles of the Ages, but no first like the results to the Ages, but no first like the last the Bibles of the Ages, but no first like the last the Bibles of the Ages, but no first like the last the Bibles of the Ages, but no first like the last the Bibles of the is of the dead Past. We must be truly Catholic, and have our calendar of saints and saviours, but no Messiah; our Bibles of the Ages, but no infallible book as the Bible. Much more can be said, but this is enough to awaken thought.

Yours truly,

Giles B. Sterbins.

#### The Work thus fur Done.

To the Editor of the Banner of Light: One of the first laws of spirit-communication for us to learn is, that the intelligence so coming to us ever adapts itself to our mental moldings. Our habit of thinking and doing unavoidably clothes the spirit-communication with attributes exactly counterparting our inner life. Hence, spirit influx to the Mahometan, instead of denying, affirms "There is one God, and Mahomet is his prophet." He will never change from that creed nor depart from the mode of that inspiration until the measure or condition of his understanding is changed by science. This influx to the Buddhist crops out or manifests itself just as he is-Buddhistic. To the American Indian it is weird, free, flerce, because he is so.

Coming to certain minds of our age (adaptable always to minds grown larger than former creeds, emancipated from the shackles of the superstitions incident to mere faith alone by the enlightenments of science) it assumes a new form. Investigating and analyzing from the on a recent Monday evening, along with four- startling data of phenomena, it stands now be-(without the spirit's referring to Mr. James or teen others, some being strangers and skeptics. fore the world unlike anything of the past—the any particular medium), I was told that even I may here add that my mother promised to religion of all the ages reduced to the procedural the truths of intuition set in the clear light of

Where, then, has our Spiritualism gone? Into the schools, the materia medica, the pulpits, the courts of law, the presses, the halls of legislation, the commerce and business of nations! Like sunlight falling upon all, it blossoms all into new beauty at home and in the individual soul.

Count, then, no one any less a Spiritualist or less useful under the ministry of angels, because not working in the special direction of a spiritual society. As our inspired thought, impulsed with angelic love, enters into literature and art and politics and practical life in every shape, there living and breathing in conscious short time, and appeared again dressed in a activity, it thus best accomplishes its mission, and the heavens rejoice because its reflex action makes more beautiful "the homes over there." J. O. BARRETT.

Glen Beulah, Wis.

The Sun-Spot Cycle.

The sun-spot cycle is in full action. The huge, blazing surface of the sun is dotted with spots in all directions. They throng the solar domain, sometimes appearing singly, then in groups, and then in rows. A large spot surrounded by smaller ones seems to be the favorite form of manifestation. Some of them are large enough to be seen with a spyglass, and some so small as to require a telescope of high power to bring them into view. We can form little idea of their immense size. The whole territory of the United States is smaller in dimensions than many of the sun-spots now visible, and some of them are larger than our whole globe. No astronomer has ever-discovered the mysterious law that controls their appearance, or the part they really play in the affairs of the solar system. It is well established, however, that they occur in maximum force once in about eleven years, that they are connected with the meteorological condition of the earth, that when they begin to appear in great numbers, as at present, seasons of excessive heat follow in their train, and that they are usually attended with grand displays of northern lights. Prof. Piazzi Smyth announces the reappearance of the aurora in Scottish skies after an absence of several years, and predicts a season of excessive heat before summer begins. The cyclones and tornadces in the West seem to give proof of unusual elemental disturbance. Under these circumstances there is nothing to do but to watch and wait. Ages of observation may enable the astronomer of the future to unravel the mystery that surrounds the solar spot-cycle, but there is little probability that the problem will be solved for many generations to come. Intelligent observers can take notes as well as trained astronomers. There are three phenomena to be especially anticipated—the occurrence of severe heat waye. ed astronomers. There are three phenomena to be especially anticipated—the occurrence of severe storms, the approach of a great heat wave, and a flaming of auroral banners in the northern skies.—Providence Journal.

It "The Bible of the Ages," compiled by Giles B. Stebbins, is dedicated "to the growing multitude of thoughtful men and women who believe that the "Word of Godi is not bound' by any limitations of book, or race, or time, or religious systems." Whether the reader sympathizes with the idea of the compiler or not, he can hardly fall to enjoy the result of his labors.—Datly Chronicle, Washington, D. C.

# The Rebiewer.

#### An Attempt to Unlock the Mysteries or Spiritualism with a False Key.

Another book hurled at Spiritualism! It seems but a day, and yet it is quarter of a century since Mahan came from his altar of perfection, Rogers from his laboratory of science, professors from the cloisters of Harvard, and scores of others from various places of learning, so-called, to strike at truth, and attempt to destroy the strongest evidences of immortal life that have ever been presented to the denizens of earth. The writer of this volume refers to the great antiq-

uity of Spiritualism, quotes the Old Testament anathemas against those who deal with familiar spirits as applicable to the Spiritualists of our times, and, as the death penalty, even by stoning, was inflicted upon those of ancient times, he considers that, being equally guilty, the Spiritualists of to-day should be dealt with in like manner. So much for the lovable, Christian spirit of this book at its start. Having thus invoked the spirit of intolerance that ruled the age of the inquisition, when the greatest spiritual truth was supposed to dwell in those who had the greatest muscular strength, this champion of uncivil liberty proceeds to lash those who see evidences of a future life recorded in the Bible identical in their character with events transpiring in nearly every portion of the earth to-day

"Be astonished, oh earth! while we recount the darkest deeds of infernal blasphemy, the most subtle and damnable opposition the Gospel has ever been called to confront, from men who with infinite impudence attempt to drag in the Bible for their approval."

"Whom the gods would destroy they first make

'mad," and hence it is easy to determine the fate of the theories of this reverend author who, upon almost the first page of his book, gives such an exhibition of de moniacal rage. He then holds up what he calls "a cage of unclean birds," and, like a showman, tells his audience the names of its occupants:

Here, ladies and gentlemen, you see "Evolutionists in science, Unitarians and Universalists in religion in skepticism, Athelsts, Pantheists, Deists and Infidels of every grade and degree." He then gives the "birds' the following set-off for a character: "All this unre-strained infamy and blasphemy is called the progressive liberalism of the nineteenth century." Having set his cage down he undertakes, in a dozen or more pages, to show that the old prophets predicted the present existence of Spiritualism as it is now upon earth, and that it is designed as a sort of signal-lamp to the faithful, warning them to get their chores all done up, for the last days are near at hand, and they must make ready to meet the Lord; but he does not give the Spiritualists a farthing's credit for thus fulfilling the purposes of God, and, in so doing, saving the credit of those "old prophets."

Next he begins to wade in deep waters and to tell what the Mind is, "in a scientific and philosophical point of view." In that view the "Mind" consists of the Brain and the Spinal Cord—a definition that will strike some as being very queer; but the fact is, the Rev. Mr. Mitchell don't believe in anything he cannot handle. In his determination to disprove all spiritexistence he must adopt a materialistic view of all things, and this he does most thoroughly. He says that if Adamhad died before his eyes could see, his ears hear, his tongue taste, his nose smell, and his stomach digest food, he would never have had an atom of intelligence. In other words, if he had died before he lived he would have been an idiot! And this is the basis of his argument to prove that man upon leaving this world ceases to be an active, intelligent being, and hence is incapable of returning and communing with those he left upon earth. Speaking of the human senses, he says:

"How preposterous the supposition that these exist when the whole organic man is resolved back again into the chem-ical elements out of which he was formed,"

Again, after illuminating with the calcium light of his own intellect his discovery of the human mind being dual in its construction, being formed of a brain and a spinal cord, he says:

and a spinal cord, he says:

"The waste of the substance of the brain is the waste of the mind, by its degree of action, precisely like the waste of the mark by its degree of action, precisely like the waste of the particles of fron from the operation of the boiler and engine; and as an explosion ends the functions of the one, and its power, so the disorganization of those of man ends his functions of thought and intelligence. The heathen notion that the organization man is only a rude house in which the living, thinking creature resides, and he is no part of the organization, may be excusable for them, with their crude ideas of physiological science, and without any knowledge of the Biblie: it is, however, a gross rofection upon our age, and especially upon those who have the Bible in their hands, every word of which is in perfect accord with God's history of unan's creation and destiny, showing that when he dies he is as though he had never lived, and will so remain, without a resurrection; and that means a re-creation and redganization of all the faculties of the man."

Indeed! What Rip Van Winkle is this who comes to us with the rags and tatters of that antiquated be-

to us with the rags and tatters of that antiquated bellef dangling about, so that the children of the faith of to-day laugh and jeer, and point the finger of scorn at Why, man, you have been asleep for centuries, and things are not now as they were when the potion given you by the hobgoblins of the mountains caused you to lie down and rest. Wake up! and if you cannot sent yourself on the car of progress don't imagine you can force others from it, or cause it to "advance backwards," and travel in the ruts of the past ages of theological darkness.

We have always been taught that "God is a spirit." but our author says, "Jesus Christ is a material being, and he is the Christian's God." So, of course, all our teachings have been wrong. He quotes Wesley in support of his views, and remarks: "Some would brand him (Wesley) as a materialist because he taught that a pure spirit (not connected with a body) could not think, and, without the bodily organs, could not form a single thought, and, therefore, must cease to be intelligent at the dissolution of the body, and must so remain until the reorganization of the body by the resurrection of the dead."

The Rev. Mr. Mitchell does not believe in any spirit world, in the existence of spirits, but that all human beings, when death comes and this body lies inanimate, return to-nowhere; are annihilated for the time being, and wait in a state of nonentity until a trumpet sounds to announce the morning of the resurrection. He claims that when Jesus appeared after his crucifixion he did not appear as a spirit, but that "his human, material, mortal body," made immortal by its resurrection, was composed of flesh and bones, a piece of solid, immortal mortality; but what became of him, where he went to, or where he is now, is not made very clear to the mind-we should say, to the brain and spinal column-of the reader.

Ignoring, as he does, the existence of spirits and a spirit-world, believing in a transient annihilation of himself and all others, it would seem that he could afford to rest the case without argument, and that all further efforts to destroy the truths of Spiritualism would be a waste of words. But the windmill continues to revolve through two hundred additional pages, and it may be of interest to our readers to know with what results. He admits the existence of nothing he cannot see-don't consider for a moment that all scientific research has demonstrated that the most potent forces in Nature are the unseen; prefers a materialistic view of life, even if it be an error, rather than, as he says, "to adopt the ghostly future state of heathens and Spiritualists, and be immaterialized or reduced to ghosts, a hundred thousand of which might stand upon the point of a cambric needle, and all the space be left."

Our reverend opponent says:

"If we were unable to account for a single phenomenor of Spiritualism, it would not leave the least grounds for the supposition of the existence of the spirits of the dead." Speaking of writing upon a slate while covered with

"The spirit supposed to be within the two slates could not have been larger than a medium sized fly, and yet this insignificant being possessed the physical power to take a piece of rock (pencil) larger than itself, and write an intelligent communication." another slate, he says;

Here is an explanation of how the tables are moved that puts all other exposures completely in the shade: "In order that we may understand the natural principle upon which tables are thus moved, we must remember that there is a column of atmosphere of fitteen pounds to the square inch pressing upon the whole surface of the earth. It must also be remembered that if a square inch of the air becomes permeated with electricity, and in part or wholly displaced, it forms for the time being a comparative vacuum, and makes that portion of air of less than fifteen pounds pressure.

pressure.

A medium is one whose whole mental electric force by which she performs volition in an assembly has passed from

\*KEY TO GHOSTISM, Science and Art Unlockite Mysteries. By Rev. Thomas Mitchell, Brooklyn, N. Y., author of "Philosophy of God and the World," "The Sword of Truth," etc. New York: S. R. Wells & Co., publishers,

her mind and will to some one elso in the company, who therefore controls it, either consciously or unconsciously. Here, let us suppose, is a party assembled, among whom is such a negative individual called the medium, and it is an appropriate name; but she is the medium and it is an appropriate name; but she is the medium medium and not those of the dead. The concentration of all the minds present now become fixed upon the medium and the table to be moved. No sooner is this done than the electric agency of all the minds present become agisted and put in motion, acting by expectation directly upon the mind of the medium, producing upon that mind the absolute impression that the object sought will be accomplished. If the mind of the medium, because it in the power to reason and act independently, such an absurd idea would not be entertained, and she would have reasoned, I cannot move the table unless I take hold of it; and in such a case she would not have been a medium. The entire mental force is thus concentrated and conducted through the nerves of the arms to the finger-ends. If these are in contact with the table, the communication is unbroken, and it is readily moved; but if not touched, the intervening air serves as the conductor of the mental force. By this electric force the air above and around the table becomes so electrified that its pressure is neutralized, or balanced, counteracting the specific gravity of the table; consequently requiring but the slightest degree of force to suspend or move it in any direction, as well as to compel it to perform intelligent locomotion.

tion.

Let us suppose that the top surface of the table has but one pound of its atmosphere neutralized by the mental electric force thus thrown upon it, leaving fourteen pounds above and fifteen pounds beneath it. Do we not see that the table must move upward as certainly as that fifteen pounds put in one scale and fourteen in the other will preponderate in favor of the former? And do we not also see that if the mental force is concentrated on any one site of the table, that its motion will be in the direction of the vacuum thus produced; and as the table moves and the circle with it, so does the vacuum, by the continual displacement of the atmosphere by the electric mental agency?"

The utter ridiculousness of the above theory is too apparent to all who have any knowledge of the levitation of tables and other objects to require any remarks. . In reference to the question, what advantage is to be derived from spiritual manifestations? the author says: "In answer it may be said, We thus learn the fact of spirit existence. But it is the existence of chosts: and who wants to be a ghost?"

There's an argument for you! The writer does not want a future existence, hence there is none for himself or any one else. He does not want to be a "ghost." and hence will not; and should the evidences of a future life be absolutely incontrovertible, as they really are, they will make no difference with him, which reminds us of the man who made a statement, and being told that the facts were against him, replied, "Well, so much the worse for the facts."

It is idle for us to further continue our remarks upon this author and his book, and we have written thus much only for the reason that the volume being the last effort, as far as heard from, of our opponents to annihilate us, we have thought our readers would like to see how weak and puny this effort is, and to what straits those who make such efforts are driven. They have, evidently, reached the last ditch; and if anything can go to prove that they are wallowing in the mire of that ditch, it is their assertion that when our bodies die our spirits die with them.

# Banner Correspondence.

#### Michigan.

WILLIAMSTOWN.—Geo. Stewart, a gentleman who, though nearly eighty-three years of age, reads and writes without glasses, upon renewing his subscription, furnishes the following interesting facts: "There lives a neighbor, one hundred rods from here, by the name of John Glassbrook, who has a cousin in the city of Ypsilanti, Washtenaw Co., Mich., by the name of Henry Pelton. Mr. Pelton has a son some ten or twelve years of age, whose phase of mediumship first manifested itself when he was only eight years old. It is of the rope-tying class. He sits down in a chair, in a passive state, and allows himself to be tied in any manner the investigator may choose. His father gave this description of one of the many manifestations: 'I was tying my boy one day when a gentleman came in, and asked what in the world I was doing to him? said I was cruel to tie a child in that barbarous manner, and begged me to desist. I told him it was to demonstrate the fact whether any power outside of his own could liberate him. I finished tying, took him up, carried him into a dark bedroom, and locked the door. In two or three minutes I opened the door, and there he sat, free from the rope, which was laid landsomely colled up on the floor at his feet. Now the gentleman wanted to tie him. He took the rope, and manipulated the weaving and tying process more thoroughly and "crucily" than I had done, and I placed him in the darkened room as before. He listened at the key-hole, heard the rattling peculiar to the handling and colling a mass of loose rope, and in a very few minutes opened the door. The boy came out with the rope colled on his arm. The length of rope you tie him with is immaterial—one yard, ten yards, or a hundred yards. The inquiry arose as to what spirit liberated the boy from his bonds. The boy was controlled by an Indian who said it was a Pelton. Not thinking of any departed member of the family name, they dismissed the subject. Some time afterward the boy asked his father if his grandfather's name was Jonathan? 'Why do you ask

ton.' Yes, your grandfather's name was Jonathan, but he died long ago, and I did not think of his returning to unite ropes.'

There lives in this town a medium by the name of Amanda Bates, whose maiden name was Rathbone. Her present husband is cousin to my wife. While living with her first husband, Mr. Van Vottenburg, her younger sister (a medium, now Mrs. Fox. of Byron, Shlawassa Co., Mich.,) lived with her. One evening they attended a 'circle' over a mile from home, in the muddy season of the year. Miss Rathbone was powerfully controlled during the evening by a strong Indian spirit, and the manifestations of the evening were good. Late in the evening the company were preparing to return to their several homes, and Miss Rathbone and the family were opening the door to leave, when she was, by an invisible agency, carried back across the room, instantaneously and unconsclously to herself or any one in the room, her shawl and all her wraps scattered over the floor, and her back against the opposite wall of the room. 'Why, Mary, what have you gone back for? it is late, and we must go home.' She replied, 'I did n't go back, and I don't know how I came here.' Her sister picked up and put on her things, and started a second time for home, but on reaching the door the same phenomenon was repeated. Being impatient of these delays, they scolded her for the hindrance, but she was unconsclous of any agency in the matter, and they made preparation, and started a third time, with the same results as before. They remonstrated, but to no purpose. The Indian control asserted his authority, and said, 'She no go, me no let her go.' But her sister replied, 'She must go; we cannot wait any longer, and how is she to get home in the dark and mud with her cloth shoes on?' 'Me carry her; she can't go now, but me carry her bimeby.' You carry her? How can you carry a great heavy girl like her?' 'Oh, me carry her; me fetch her home all right.' 'Well, then, we must go, and if you don't do as you have agreed, and any injury happens to her,

### Iowa.

Nows.

DES MOINES.—E. Moore Davis takes one of our most valued correspondents for a text, and leads off into a field of good thoughts. It is nothing new to apply the term that he does; he only changes the mode of expressing the old idea that man is as clay in the hands of the potter. "Reading with much pleasure and interest the Penumbral Sketches in the Banner of Light of March 13th, at its conclusion I said: 'John Wetherbee, you are a brick!' Now it was not me that said it; it was certainly some one looking over my shoulder, as did the good Aunt Emeline. Now this is a beautiful thought, this of some one looking and whispering to us over our shoulder as we read, write or think. Who it was I do not know; perhaps it was John's friend Hathaway; or, maybe, the good Aunt Emeline, following John's Penumbrals; or perhaps my own spirit-guardian; yet I do not know who that is; I could never find out. But that I have these whispers I am as certain as man can be of anything on this mundane sphere. Forty-five years ago—I am now almost three-score and ten—I heard about the first of these whisperings, and they changed the whole tenor of my life. I was hundreds of miles from home, plunged in deep sorrow, with almost a total indifference to life. The sky was as lead above me; the flowers had all withered and faded; the beautiful bright fiame of love had gone out, and everything around had turned to ashes. It was afternoon; I was lying on a sofa in my room at a hotel, and, like our old friend Paul, whether in the body or out of the body, I know not, but I rather think out. Almost involuntarily I exclaimed, 'Will no one take me by the hand?' In answer, there came a much-loved volce that I walk new, 'Yes, I will!' and then I distinctly and positively felt the grasp of a hand in mine. In an hour I was in the stage-coach homeward-bound (no raliroads in those days), a journey of five hundred miles over mountains night and day. But I was on my homeward way, and following the whisper. I soon had that hand within my grasp, and have had

shall tell us of the intensity of the love the angels bear us, and of their wonderful and ever watchful care? And more and more shall this love pervade us; more and more shall its triumph be manifest, until our faith and hope are swallowed up in fruition."

and more shall its triumph be manifest, until our faith and hope are swallowed up in fruition."

IOWA FALLS.—A correspondent informs us that "Isaac B. and Jane Thomas, having lived a happy wedded life of half a century, celebrated their golden wedding at this place on the 14th uit. Having a large circle of acquaintances, and being held greatly in esteem by every one, Smith's Hall, in which the festivities were to take place, was completely filled at an early hour. A band of music was in attendance, and opened the programme with some choice selections, after which Prof. A. A. Weaver, who had charge of the ceremonies, made a few appropriate remarks; then Father and Mother Thomas walked calmiy before the audience, and the utmost silence prevailed as the aged bridegroom grasped the hand of the venerable bride, and the declaration of one and the response of the other were spoken. The ceremony was strikingly beautiful in its simplicity and completeness. The original certificate of marriage in 1830 was then read. A glee club sanga choice song. Two purses of gold coin were presented to the golden wedded couple, whereupon Father Thomas, in a broken voice, tendered the thanks of himself and wife. Speeches followed; and the occasion was one of rare social enjoyment which will be long remembered by all who had the pleasure of participating in it."

#### New York.

New York.

WALDELOCH INFIRMARY, P. O., ITHACA, N. Y.
—Dr. G. Wilson writes: "Can you, Mr. Editor, put me
in correspondence with a good materializing medium
who would like to spend the summer in a very pleasant locality and conduct a profitable business at the
same time? Waldeloch is a large, new hotel building,
erected on the bank of Cayuga lake, three miles from
Ithaca, (which is a village of 12,000 inhabitants, and
contains 'Cornell University.') It was built for a summer resort. It is surrounded on three sides by the
primeval forest, and on the east side by the lake. It
is in the midst of a rich agricultural section of country. Steam yachts run regularly and several times a
day. There are many believers in Spiritualism in this
section, and I desire to see more converts. My house
is open to them all. We shall probably get up a spiritual convention during the season. My house contains
a good hall for meetings. The climate here is notoriously salubrious, and the seenery grand. No swamps
or morasses along the lake shore, but the land is all
arable down to the water's edge, and the water is deep
and cool all summer. Good fishing abounds."

TRUMANSBURG.—Mrs. H. Blue renews subscrip-

TRUMANSBURG.—Mrs. II. Blue renews subscription for one year, and says: "If I could not have the Banner of Light to read I should be deprived of one of the greatest comforts of my life. I usually sit alone to read the lectures, and give myself up to the full inspiration of the author. The Banner is my choice above all other papers I have seen."

ration of the author. The Banner is my choice above all other papers I have seen."

BROOKLYN HEIGHTS.—Dumont C. Dake, M. D., writes: "Your noble, humane and praiseworthy defence of magnetic healers, clairvoyants and spirit-physicians—in giving so much valuable space in your columns, also time and labor, etc.—deserves more than a passing notice. As a medium and healer I wish to thus publicly express to you my thanks for thus bringing boldly to the front the just claims of our healers as against the great 'Doctors' Piot,' or civil, religious and medical persecution sought to be brought about in Massachusetts. This brave denial of the claim of the Regulars to intringe upon the liberties of the people will also apply with equal resisting force in other States of the Union where a similar bigoted and proscriptive scheme may be agitated by medical conservatives. These preping doctors are now trying to omnibus a like bill through our State Legislature, but it is to be hoped that the Empire, like the old Bay State, may be saved from this humiliating disgrace, and her fair escutcheon remain untarnished by so foul 'An Acr.' I trust that all lovers of truth, liberty and fair play will at once to rescue, and do what lays in their power to put down this unjust and cruel effort.

I wish also to extend my heartfelt thanks to other workers who so bravely defended the truth of civil and medical liberty, among them our highly esteemed friend, Alfred E. Glies, Esq., whom I had the pleasure of grasping by the hand recently, just as he was on the eve of his departure for Europe. May he have a pleasant trip, and return in safety to his family and friends.

In closing I can assure your numerous readers that the liberal and spiritual outlook in Brooklyn and New York is most cheering. All of our meetings are well attended, and a live interest is manifested. We have from week to week a feast of good things of such a choice and arre variety that no one need fear of a surfeit. All classes are therefore reached, and the-ministration is ind

#### Indian Territory.

EUFAULA.—A correspondent sends us a printed extract containing "A Cherokee Woman's Address to some of her White Brothers and Sisters," in the course of which the author, QUA-TE, uses the following vigor-

some of her White Brothers and Sisters," in the course of which the author, QUA-TE, uses the following vigorous language:

"They [the whites] are the aggressors. They come and plant themselves in our midst with the ostensible purpose of civilizing us, but in reality to rob and root us out and off, and then, when forbearance ceases to be a virtue, the great line and cry is, 'the thieving redskins, inhuman flends,' etc., must go; be turned out from their homes and humble firesides. I teli you again, and hurl it back until mountain, hill and valley take up the echo and it resounds throughout heaven's dome, that the boon we ask at your hands is to be let alone. The fire-water that crazes our brains is purely of white invention.

We will civilize, educate and refine ourselves in God's own time, and we will do it more thoroughly and effectually than you can do it for us. Go among your selves and commence the reforming, refining and civilizing process. Look at your own country. Take States, countles, towns, even homes, reeking with every vice which malignant minds can invent and depraved hearts consummate. You cannot pick up a paper printed outside of the Indian Territory that is not filled with crime in every horrible shape that mind can conceive of. Look at your preachers, teachers, men of God, arraigned in courts of justice for crimes that would put even a poor, ignorant Ute to shame.

And now, in conclusion, I, as an Indian woman, would give my white brethren and sisters this piece of homely advice: while you are boiling and bubbling, hissing and seething over the injuries to your people, turn your eyes inward once in a while. You may find a beam.' Cast it out. Then just sweep before your own door, and give our wigwams a rest. You have swept our yards, and now you are trying to sweep our houses, lands and lives from the face of the earth."

### Texas.

BRYAN.—H. A. Moore writes: "Col. J. W. Eldridge, accompanied by Mrs. Eldridge, the celebrated slatewriting medium, visited Bryan on Thursday, April 16th, and remained until the 10th. Col. Eldridge gave a lecture in the Court House Sunday night to an appreciative and intelligent audience. His argumentative style of speaking meets with a cordial response from his hearers, and renders his lectures effective. He is doing a great and good work in Texas, and is preparing the field for a Mass State Convention to be held here in the fall, at the most available point. This will be the grandest gathering of Spiritualists ever inaugurated in this State. Arrangements will be perfected by which the presence of some of the most distinguished speakers and mediums in America will be if possible obtained. We are going to have a literary and spiritual feast such as you have in the Bay State; and we expect to make it of such an interesting claracter as to induce many friends from the North, East and West to come here and participate with us.

Col. Eldridge and lady are now working their way Westward, and our friends in the Northwest should lend them a helping hand. Col. Eldridge's lectures will result beneficially to any community."

### Ohio.

THOMPSON.—Ashbel Tillotson writes: "Having read the six lectures of Rev. Joseph Cook on Spiritualism, I circulated them among my Orthodox friends, and was amused with the altered tone of their remarks afterward concerning modern spiritual phenomena. While endorsing the facts of the phenomena, he denies their trustworthiness as a source of religious knowledge. I know of no trustworthy source of scientific or religious knowledge except the testimony of facts. He accepts Bible testimony, but what is that worth unless it is a record of facts? It is true we have in the Bible another source of religious knowledge, found in Hebrews, xi:1, 'Faith is the evidence of things not seen.' Rev. Albert Barnes describes faith as follows: 'God promises, man believes, and that is all there is of it.' The facts of modern spiritual phenomena can be proved by living witnesses, sufficient, as Mr. Cook says, 'to hang a whole regiment,' and he eagerly avails himself of them to prove the credibility of the ancient system; and I know of no more efficient and trustworthy source of religious knowledge than the facts endorsed by Joseph Cook in his six lectures on Spiritualism."

### Utah.

SALT LAKE CITY.—C. B. Fobes writes, April 24th:
"In the Banner, of Light of April 17th I find a message from EDDIE TULLEDGE. I am acquainted with his parents, and pronounce it correct in every particular. They lost a little boy by the name of 'Eddie,' and soon after the child's grandmother went, promising that we should hear from them, which promise has been fulfilled in this message."

### Massachusetts.

MEDFORD.—J. Q. Newhall writes: "The message of C. H. Moseley, in the Banner of Mant April 10th, seems to me to be a truthful communication from one whom I have been well acquainted with for more than twenty years; and I must say that the style of expression is peculiarly like him. Also the age, time and place of death mentioned are true."

COLERAINE.—George H. Philips writes: "The friends of Dr. F. L. Patch, of Greenfield, Mass., will be pleased to hear that he is using his gift of healing in this vicinity, and in Southern Vermont. A scance with

him reminds one of the old seers and prophets in the ancient records, whose vision penetrated the veil which separates the world of effects from the world of causes. His delineations and readings of events and episodes in the past life and career of men are wonderfully accurate; and many, like the Samaritan woman at the well, are surprised to find a man who can tell them all things that they ever did. His readings, both retrospective and prophetic, appear to be produced by the presentation to the interior sight of pictures, words, sentences, figures, and other symbols."

ROCKFORD.—F. H. Brooks writes: "If there is one feature in the Banner of Light that I admire more than anything else, it is its freedom from personalities. I have just read Mr. Fletcher's lecture, and a glorious one it is. Hope you will favor us with more of the same sort."

BORL."

DURAND.—Mrs. Julia II. Kron writes, renewing her subscription, and saying: "I cannot afford to lose one paper. It would be a lost link in the chain. I cannot do without the good old Banner of Light. I like it all—nothing in it is superfluous or misplaced. It contains food for every order of thought. I hope its noble corps of contributors, and you. Its worthy and unfaltering editor, may long be permitted to use your influence in defence of Spiritualism, so long as it has so many ignorant, superstitious opponents. 'He that hath an ear to hear let him hear,' but how can he hear without a teacher? When and where has ever been found a better teacher than the dear old Banner of Light?"

DOCK FORD.—E. F. Rellet (P. C. Box 282 announces

ROCKFORD.—F. F. Follet (P. O. Box 263) announces that Dr. A. J. Clark will answer calls to lecture. Those desiring the services of this gentleman as a speaker or healer can address him in care of Mr. Follet, as above.

#### Vermont.

EAST FAIRFILD.—Geo. S. Green sends us the following: "Hope is a child of earth. She holds before our eyes a cloudy veil, but Faith, sweet angel! Faith gives us an occasional glimpse of the 'sliver lining' beyond. Truth is a mighty and powerful engine, and time and eternity afford the unswerving track on which it must and will progress. Other tracks with other engines start on earth, but they cannot reach over into eternity. Only truth is mighty, and it will prevail; it will roll onward until every eye shall see and every ear shall hear, and every heartshall believe. We may sometimes find more grand and philosophical truths in the cradle than at the rostrum. Mighty and iffeenduring facts often start from low origin, scoffed at at first, but revered and cherished at last."

#### Written for the Banner of Light. A FRAGMENT.

BY MILTON II. MARBLE.

I know she waits in Heaven for me-One day I hope to meet her. Then life shall seem all harmony-

Not Paradise were sweeter. Come, boatman pale, and row me o'er, Within the shining portal, Where care and pain are known no more,

And Love shall be immortal. And in this land, so strangely fair, Where dwells my tender blossom, All free from doubt and dark despair-My head upon her bosom-

No earthly place could seem so bright, No land so strangely vernal As this, the home of angel-light, Where Love shall be eternal!

Table Rock, Neb.

#### New Publications.

ARTISTIC EMBROIDERY; containing Practical Instruc-tions in the Ornamental Branches of Needlework, with nearly two hundred Hlustrations and Explana-tory Diagrams. By Elia Rodman Church. Adams & Bishop, publishers, 46 Beekman street, New York.

This new and attractive volume, of some one hundred and thirty pages, will be very acceptable to those ladies who desire to become proficient in an artistic use of the needle, inasmuch as it makes plain to their comprehension the best and easiest methods of executing embroidery, from the simplest design to the most elaborate. It will instruct those who have had no previous knowledge of the art, and for this reason will be found invaluable. Several English works have been consulted in its preparation, and the writer has drawn upon her own experience as well as that of practical workers.

THE PRODIGIOUS ADVENTURES OF TARTARIN OF TARASCON. Translated from the French of Alphonso Daudet. By Robert S. Minot. Boston: Lee & Shepard.

A very readable book for a summer hour's leisure, the original of which is not pure fletion, but the exaggerated biography of a hero still living near Tarascon. It is divided into three episodes: I. At Tarascon II. Among the Turs. III. Among the Lions.

TALKS ABOUT JESUS. Number three of this series of sermons, by M. J. Savage, forms number twentyeight of "The Unity Pulpit," published by George II. Ellis, 101 Milk street, Boston. This treats of his birth and childhood, and will be found quite interesting to all who would learn of facts that have, for theological reasons, been in ages past concealed from the people. The contradictions, inconsistencies and errors contained in the generally accepted history of the life of Jesus are ably shown, and the conclusions drawn therefrom will commend themselves to the reason and commonsense of all who think.

MONSIEUR LECOO. From the French of Emile Gaboriau. Boston: Estes & Lauriat.

A strongly sensational story of Parisian crime around which a deep mystery hangs, which Lecoq, a subordinate detective, undertakes to solve, and which, after innumerable plots and counterplots, he succeeds in doing. The author stands acknowledged the prince of writers of novels of this order.

RUSKIN'S LETTERS TO WORKMEN AND LABORERS constitute Nos. 20 and 21, and "IDYLS OF THE KING," by Alfred Tennyson, No. 22 of "The Standard Series." published by I. K. Funk & Co., 10 and 12 Dey street, New York, a series designed to furnish the best publications of our times at extremely low prices.

#### A Remarkable Cure. To the Editor of the Banner of Light:

In accordance with my convictions of duty, and in deer gratitude to our heavenly Father, and to the kind gentle-man to whom, under God, I am indebted for the preservation of my life and for restoration to a comfortable degree of health, I make the following declarations:

of health, I make the following declarations:

For more than six years I was a great sufferer from the effects of repeated poisons; during which time, with the acception of two or three short intervals, I was confined to my room, and most of the time to my bed. After suffering intensely for nearly three years from the effects of the first poison, my health commenced to improve, and for several months I was able, with assistance, to go down stairs occasionally, and out of doors a few times.

The hope of enjoying comfortable health and of being able to go about freely with the return of warm weather, was cherished by both my physician and myself; but before that time arrived it was so ordered that another poison was taken, by which I was again brought to the verge of the grave, and lay on a bed of suffering for nearly two years. Hope then again dawned upon me, and for two or three months I was able to sit up considerably, and to leave my room, that time a savera cold was taken, which settled in the

Hope then again dawned upon me, and for two or three months I was able to sit up considerably, and to leave my room.

At this time a severe cold was taken, which settled in the threat and lungs, and developed conditions of a very peculiar nature, which were not understood by the medical profession, and for which they could give no relief.

Week after week and month after month lassed in the vain hope that my attending physician, who is regarded as one of the most skillful and learned in the State, and who had earnestly and faithfully labored for me for five and a half years, might be enabled to understand those conditions and to give the needed relief. Ever kind and frank, he plainly fold me that the conditions were such as he had never seen before and never expected to see again, and that he could do me no good. Five other physicians of skill and experience were called to see me, all of whom were poweriess to relieve. One of them—being one of Boston's most eminent physicians and professors—pronounced the symptoms to be unlike any other known disease.

At this juncture, when all hope of obtaining ald from the medical profession had departed; when, to all human appearance, my days on earth were numbered—for I was unable to rise from my bed or to take but little nourishment except milk diluted with lime water—the gentleman above referred to, who makes no claim to medical knowledge as set forth in books and taught in schools, came to me in answer to prayer; and now, without medicine, with the blessing of God, who was pleased to make use of this gentleman's wonderful magnetic and healing powers, I am so far recovered as to be able to go about my house and to perform a considerable amount of labor; and have firm faith that I shall be fully restored to health, and, as I humbly trust, to a life of usofulness.

It is but an act of justice that I should here declare that this gentleman was desirous and glad to do for me all that

consucrance amount of labor; and lave limit lath that I shall be fully restored to health, and, as I humbly trust, to a life of usefulness.

It is but an act of justice that I should here declare that this gentleman was desirous and glad to do for me all that was in his power, without promise of fee or reward other than that which comes of a consciousness of duty done, and that he is desirous that God, rather than man, shall have all the glory.

My kind benefactor does not claim that a miracle has been wrought in my behalf, but I firmly believe that by devotion, by fervent prayer, with a strong, unwavering faith, the sick may be healed, the lame made to walk and the billing to see, in this prosent time as in past ages; and with the carnest desire that other poor sufferers from whom hope has nearly fied may find rellef as I have done, I here declare that in the venerable John M. Spear, of Boston, they will find a kind and sympathizing friend, one able to minister to the needs of the soul and mind as well as to those of the body; and who, following closely in the footsteps of the Divine Master, who "went about doing good," with a firm faith in divine guidance, is enabled to perform many cures where all other means of relief have failed.

FANNIE W. Fogg.

Reuton Highlands, March 2d, 1880.

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To quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance.

The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

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perusal.

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

# Banner of Bight.

BOSTON, SATURDAY, MAY 15, 1880.

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

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JOHN W. DAY. ASSISTANT EDITOR,

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

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

#### "The Stomach of the Republic."

That is the felicitous phrase by which Henry Ward Beecher, in his noble lecture entitled "The New Profession," recently delivered in this city, characterized the public school system of this country, where it has really been adopted and is sustained. The vital part of his address and argument is that which so solemnly insists that our public schools shall be nonsectarian; shall never be suffered to fall into the control of creeds or come under the administrative influence of bigots and pictists. Mr. Beecher well and truly said that we were so busy-busy altogether about material thingsthat it is not strange that we fail to look forward into the to-morrow. Life in this country has so much of excitement, our country is so large and our important duties are so many, over the condition of the whole world and asks what God is doing with mankind.

After touching various topics, all related to which engrossed his thought - the common that it is "the stomach of the republic." And he illustrated his chosen metaphor in this way: stitutes the wholesome man. The schools of while he did not undervalue the church, or him theology than morality. His address was listen that stands in it, there is an institution that touches all human nature before that.

Before the priest, said he, is the mother. Before the minister is the father. And before the church is the school. That which touches human nature the earliest, and with the most direct and personal grapple, in one respect, is the H. Colby, James D. McLellan, Stephen Pearl most important: and that is what the school does for our great population. He confessed for himself that, after some work mong adults, he thought he knew what Paul meant when he referred to the "foolishness of preaching." No man, said he, can stand before a multitude and do that work which he can do by taking, one by one, the souls that are put before him to wrestle with, and that, too, at the earliest period of life, when the soul is most impressible. He placed the school before the church, in the same way that the family is before the church. No call ing or profession can for a moment be compared with that of the teacher in respect to the preparation which it makes for the discharge of life's coming duties.

The salvation of America, in Mr. Beecher's opinion, requires the revival of the religion of common schools. He insisted, in the first place, that our schools should be "common." "In this land, we must not suffer schools to separate men. The children of the rich and the poor should be made to sit together. The curse of our civilization is selfishness. When men range themselves by classes, one above another, one class saying to another, 'you shall not come up here except on certain conditions,' such classifications are 'the devil's work.' It is dangerous to have ten millions on one side of the street talk to ten cents on the other. Men may go up as high as they please, but let them remember that their roots are all in common ground. The State must maintain schools for the sake of its own safety and preservation. Schools are to be free-universal.'

Our schools, above all, are to be unsectarian. We cannot, and we will not, he declared, permit the injustice of instructing children in theologies. He avowed himself to be such a believer in religion that he was no believer at all in theology. It said that it would be godless to keep theology out of the common schools, but he flatly denied it and challenged the proof. My garden, said he, by way of illustration, is not godless because I do not read the ten commandments or catechism in it. He claimed that he might be a God-fearing man, even though he was a gardener. He admitted that he asks a blessing over his meat and over his table, but he never yet asked a blessing when he was going to cough or sneeze. He did not suppose that blacksmiths teach their apprentices the catechism as part of their trade.

But to reject theology is not the same thing as to reject morality. What, he asked, is theology at its best estate? It is nothing, he answered, but an instrument for the education | gress there.

of man; an instrument to develop reason, the moral sense, devotional feeling, obedience, faith, hope, love, or spiritual manhood. But if we lay aside theology altogether, it does not follow, he said, that we do not seek to reach the end by some other instrumentality. Our schools must have ethics; but as respects theology, that is something in which nobody agrees with anybody. Men have warred about theology, but never about morality. Enough should be taught in the common schools about personal ethics, hygiene, and some other things to enable the young to know how eventually to take care of themselves. We could dispense entirely with foreördination if we could have more physiology. Our schools ought to be so good that better ones could not be gotten up in the neighbor-

There are no monuments, said Mr. Beecher, ike beautiful schoolhouses. The teacher's position is really second to none, and he thought he should be dedicated to his profession for life. Our schools must not be stinted. Stinginess there is treason to God and treason to humanity. He did not think we should ever have the schools we need until we had all the mother's influence on the subject of schools expressed by her vote. When women vote, schools will go up and dissipation go down. It is the mother, he insisted, who should have the determining voice in the welfare of her children more than any other individual in the community.

#### Release of D. M. Bennett.

On Thursday, the 29th ult., the imprisonment of D. M. Bennett, editor of The Truth Seeker, terminated, and he was released from the penitentiary at Albany, N. Y. An ovation was tendered him by his friends, and Chickering Hall, New York, was, on the Sunday evening following his release, filled at an early hour. At the time appointed for the commencement of the exercises not a seat could be obtained, the standing-room likewise being fully occupied, so that many hundreds were unable to gain admission.

Hon. Elizur Wright, of Boston, was chosen President, and a large number of ladies and gentlemen distinguished in progressive and reformatory labors were named as Vice-Presidents. The President, upon taking the chair, made an opening speech, passing in review before the minds of his audience the real causes that led to the incarceration of Mr. Bennett; the insidious encroachments upon the rights of the people made under pretence of high religious motives or interest of morality by the enemies of freedom, and the necessity there is for all lovers of the truth to proclaim it at all times in the face of popular falsehood.

Dr. T. L. Brown, of Binghamton, N. Y., then read letters congratulating Mr. Bennett upon his release and expressing sympathy with the objects of the meeting from Charles Bradlaugh, London, Eng., James Parton, Courtlandt Palmer, Horace Seaver, J. P. Mendum, W. S. Bell, W. F. Jamieson and others; after which T. C. Leland announced the receipt of numerous telegrams and short letters from various Liberal Leagues and individuals throughout the country. Next came the singing of "A Song of Welcome to Mr. Bennett," written by Mrs. J. B. Brown, of New Haven, followed by an eloquent and forcible speech by Thaddeus B. Wakethat only here and there a thinker looks out man, during the delivery of which the speaker was frequently interrupted by the hearty applause of the audience, the enthusiasm reaching its climax when, at its close, he grasped the his theme, he came straight to the central one | hand of Mr. Bennett and advanced with him to the front of the platform. At this point a lady school; and he set out with saying that he held from the audience approached Mr. Bennett and handed him an elegant bouquet of flowers.

Mr. Bennett began his remarks by saying that, The mouth takes in whatever comes. It is in thus being able to meet with his friends in bread, it is egg, it is fish; but ere long it is man. | defence of the right of liberty of speech, the The stomach digests, assimilates it, and it con-liberty of the press and the freedom of the mails. he felt reconciled to what he had passed through. America form that stomach, by which all nations | He reviewed the law he had been charged with are digested and assimilated into Americans. violating, the court that tried him, and the The church was supposed to be a school in jury that convicted him, and asserted that the which these elements are to be digested; but verdict was rendered more in the interests of ed to with the utmost degree of attention, and he closed by avowing his continued steadfastness to the principles of justice, freedom and truth.

Resolutions were then read and unanimously adopted, and further remarks made by Amelia Andrews, Lucy N. Colman, E. H. Heywood, Moses Hull, Dr. R. C. Flower, Prof. J. H. W. Toohey, Dr. T. A. Lamb and Dr. T. L. Brown.

The proceedings occupied three and a half hours. At their close, a large number of persons went upon the platform to take Mr. Bennett by the hand and give-him a "welcome home.'

#### Primary Organization. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Within a short time an association has been formed here by the Spiritualists of this village and Weymouth, and having chosen their officers, held their first meeting on Sunday last at Union Engine Hall, Mrs. A. L. Pennell of East Boston conducting the services—which were of an interesting character, and giving some wonderful and convincing tests of the power of spirits to return and communicate with the loved ones left on the earth side of life. The meeting was well attended and the closest attention paid to the exercises, which no doubt will prove a means of bringing to the notice of some who have never thought much about it the beautiful philosophy of the spiritual religion.

East Braintree, Mass., May 10th, 1880.

We are pleased to give prominence to the above letter. Societies similar to the one reported by Bro. Pratt should be formed in every town throughout the entire country, no matter if in some localities the number does not exceed half-a-dozen persons. If a national organization of Spiritualists is ever to be established upon a firm, unselfish basis, it must come from primary societies. In such case harmony of action would produce beneficial results. In no other way could success be assured. We repeat that it is of the utmost importance to inaugurate primary societies where none exist; and from small beginnings results would follow of inestimable value to the cause every true Spiritualist has at

Colby & Rich have on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, Mrs. Maria M. King's new works, just issued from the press, and constituting the second and third volumes of PRINCIPLES OF NA-TURE, by this talented writer and inspirational medium. An idea of the extent of ground and diversity of subjects involved in these additional volumes may be gained by a glance at the announcement made concerning them on our fifth page. Their perusal on all hands is earnestly recommended.

M. Dale in a letter to The Foxboro (Mass.) Times says that a "Free Conference and Lecture Association" has been organized in that place, and that a work involving the exercise of "reason and reflection" has been set in pro-

#### Spiritualism in France.

The Nottingham Express (England) of April 10th states that there are fifteen thousand Spiritualists in Paris; that they have a publishing office in the Rue de Lille, and a large meetinghouse near Batignolles, where séances take place several times a week. Further, that the dramatist, Nus, relates wonderful things about the spirits, and believes them also. It appears, however, from an article in the London Daily News that M. Eugène Nus does not publicly admit that the phenomena he has seen are produced by spirits. He has lately published a book, said to be "a delightful volume," in which he narrates how he and the rest of the staff of a liberal newspaper being thrown out of employment by the Coup d'Etat, were amusing themselves in an old house in Rue de Baune, when conversation turned on "table-turning," and they began some experiments with immediate results going to show there was something in

it. That was in 1853. He has been studying the subject from that time to the present, and kept a faithful record of his experience. It seems somewhat singular that a man of his intelligence, after an experience of nearly thirty years, has advanced no further than a belief that these things actually occur, without any knowledge, scarcely any theory being formed in his mind of who or what produces them. He, however, has the courage to protest against being called a visionary by "the beadles of the temple of science" for believing in the evidence of his own eyes and ears, and dedicates his book "to all those faculties, academies, corporations, and grave doctors of philosophy who have opposed, new discoveries in science since the earliest dawn of civilization."

#### Unity Pulpit.

We have before us certain additional weekly ssues of the discourses of M. J. Savage, of Unity Pulpit, in this city, from the press of George H. Ellis, 101 Milk street, which increase and extend the influence of this truly gifted and faithful Liberal preacher. Among them are No. 2 in the series of talks about Jesus, on The Miraculous; one on A New Year; one on The Religious Uses of the Imagination; one on Patience, and one on The Nearness of God. There is also another, by Wm. H. Savage, on Faithfulness. We have before this taken occasion to speak of these Unity Pulpit utterances in fitting terms, and can now only add the testimony of a judgment still more strongly confirmed in their favor by the manifest increase of their intrinsic worth and extrinsic influence.

The pulpit is still a great power, and can be made a very much greater one, if it is employed in the work of emancipating, instead of enthralling, the human mind. The leading characteristic of Mr. Savage's sermons is their fearlessness of thought and courage of utterance. They are not more radical than they are rational. And they are invariably practical. To the very bottom they are reverently religious. Upon the minds of the young people of the day they are especially calculated to work a clear and powerful influence. We think Mr. Savage has found his mission at once, and is fulfilling it most successfully. No one can accurately measure the extent of the good he is doing in Boston by helping to clear away the rubbish that has obstructed the progress of the human spirit and to let in the pure light of inspiration from heaven itself.

#### The Truth of Another Message Verified.

Among the messages published in our paper of the 21st of February, was one from a spirit giving the name "VIOLA," and addressed to W. B. Lord, of Utica, N. Y., in which "a lady medium" was referred to, and it was said, "He (Mr. Lord) will recognize this when it is given to him." Shortly after its appearance we received a letter from Mr. W. B. Lord, in which he says that "Viola" is a guide of a lady medium whom she has controlled five evenings at least every week for six years; that the communications she gives are very truthful, and her predictions always fulfilled. The remark she made that the message would be recognized as from her was strictly verified. Mr. Lord says, in conclusion, "The message astonished the 'lady medium' as well as myself, as Miss Shelhamer, through whom it was given in your Circle-Room, could not by any possibility ever have heard of the spirit, or of the lady referred to."

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

The little book (61 pp.) bearing the above name is already being made serviceable by the friends of true freedom, as defensive material in the conflict indicated by its title. Even some of the "regular faculty" are fain to confess, upon perusing the extended array of facts and arguments against their position, which the recent Hearings in Massachusetts called out, that it was an unwise move to ask legislative aid; and it is an open question with them whether the effect will not in the end be extremely prejudicial to their interests. Let every one wherever residing who believes in the necessity of freedom in medical practice do his part in this contest by distributing broadcast this brochure, which action, in view of the very low price named by the publishers, will not be difficult of performance.

A copy of the St. Thomas (D. W. I.) Times, (formerly St. Thomae Tidende) is received for April 17th. It contains, among news despatches, record of the crops, commercial intelligence, etc., the statement that Mr. C. E. Taylor desires to call the attention of his friends in Pto. Plata, St. Kitts, Trinidad, and other West India Islands, who may be interested in the study of animal magnetism and the spread of the Spiritual Philosophy, to the increasing demand for the Banner of Light and other Spiritualist publications. He offers to supply the Banner to those ordering it through him at cost and postage, free of commission. We desire to return our thanks to Mr. Taylor for his generous efforts to increase our circulation, as well as his earnest work for the benefit of the Spiritualist cause in general.

The same number of the Times contains the following reference to this-gentleman, made from a mercantile point of view:

from a mercantile point of view:

"THE TIMES.'—Are the times improving? have the silver-lined clouds really appeared?

Before you reply to this pay a visit to C. E. Taylor/s Bookstore and Vaseline Depot, and see how he makes a panie blush. His Picture-Frame Manufactory is crowded with business all day long, and six days in every week. Hard times like those we are said to be passing through have no more effect upon him than they do on the movement of the stars. Ful of energy, C. E. Taylor is master of the stars in. Such men are a blessing to the community; their courage and success infuse confidence into others, the whole leading to brighter hopes and greater prosperity. The wide, wide world, with its tides of sorrow, brings no trouble here; all is sunshine and joy. Should any storm come up, he never stops; and seems to be living a tropical life of enjoyment. When others have stopped to grumble, he has worked and smiled, laughed and cheered; growing in health and fame. Call on C. E. Taylor if you would know how joyous life is behind the counter."

#### Spiritualist Camp-Meetings.

Great activity is now being manifested by the adherents of the cause everywhere, in the preparation for camp and grove-meetings to be holden during the coming summer. We have already chronicled the initial announcements made in the interests of the Onset Bay and Shawsheen River Grove Camp-meetings, in Massachusetts, and shall print next week an interesting letter from our correspondent, Cephas B. Lynn, regarding the Lake Pleasant convocation. It is pleasant to note that in other parts of the country the friends are correspondingly astir. The following list is already given publicity to, with every prospect that as the season advances the number will be largely increased by the inauguration of new enterprises in this direction:

A Camp-meeting at Cassadaga, N. Y., commencing August 1st and closing August 22d: At Onset Bay, Mass., commencing July 15th

and closing August 16th: At Neshaminy Falls (near Philadelphia), Pa. commencing July 18th and closing August 16th [a card concerning which meeting will be found by reference to our fifth page]:

At Creedmore Park Grove, (near Philadelphia), commencing July 9th, closing August 1st: [See card on fifth page.]

At Battle Creek, Mich., commencing August 13th and closing August 23d:

At Bonair, Iowa, commencing June 30th and closing sometime in the second week of July: At Lake View Point, Schroon Lake, N. Y. during September.

The Banner of Light will be represented at each of the above named meetings.

#### Sunday Law in Kentucky.

The following from the New York Herald of a recent date is specially recommended to the attention of those, wherever they may reside, who, reversing and endeavoring to countervail by legal enactments the statement of Jesus, consider that "man was made for the Sabbath, and not the Sabbath for man":

"There have been lively times at Louisville this week. In order to prevent a demoralizing variety of Sunday entertainment common to large cities, the Kentucky Legislature lately passed a Sunday law almost as strict as that of the ancient Hebrews. On Sunday the police began to enforce this calct, and such sunday the police began to enforce this edict, and such godly people as were in the secret must have rejoieed during their Saturday evening devotions that Sunday was at least outwardly respected by sinners. But the sequel was not as pleasing as had been expected. The law was advocated by a Citizens' League, of which a prominent clergyman is president, and by a leading daily journal; promptly the police reported to the grand jury, among other persons to be indicted, the sexton and organist of the president's church, with the employés of the journal referred to, all these being guilty of the violation of the new law. Naturally the church and newspaper will protest, as they should, against such an outrage upon personal rights, and as all the other churches and newspapers are equal of fenders against the letter of the enactment, that law is doomed. Subbatarians throughout the country will heed the moral of the Louisville experience if they do not wish to make themselves ridiculous in the eyes of other men and wretched in their own."

#### Mr. Colville in Music Hall.

Arrangements have been made whereby Mr W. J. Colville will speak in this hall on Sunday evening, May 16th—his subject on that occasion being: "The Gods in the Light of Modern Spiritualism." 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. In the course of the meeting Mrs. Stackpole will execute two songs, one of which will be entitled 'The Better Land"—new music by Robert Cooper. Tickets, with reserved seats or otherwise, can be obtained at Music Hall, the Banner of Light Bookstore, or at 8 Davis street, Boston.

#### Mrs. Richmond to Remain in Chicago. Information reaches us that the First Society

of Spiritualists of Chicago, Ill., have voted to secure the services of Mrs. Cora L. V. Richmond for another year, if not for a longer period. The friends in that city have hereby followed a wise and commendable course of action, and are to be congratulated in the premises.

We are pleased to receive once more a copy of The Echo, from Otago, New Zealand, the publication of which was discontinued in 1873, and is now resumed. This paper is a stanch advocate of free expression and untrammeled thought, and enters with a keen zest into all movements having for their object the improvement of social and political customs. Upon reviewing its early volumes it finds that many of the measures it then advocated in the face of their unpopularity, have since that time been adopted and considered wise, and many of the predictions it made have been singularly fulfilled. It therefore feels encouraged to renew its work, and to champion the truth under any and all circumstances, without fear or favor. We congratulate the publishers on their good prospects, and wish them success in their laudable efforts.

Alfred E. Giles, Esq., (of Hyde Park, Mass.,) with whose name as a correspondent and contributor the readers of the Banner of Light are universally and appreciatively familiar, is now on his way to Europe-he having taken passage for England from New York City recently, on a brief tour, the object of which is to combine rest and recreation with the reasonable exercise of the faculties of observation. coordination and reflection. We wish him a pleasant voyage, a profitable season of travel, and a safe return to his home in America.

On Wednesday evening, April 28th, Mr. and Mrs. Daniel H. Hale gave a reception at their residence, Chicago, Ill., to the celebrated mediums, Mr. Thomas Gales Forster and Mrs. Hollis-Billing. The guests in attendance were pleasantly entertained by an address by Mr. Forster, remarks by Messrs. F. F. Cook, Slocum. Hoffman, the host and his wife and others, and the partaking of bountiful refreshments. Mr. Forster and Mrs. Billing were announced as to go to New York City in a brief period of time subsequent to the reception.

John M. Spear has returned to 2210 Mount Vernon street, Philadelphia, where persons who wish his services as a delineator of character can address him. See his card on our seventh page. On our third page will be found a statement made concerning Dr. Spear's curative powers as exercised by him while a resident in Boston.

Sunday, May 9th, was the twentieth anniversary of the decease of Theodore Parker in a foreign land. The Herald of this city for that date commemorated the event by a splendid editorial tribute to his memory, which we shall transfer to our columns next week.

The Social Reformer-published in the city of Sidney, N. S. W.—has in its issue for March 16th a well-executed likeness of our cor-

#### Mr. Redpath at the Boston.

An audience of upward of one thousand persons listened to the lecture on the Irish famine, delivered in the Boston Theatre, Sunday evening, May 9th, by James Redpath, Esq., (correspondent of the New York Tribune) for the benefit of the Home for Destitute Catholic Children in this city. Mr. Redpath's recital of his experiences during a tour through the famine-smitten districts of Ireland was graphic and touching in the extreme. This famine, he proclaimed, was no myth. From statistics which he obtained by much patient labor and extended research, the lecturer had ascertained that in the province of Leinster there are at the present time 28,000 persons in distress; in Ulster, 180,000; Munster, 233,000; Connaught, 422,000; making a grand total of 863,000, whose only hope of seeing the next harvest garnered rests mainly upon the bounty of strangers. "In fact, I may say," he remarked, "I have not the shadow of a shade of doubt but that there are to-day in Ireland fully 1,000,000 persons who are suffering for the May 9th, by James Redpath, Esq., (correspond-

of doubt but that there are to-day in Ireland fully 1,000,000 persons who are suffering for the bare necessaries of life."

The lecturer defended the Irish people from the charge of improvidence, saying that the primal cause of their distressed condition was rack-renting and absentee-landlordism. What was wanted was a peasant proprietary, and that much-desired end could only be accomplished by constant agitation.

A large number of the citizens of Boston having signed a request for the repetition of this lecture, Mr. Redpath has consented, and next Sunday is the date specified for this action on his part.

his part.

#### Special Notice.

Miss Shelhamer desires to inform the public, that in all cases her business is confined to letter practice. Parties residing out of town will please take notice, and thus save themselves a useless journey. Those intending to avail themselves of the professional services of Miss S. are requested to do so before July 1st, as it is uncertain whether or not her medical control will receive new patients after that date. References as to successful treatment will be furnished on application to the medium.

ED The late Mrs. Sylvanus Cobb, whose decease was announced recently in the daily journals of this city, was a remarkably talented woman, and as good as she was talented. We remember well, at the time we started the Banner of Light, her advice to us. She said: "I have carefully examined, the contents of your paper. It is time that such a sheet existed. I have perused the spirit message department with deep interest. It is God's work. You will be opposed by the clergy; but fear not. In our Heavenly Father's own good time you will reap the reward of well-doing." Mrs. Cobb was an inspirational medium, but she did not wish us at the time to make the fact known, for the reason that her husband was a Universalist minister and editor of a Universalist paper. Twenty-three years have come and gone since the interview we have above related, and we have suffered innumerable vicissitudes in the meantime; but we have been cared for, as this sainted lady prophesied, throughout all our troubles, by the angels, God's messengers of truth.

Bo John W. Mansfield, son of Dr. J. V. Mansfield. (the celebrated letter-answering medium of New York City.) has on exhibition at the rooms of the Boston Art Club, 64 Boylston street, two fine productions, the fruit of his labors as an artist. Both are in oil, and are representations of nature in her more quiet moods. The one numbered "118" depicts a forest road in Vermont, and calls up definitely, but not obtrusively to view, the winding sunand shadow checkered thoroughfare, the peaceful sheep, the drooping foliage, and many characteristic details of a scene which experience has made familiar to all lovers of country rovings. No. "52" is a fall sketch, "November in the Forest," and is full of the dreamy, restful, and yet preparatory feeling peculiar to the autumn time and its belongings. Mr. Mansfield gives good promise for future success in the field of artistic labor.

Mrs. Pickering, who has been holding séances for spirit-materialization in this city during the past winter, convincing many visitors of the truth of direct spirit-return, will remain with us but a brief time longer—not over one month-when she will return to her home in Rochester, N. H., to physically recuperate. She will hold but two seances each week while she remains in Boston.

We hear of other mediums in this city who in private are being developed for materialization of spirit-forms. More power, or "force" as the scientists designate it, in this direction will be demonstrated the next season than ever before, our spirit-friends assure us. Then we shall hope to have our good friend Seaver, of the Investigator, "see a spirit," which he has long been desirous of doing.

If the Kansas City (Mo.) Daily Times is to be credited, Mr. Stuart Robson (of the Robson-Crane combination) discovered, while in that place, that some of the ladies and gentlemen of the theatrical company in whose management he is co-partner, were, in their moments of leisure, in the habit of holding seances for the reception of spirit-communications. This so incensed this worthy comedian (whose face is well known in Boston) that he at once proceeded to "cast" himself for the character of "Rev. Cotton Mather," and, being clothed "with a little brief authority," exercised it in the direction of his new "rôle," by commanding that the holding of such séances must cease at once! We sincerely hope (for the sake of Mr. Robson himself) that this report is not founded in fact.

On Sunday, the 25th ult., Dr. R. C. Flower terminated his engagement with the Cooperative Association of Spiritualists of Philadelphia. A series of resolutions was unanimously adopted on that occasion, thanking him for his services, congratulating him on the success which had attended his efforts, and commending him to the public attention.

Read the article by Mr. McLeod on our second page. Its writer is one who has in years past occupied a prominent position among the Spiritualists of New Zealand; and during his present stay in the United States (whither the claims of secular business have called him) he is keeping a watchful eye for such spiritual experiences as may chance to fall to his lot.

The First Spiritual Union Society of San Francisco, California, holds a conference and séance every Sunday at 2 o'clock P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 o'clock A. M.

We have received from Charles R. Miller -President of the Brooklyn, N. Y., Spiritual Society-and shall print at our earliest convenience, a verbatim report of an address delivered respondent, L. E. Harcus, Esq., together with a recently before that organization by Mrs. F. O. brief biographical sketch of this worthy gentle- Hyzer. The discourse has for its theme "The Second Coming of Christ-When is it to Be?"

#### BRIEF PARAGRAPHS.

It is the intention of land speculators, who have powerful lobbyists at the seat of government, to transfer the control of Indian affairs from the Interior to the War Department. The House Committee, having this matter under advisement, has decided to report in favor of the war element. Consequently, should Congress be foolish enough to endorse the speculators' policy, Indian wars will continue, and land swindlers become wealthy.

The daily papers say that "a monotonous peace" prevails in Mexico-whatever that means.

Mr. Frank L. Union, manager of the Opera in Paine Hall, Boston, will have a complimentary benefit tendered him there next Wednesday evening, May 19th. Let his many friends bear it in mind, and give the deserving young man and promising actor a benefit in fact as well as in name.

Last Sunday the thermometer stood at 90° in the shade in Boston. Monday was cool and comfortable.

More aid is needed for famished Ireland, and the British Government is to be applied to. Is it wise for that government to expend immense sums in carrying on the war in the East, and at the same time leave a portion of its own people in absolute want?

About eighty buildings, embracing the principal hotels, stores and business places in Rixford, Pa., were destroyed by fire on Sunday last.

The "Monroe Doctrine" is again under discussion in Congress.

Telegraphic despatches announce that the Indian Territory has already been invaded by a band of white settlers"(?) under the lead of Capt. Paine. Now let us see if the United States Government is powerful enough to keep its faith with the red man, and to drive out the raiders at the point of the bayonet.

Last Sunday Rev. Mr. Morgan discoursed on Boston's sins. He gave the Church a terrible raking, both Protestant and Catholic.

> TRAMPS. They were tramp, tramp, trampers, And they tramped all over the State. Wherever they tramped, And wherever they camped, They engendered nothing but hate-

and so a righteous law has been enacted to send them to the work-house. The Czar of Russia desires peace, which shows that

They have had a destructive hall-storm in Hungary.

No possible amendment of the vaccination law can remove its monstrosity; for no medical scientist can lay down how long the practical efficacy of vaccination lasts, and no legislator can fancy that he knows of himself. Hence all the laws on the subject are thoroughly rotten. The only remedy is total and unconditional repeal.—Prof. F. W. Nowman.

The worst case of " stage fright" is that of the man who thinks he has passed up a two-dollar-and-a-half gold piece instead of a dime to the driver.

Thomas Marsh & Co., Stationers and Newsdealers 919 Washington street, Boston, have issued a new article in the line of solitaire games, somewhat after the style of the popular "15" puzzle which has so long engrossed the public mind. The new claimant for attention is called "The Anagram Puzzle," and furnishes two distinct games of "16" and "15," letters of the alphabet taking the place of numerals upon the blocks

The Boston Herald says that "the English language is inadequate for Chicago!"

The liberal and spiritual people who have had occasion to stop at the Mansion House, Greenfield, Mass., will remember with pleasure our young friend. Arthur L. R. Despeaux, who in his capacity of clerk always makes it a point to attend to the comfort of the guests of Mr. Holden, the proprietor. Mr. D. will be at the Sea View Hotel, Oak Bluffs, Martha's Vineyard, during the summer. He always has a choice room for the "brethren." Another season ought to see him as chief clerk in the Lake Pleasant Hotel.

Strawberries and green peas have arrived from Virginia-for wealthy people.

. Rev. Mr. Cudworth is going to Europe. He is a good man, liberal in his religious views, and we esteem him

Mr. D. M. Lamb, a Canadian by birth, has spent some fifteen years in trying to discover a chemical combination which would make cotton and woolen fabrics impervious to water. He has finally succeeded in finding the desired combination, which he calls "Neptunite." the same time it is odorless, and does not render the goods treated by it impervious to the air.

A loaded revolver was discharged in a trunk which was being handled by a reckless "baggage-smasher' in Council Bluffs, Iowa, the other day. The bullet whizzed by his ear. He lifted the next trunk very ten-

It appears that something else than a chicken can come from an egg. A lady in North Tisbury, Mass., wrote her address on an egg, the egg was carried to a store, and from thence to a neighboring city. A young gentleman seeing it, wrote to the lady, and a correspondence followed, which resulted in the marriage of

The more holed a thing is the less it will hold. That's what Jo Cose told Digby as the two stood meditatively over a sieve. 🚕

"You must not play with that little girl, my dear," said an injudicious parent. "But, ma, I like her; she is a good little girl, and I am sure she dresses as pretty as ever I do, and she has lots of toys." "I cannot help that, my dear," replied the foolish mother, "her father is a shoemaker." "But I don't play with her father, I play with her; she aint a shoemaker."

Texas is a vast empire in itself, having an area of 345,000 square miles. It extends through nearly 10 degrees of latitude and over 13 degrees of longitude. It has 60,000 more square miles than the German empire, 70,000 more than France, and is more than twice as large as Great Britain.

Mr. Charles R. Miller informs us that on Saturday evening, May 8th, the Brooklyn Conference, Capt. David, Chairman, held its session in Everett Hall, with good attendance and success. Dr. Weeks spoke on "The Progress of Liberal Thought," etc., and was followed by Mr. Haslam, Mrs. Thomas and Miss Jennie Rhind, Mr. Bartlett, W. R. Tice and Charles R.

The Chairman announced that Prof. J. R. Buchanan would lecture next Saturday evening,

Buchanan would lecture next Saturday evening, May 15th, subject, "The Possibilities and Duties of a Divine Life"; also that Mrs. F. O. Hyzer would on that date take part in the services.

The announcement is made in Mr. Miller's letter that "W. J. Colville will lecture in Phonix Hall, South Eighth street, near Fourth, Brooklyn E. D., on Monday evening, 17th, at 8 o'clock, and in Everett Hall, 398 Fulton street, Wednesday evening, 19th, at 8 o'clock. Mr. Colville has given a favorable response to the urgent invitation of many Brooklyn and New York Spiritualists to visit these cities once a month; and the above announcement to speak in Everett and Phonix Halls is in pursuance of the arrangement named."

The Special Convention of the New England Labor Reform League meets in Science Hall, 718 Washington street, Boston, Sunday and Monday, May 16th and 17th, three sessions daily. A. H. Wood, J. K. Ingalls, Angela T. Heywood, J. H., Swain, A. D. Wheeler, J. W. Stillman, E. H. Heywood, and other speakers expected.

Mrs. Mary Dana Shindler is publishing in the New York Review an interesting novel, entitled, "Through the Deep Waters."

#### Spiritualist Meetings in Boston.

Berkeley Hall.—Services every Sunday at 10½ A. M., and 7½ P. M. in this hall. 4 Berkeley street, corner of Tre-nont street. W. J. Colville, speaker. Subject next Sunday norning, "Who and What is the Holy Ghost?"

Paine Memorial Hall,—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 16% o'clock. The pub-lic cordally invited. D. N. Ford, Conductor. Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A.M. J. B. Hatch, Conductor.

Kennedy Hall. - Free Spiritual Meeting every Friday evening at this hall, Warren street, at 74. Regular speaker, W. J. Colville. The public are cordially invited. Eagle Hall.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this all, 616 Washington street, corner of Essex, every Sunday, to 10% A. M. and 2% and 7% P. M. Excellent quartette singuing provided.

nt 103 A. M. and 23 and 137 N. Excendent quarteres sing provided.

Pythiau Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Rail. 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

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

Amory Hall.—The Spiritualist Ladles' Ald Society meets every Thursday afternoon and evening at this place, corner Westand Washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins, President; Flora W. Barrett, Secrelary. 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-I have often said that one of the noblest works of the hour is the proper education of children; and it is a great and glorious one, and all should feel their individual responsibility. No person of ordinary capacity is exempt from this responsibility, though many lack the will, from fear or lack of confidence in their own ability; but let all strive to do their best toward this great end, and they will be surprised at the result. All may do something to build up a noble character, and this should be the afm of each and every individual. The presence and encouragement of all good people is what we desire and need in our Lyceums; the purification of ourselves, and the practice of love and a noble charity toward all is the great lesson we are taught in our beautiful religion; and while we keep ourselves within their precepts, it is impossible that we should materially err. When at last we shall have finished our work here, and shall pass on to a higher state of being, we shall leave behind us a record that will benefit those who come after us, and reap the reward consequent upon a well-spent life.

The exercises to day were very interesting, and the hall was well filled. The ceremony of induction to membership of the little grand-daughter of Dr. Richardson was performed by remarks by the Doctor, a vote of acceptance by the children, a response by Mrs. Maggle Folsom, and the presentation of a beautiful bouquet to the little one by little Aliss Ottinger. The desire of the grand-parents was thus publicly performed. As the little one is about to depart for New York, the good wishes of the Lyceum go with her. The general programme was as follows: Overture and selections by the Orchestra, J. Thomas Baldwin, leader; singing, responses, and Banner March; answers to question; reading, Mrs. Francis; recitations by Jennie Smith and Annie Russell; calisthenics, led by Mr. Ford; remarks by Dr. Richardson and Mrs. Folsom. Mr. Edwin Reen. the wonderfultest medium, also made some remarks, offering his services gratuitously for the benefit of the Lyceum. The sess noblest works of the hour is the proper education of children; and it is a great and glorious one, and all

Children's Progressive Lycoum No. 1, Boston, May 9th, 1880.

AMORY HALL.-The beautiful sunshine of to-day brought out the people in goodly numbers, and in con sequence our seats were again well filled, and we do

brought out the people in goodly numbers, and in consequence our seats were again well filled, and we do not believe there were any present who went to their homes regretting that they paid our Lyceum a visit. Our cup of happiness is nearly full to the brim, for the rapid progress we have made since we moved to the city proper not only astonishes every individual member of our society, but our friends look on with amazement to think so-much could be accomplished in so short a period. On Sunday we had with us as visitors Mr. Edwin Keene, public test medium, and Mr. Charles E. Watkins, the slate-writer; both of these gentlemen have tendered their services for the benefit of our school. In the remarks made by Mr. Watkins he stated that this was a step from his usual course, but he found this such a worthy object that he could not resist the offer made by him. God biess all workers who have the welfare of the children at heart.

Our exercises for to-day were as follows: Overture by the orchestra; singing, led by Miss Carrie Shelhamer; Silver Chain recital, Banner March, recitations, vocal and instrumental musle by the following pupils: Carrie Huff, Gracie Burroughs, Emma Ware, Hattie Davison. Alice Messer, Carrie Shelhamer, Albert Rand, Nelle Welch, Alberta Feiton, Neva Mitchell, Maudie Marion, Ella Carr, Lizzie Hunter. Miss Susie M. Adams and Mr. Haskell favored us with two fine vocal selections, which were loudy applauded; Miss Lizzie Dawkins gave a fine violin solo. This lady is an active worker in our ranks and is very profelent as a musical director. We were the recipients of numerous floral offerings, for which those contributing will please accept thanks. Many more books were added to our library, but there is yet room for more. Do not be afraid to send them, friends. On Sunday, 9th, Mrs. Josie Stevens, of Cambridge, occupied her new position of Assistant Guardian, to which office she has just been elected.

on Tuesday evening, the 18th inst., our Lyceum will hold a Compilmentary Levee to our orchestra, which we trust will be well attended, as these musicians have done very much toward placing us in the position we hold to-day as a Lyceum.

Soc'y Skawmut Spiritual Lyceum.

Man 9th. 1880.

May 9th, 1880.

PYTHIAN HALL.—The morning session last Sunday was opened by an invocation and remarks by Mrs. E. M. Shirley, of Worcester. Remarks were also made

M. Shirley, of Worcester. Remarks were also made by Dr. S. A. Wheelock. Quite a number of individuals came forward for treatment. The healing power seemed to be plentiful in supply, and several testified to immediate relief from treatment there, and also from magnetized paper that had been sent them from the Gunday morning 'healing circle.''

In the afternoon Prof. Toohey delivered an eloquent and able address upon "Spirit Intercourse Scientifically Verified." The lecture gave the most perfect satisfaction, and contained so much truth and sound sense as to be beyond criticism, and consequently none was offered. The Professor is a logical reasoner, clear thinker and interesting speaker, and ought to be kept lecturing every Sunday for the spiritual cause. After his lecture Mrs. Shirley took the stand and gave a few psychometric readings, which were acknowledged to be exceedingly fine.

EVENING STAR HALL—CHARLESTOWN DISTRICT.-Sunday evening, May 9th, the platform was occupied by Miss L. Barnicoat, trance speaker and medium, who by Miss L. Barnicoat, trance speaker and medium, who delivered a very interesting discourse, taking for a subject, "What Has Spiritualism Done?" which was listened to with marked attention. A beautiful song was improvised and sung by the invisibles through the medium at the close of the discourse. An intelligent audience was present, whose members listened to the address and song with great satisfaction.

Next Sunday, May 16th, Mrs. Pennell will speak and give tests in this hall in the evening at 7½ o'clock,

C. B. M.

#### Cleveland (O.) Notes. To the Editor of the Banner of Light:

The old adage, "It never rains but it pours," is somewhat applicable to us here in Cleveland, only the shower has been a spiritual one. April is considered a showery month anyway, but we have never before in Cleveland had it pour for so long at a time. Mrs. H. Morse, of Port Huron, Michigan, and Mrs. R. Shepard, of Minneapolis, Minnesota, (who was with us on our anniversary) have divided the time on the Sundays of this month in speaking to the First Society, assisted the last two Sundays by Mrs. Olie Childs-Denslow, the gifted inspirational singer.

Mrs. H. Morse is indefatigable in her labors, filling up her week evenings by speaking in the towns contiguous to wherever she is engaged. She has spoken this month in Rayenna, Geneva, Newburgh, Willoughby, etc. Mrs. M. has long fought the battle in Michigan, and now comes to conquer Ohio. Added to her talent as a speaker, she is a noble woman, and has the faculty of making friends wherever she goes. If Spiritualism flags in any place she is the one to send for.

Mrs. R. Shepard is comparatively new in the field, but I know of no one who has marched to the front as rapidiy as she has. She takes her subject, when desired, from the audience, treats it logically, speaks fluently, clothes it with choice but simple language, and articulates every syllable clearly in a rich and melodious voice. In appearance she is quite prepossessing and graceful, and I predict for her a highly successful career on the rostrum. She remains with us for the month of May. Mrs. S. only needs to be heard once; other engagements are sure to follow.

Mrs. Olio Denslow, of Indiana, is a bright, cheery little woman, who sang herself at once into the hearts of Clevelanders. She improvises both words and mu-

of Cevernders. Such improvises but words and music, every song being a sermon.

The presence of these "Three Graces" was highly appreciated by those who were fortunate enough to attend our meeting.

Our season closes in June with that world-wide celebrity, Mrs. Emma H. Britten, when we expect the utmost capacity of our hall to be fully tested.

Yours for the cause, THOMAS LEES.

April 30th, 1880.

April 30th, 1880. --

W. J. Colville's Meetings.

On Sunday, May oth, Berkeley Hall was crowded at 10:30 A. M. The musical service was very finely rendered, and Mr. Colville's address received the closest and most appreciative attention of the large gathering—the subject being, "In my Father's House are Many Mansions." The discourse was a graphic description of spirit-life, and entered somewhat into the details of home-life in the spirit-world. A poem from Wincona closed the services.

At 3 P. M. Laura Kendrick delivered a telling lecture to a good audience from the text," Choose ye this Day whom ye will Serve." This lady grows in popularity with the congregation of Berkeley Hall, as her lectures are always forcible, interesting and practical. At 7:45 P. M. a vesper service was held, during which Mr. Colville's guides lectured through his mediumship on "Gautama Buddha, the Light of Asia." The members of the audience were very demonstrative in manifestations of appreciation.

Next Sunday the usual morning service will be held at 10:30 A. M., when Mr. Colville will give an inspirational lecture on "Who and What is the Holy Ghost?"

Kennedy Hall, Warren Street. Very interesting meetings have been held in this hall on recent Friday evenings. For Friday, April 14th the subject announced was "Woman's Place in Education," the Highland Woman's Suffrage Club having

arranged with Mr. Colville to lecture before them, and the public generally, on that subject. Services in this hall begin at 8 P. M., precisely. All seats free; the hall holds nine hundred persons. Everybody cordially invited.

#### Chelsen.

W. J. Colville lectured in Fraternity Hall, this city, on Sunday afternoon last, having for his subject "The Gods," and certain thoughts connected with the theme as called up by the recent discourse of Col. Ingersoll. fMrs. Baglev gave tests from the platform at this hall in the evening.]

Appointments.
W. J. Colville was announced to lecture in Philadelphia May 11th and 12th. He speaks in Phoenix Hall, South Eighth street, Williamsburg, N. Y., on Monday, May 17th, at 8 P. M. Subjects to be chosen by the audience. Tuesday, May 18th, in Temperance Hall, Harlem, N. Y., corner of One Hundred and Twenty-Fourth street and Third avenue; on Wednesday, May 19th, in Everett Hall, 398 Fulton street, Brooklyn, N. Y.; subject to be chosen by the audience.

W. J. Colville requests all persons desiring his services during the summer to write to him at once. Address 8 Davis street, Boston.

#### George Thompson.

To the Editor of the Banner of Light: I have read George Thompson's discourse, entitled One Year's Experience in Spirit-Life," and printed in your columns, with great interest. He came to Calcutta twice. I was intimate with him, and nothing gave me greater pleasure than to hear him speak. He was an accomplished orator. In the drawing-room or at dinner-table his conversation was always impressive. He was instrumental in the formation of the British-Indian Society, of which he was the President and I the Secretary. The objects of this society were the political, intellectual and moral amelioration of India. We worked together in harmony, and tried humbly to do some good to the country. From my intimate acquaintance with George Thompson's train of Ideas and modes of expression, I see his identity in the trance discourse, and I am really happy that he is so elevated in the spirit-life. This is owing to the unselfish love by which he was animated in fighting many a battle for the cause of freedom. What we call freedom in this world is in reality no freedom, after all. The real freedom is the freedom of the soul from the body and mind, or brain. The most important teaching of George Thompson is, "the soul alone of man speaks to the soul of God." Till then, as I have al-ready said in the "Spiritual Stray Leaves," the conception of God is the conception of the brain-wordy hazy, variable, creedian, belittled or begreatened by the predominance of the brain-idea for the time being.

With the view to diffuse among the Hindu females a spiritual knowledge of God, and the culture required for attaining that knowledge, I am now passing through the press a novel in Bengali entitled, "Adhyatmika," or "The Female Spiritualist," a free translation of which I hope to be able to send for publication in your most valuable paper, to which every library ought to subscribe. After mature deliberation I have come to the conclusion that we can have no solid female education unless that education be placed on the spiritual basis. The paper, "Culture of Females in Ancient Times," in the "Stray Leaves," shows how, our females were brought up. Truly Thompson says, "Whatever sphere is yours, to that you will attain." Thereby unselfishness and self-abnegation, by elevating your soul to the unseen, eternal power existing within you as light and wisdom, prepare yourself for the effulgent sphere, that you may have the company of good angels, and know God as light and wisdom the more, the more elevated you are within. Yours fraternally,

PEARY CHAND MITTRA. Calcutta, March 3d, 1880.

#### Proceedings of the Annual Meeting of the Brooklyn Spiritual Society.

To the Editor of the Banner of Light:
At the annual meeting of the Brooklyn Spiritual Seclety, held at the residence of Capt. David, 114 St. Fellx street, the following named Executive Commit-tee and other officers were elected for the ensuing year: Fred Haslam, N. B. Reeves, W. H. Johnson, C. R. Miller, John Martin, Sam. D. Green, Mrs. Restler, Mrs. Stoutenburgh and Dr. Laramie.

The following gentlemen were unanimously elected to the offices named: Clas. R. Miller, President; Fred Haslam, Vice-President; W. H. Johnson, Secretary; N. B. Reeves, Treasurer.

The financial condition of the Society is stated in the report of Treasurer Reeves, which is summarized as follows:

Balance on shand May 1st.....

ciety.

The active workers in the Brooklyn Spiritual Society are of one mind in the opinion that the Society has entered upon the new year under auspices more favorable than any that have surrounded it at any previous

Everett Hall, 398 Fulton St., Brooklyn, May 10th, 1880.

MEG A Spiritualist experience, conference and mediums' meeting is held under auspices of the Second Society of Spiritualists every Sunday afternoon, commencing at 2:30, at Masonic Temple, 23d street and Sixth avenue, New York. Free admission and free platform.

GEO. F. WINCH, Chairman, 47 Jane street.

Over eighty first-class dwellings are in process of erection on the Boston Back Bay.

#### Movements of Lecturers and Mediums.

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

Dr. J. K. Bailey, since his last report through the columns of this paper, has been lecturing in Illinois, Iowa, Nebraska, Kansas and Indiana. He spoke at Colfax, Denver, Knox and Donaldson, Indiana, during the month of April. He thinks of visiting the Eastern States this summer. May be addressed, temporarily, at Milan, Ohlo. Friends, keep him fully employed in the good work.

Quite a spiritual awakening, so we are informed, is now permeating San Francisco. Some of Mrs. Emma Hardingo Britten's answers to questions are very beautiful, and all impromptu, while her lectures are admired on every hand. Mrs. Britten was announced as to leave for the East on the 10th of May.

J. Frank Baxter will lecture in Clinton, Mass., on Sunday, May 16th; in East Princeton, Monday evening, May 17th; in North Hanover, Thursday evening, May 90th, and the two remaining Sundays of the month in Worcester. Necessitated to change his residence, his address hereafter will bo 181, instead of 13, Walnut street, Chelsea, Mass.

Dr. H. P. Fairfield lectured for the Spiritualist Society in New Boston, May 6th and 7th. He spoke for the friends in Mill River Village Saturday evening, 8th and again in New Boston Sunday afternoon and even ing, May 9th. He will lecture in West Schuate, Mass. Sunday, May 16th. Will answer calls to speak wherever his services may be required. Address him Green wich Village, Mass.

Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverley, Mass., May 2d and 9th, and will also speak In the same place May 16th and 30th. May 23d be speaks in Duxbury, Mass.

Mrs. Augustia Dwinels will for the present be located at No. 68 Harrison avenue.

Giles B. Stebbins spoke to good acceptance in Byron, N. Y., Sunday, May 9th.

#### Editor-at-Large Project.

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Funds previously acknowledged (to March 31) ? "	MT. 60
L. Fisk, Alabama, N. Y. Mrs. Mary F. Warden, Keosauqua, Iowa Mrs. Luko C. Langley, Exeter, N. H.	1,00
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#### To Correspondents.

Ab No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good falth. We cannot undertake to preserve or return communications not used.

H. P., ITHACA, N. Y.-Yes, we consider Harry Bastian rellable medium. Don't know his post-office address.

#### Married:

In Baltimore, Md., April 29th, by Roy, J. H. Baker, Dr. Ernest F. Clark, of Washington, D. C., to Miss Belle Doc. only daughter of the late Oscar F. Doc, of Wakefield, Mass.

FOR COUGHS, COLDS, CATARRHI and Throat Disorders, use "Brown's Bronchial Troches," laving proved their efficacy by a test of many

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Natices in the editorial columns, large type, leaded matter, fifty cents per line.

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Promitmat standard from

aware River, commencing July 9th and ending August 1st, M. S. 33.

Prominent speakers have been engaged to occupy the rostram; notable among them are 1p. R. C. Flower, Mrs. Net-tio Pease Fox, Mrs. Katle B. Robinson, and many others, Mediums for all phases of Spiritual Manifestations will be upon the grounds and hold nightly Scances for Materialization, Physical, Trance and Chalvoyant Tests. Among those that have amounced their Intention to be present are Wm. H. Eddy, Mr. and Mrs. James A. Bilss, Harry C Gordon, W. Harry Powell, Mfred James, Mrs. S. A. Anthony, and others. Such an array of mediumistic talent is seldoin gathered together. For particulars, as to tents, boarding, &c., &c., address MRS, E. S. CRA1G, M. D., Secretary, or JAMES A. Bilss, Talsanson street, Philadelphia, Peim.

Mediums and Speakers who may wish to visit this Camp-Meeting from a distance will be heartily welcomed by the Association.

MRS, DR, E. N. CRAIG, Secretary.

May 15.—3w

#### SPIRITUALIST CAMP-MEETING.

TME First Association of Spiritualists of Phila-L. delphin will hold a Camp-Meeting at NESILAMINY FALLS GROVE, Willett's Station, on the Bound-Brook-Railroad route to New York, Is intiles from Philadelphia, commencing on the folior July near, and continuing to the listic of August.

For particulars as to charge-stor tents, boarding, &c., &c., apply personally or by letter at an early day to Mir, FRAN-CIS J. KEFFER, General SuperIntendant, No. 618 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,—3wls

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CUMMER BOARD—At a pleasant Farm-house in Leverett, Mass. Address MRS, F. L. SMITH, May 15, -3w\* ADIE JOHNSON, Medical and Business Clair-D voyant, traces lost or stolen property, absent friends, Examines from bock of hair, \$2,00 and stamp. 37 Tremont street, Room 2, Boston. TWO Furnished Cottages for rent for the sea-siff, or for sale, at Onset Bay Grove. For further par-ticulars, enquire of DR, H. B. STORER, 29 Indiana Place, Boston, or to the undersigned, MELVIE A, CLAYTON,

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more specially related in the principles referring to life and spirit, as was unavoidable in the presentation of the subspicits, as was unavoidable in the presentation of the subspicits, as was unavoidable in the presentation of the subspicits. The following is the table of contents of the two volumes, showing the main subjects in their order:

Vol. II.—First and Scould Planetary Eras—Action of Evolution of Water; Introduction and Use of Organic Life. Third Planetary Eras—Its Action. Fourth—Its Action; Law of Evolution of Light; Development of Continents, Elimination of Minerals; Evidences of Old Continents, Elimination of Minerals; Evolution of Stable Conditions and Types; Preparation for Man; Law of Introduction of Climate; Glacial Epoch; Evolution of Stable Conditions and Types; Preparation for Man; Law of Introduction of Man; Progress through Seventh Era to the Present—Origin of Life; Procreative Force; Delty and Man; Office of Man in Nature; Law of Evolution of Species; Evolution of Man; The Human Race; its Early History; Evolution of Man; The Human Race; its Early Historic Age.

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On the Rights of the People.

Arguments and Addresses in remonstrance thereof, delivered before the Massachusetts Legislative Committee on Public Health, at the State House, Boston, February, 1880, by Alfred E. Glies, Alien Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Charles Wesley Enterson.

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THE WAR OF THE DOCTORS

# Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TEXSDAY AFTERNOON. The Hall will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, neither allowing entrance nor gress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

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

nor reason. An express is much of the most who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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 offerings.

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

\*\*Far 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.

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

#### Emeline Whittier.

[To the Chairman:] I never spoke in public, sir, but I shall be pleased to do so, as I am told this is the place to send out messages to friends. It is many years since I passed into another life. I knew nothing of the spirit-world. I believed in a heaven where we should see our friends, perhaps, but I did not expect nor anticipate that loving communion with friends which we receive in the spirit-world, because my ideas of another life were not natural: they were crude receive in the spirit-world, because my ideas of another life were not natural; they were crude and ill defined. I believed as I was taught. I hardly realized what heaven and eternity really were. Many, many dear friends are with me in my spirit-home—husband, father, mother, sisters, many kindred and friends; and yet there are those here on earth whom we all love to greet, and at the same time we send our token of affection, and say we are often with you; we wish you to realize that spirits can return from another life, that they can communicate with you, and we ask that you will give us every opportunity in your power to make our presence known, and give you that earnest counsel which you most need to help you on in your journey. I would like most earnestly to reach my brothers. I want them fully to realize what this beautiful truth is; that it is something more than believing spirits can come back from another life and weakt then. One brother he this beautiful truth is; that it is something more than believing spirits can come back from another life and speak to them. One brother believes that fully, and one is in doubt whether it is so or not. I wish them to realize this truth most fully and freely, and also to understand that to be a Spiritualist means to live pure and good lives in every respect; to do unto others as you would have them do to you; to be faithful to your highest convictions of right and duty; to swerve not from the path which points onward and upward, although it sometimes may deprive you of earthly pleasure; to live, in fact, as you would have us live who have gone before you; to strive to be so good and pure that you will not blush when you feel that your mother's spirit-eye is upon you, or that your sisters are with you, and know the secrets of your interior lives.

lives.
I wish you, my brother Merrick, to investigate I wish you, my brother Merrick, to investigate this fully, earnestly, attentively; to give it your entire consideration. You know not what blessings you are missing in not asking for the assistance of the spirit-world. We have no fault to find with you, or with your earthly life, yet we would have it blossom out more sweetly in spiritual light; we would have you ask for works of coursel and affection from these who in spiritual light; we would have you ask for words of counsel and affection from those who were near to you in the past. We knew that you looked upon us with love and sympathy; but because we have passed out from the body do not think that we are far away from you, for we are not; but we come, expecting the same remembrance and affection that we should were we here beside you in the mortal form.

To my other brother I would say, All your dear ones remember you and send you love; the dear little one is budding out in beautiful purity, her powers expanding and unfolding. Though you will not hear from her often, ever remember she is at work for others, striving to assist humanity and to be of use to those spirits who return unable to do for themselves; and

who return unable to do for themselves; and her teacher also sends you her love—she is often with you, guiding you ever, and will lead you home to the spirit-world. Father and mother and sisters all send their greeting, and wish you

to greet another one in our spirit home; we are preparing that home now, and by-and-by we shall all be united, and there will be none left

My name is Emeline Whittier. I wish my message to reach L. C. Clark, of Boston. I would like to have my message advanced. April 27.

#### Séance February 10th, 1880. Hiram H. Barney.

[To the Chairman:] I am a stranger, here, sir. I would take it very kindly if you would allow me to send a message to my son; his name is R. H. Barney; he lives in Wyoming, Ohio. I Is R. H. Barney; he lives in Wyoming, Ohio. I would like to have him meet me in some way, at some place where spirits can return and speak to mortals, because I have a great deal to say to him. I wish to tell him of those near and dear to me and to him whom I have met upon the immortal shore. I wish to tell him of things pertaining to the spirit, and to speak to him of his daily life. I also wish to tell him of affairs I have learned since my departure, and to assure him of the power of spirits to return and manifest to mortal life, because in the few months since I departed from the old body I have learned a great deal, and I am anxious have learned a great deal, and I am anxious that he should not come to me ignorant as to these things. I was seventy-five years old when I passed away. I think it is n't yet one year. I never expected to get here to Boston and send out a message in this way, but I am glad of the opportunity. My name is Hiram H. Barney.

### Elizabeth B. Roberts.

It is only about one month since I passed away to the land of spirits, but even in this short away to the land of spirits, but even in this short time I feel an anxiety to return to those I have left in the mortal form. I feel a calling, and a drawing back to earthly scenes, because of those still remaining. They know of this beautiful truth, as I did before I passed away; and yet, even knowing that I have passed beyond the shades of mortal ill, and have entered into rest, as only a disembodied spirit can, yet human love and sympathy still draw me backward, and I come, anxious to send out a message to those I love, and to say it is well with me, I am happy, and all is peaceful and beautiful in the spirit-world where I have gone. I have met my dear friends, and they were so glad to receive my weary spirit, they gave me rest and comfort, and they have assisted me to return and manifest in this way. I come from Utica, N. Y. My name, Elizabeth B. Roberts. My husband is Henry Roberts. I was about seventy-seven years old. I can't say more at this time, but would assure, those near to me that I will return whenever nossible to them to guide order. would assure those near to me that I will re-turn whenever possible to them, to guide and influence them, and will make my presence

### Susan A. Cass.

Beautiful flowers bring me strength to come. [Alluding to flowers on the table.] I resided in Ashland, N. H. I passed to spirit-life three years since. I left a dear husband and children, and although I knew that I was going to the better land, and that I could return and guard and guide them all, yet of a surety it was hard to part with them, because my little ones had

not grown to maturity. I felt that they needed a mother's care and counsel, and yet my daughters have done nobly; they are growing up as I would wish to see them, and I am resigned, even happy. I would like them to know that I return daily, to watch and guide them in all their troubles, their illnesses, their perplexities, their little pleasures, in all that comes to them, for I sympathize with them deeply and truly. I wish to thank the kind friends who have been so good to them, to bless them from my spirit. I wish to thank the kind friends who have been so good to them, to bless them from my spiritheme, and to say, "An angel mother blesses you for what you have done, for your kindness and your care. As the days roll on spirits will return, bringing you comfort, consolation and peace in the hour of sadness, even as you have brought comfort and peace of mind to the orphan in the hour of despair." My husband is with me; he joined me but a few short weeks since, and ours has been a blessed reunion. We are together, and in company we come to watch are together, and in company we come to watch over and guide our dear ones who still remain. I felt that if I could come here at this time, and send out a few words to the children, it would send out a few words to the children, it would give them strength and encouragement to go forward in their daily path. I passed away early in February, three years since. I was away visiting at the time when the summons came for me to go, but I am glad to say I was ready, and I found angel hands extended to assist me over the river of death. My name is Susan A. Cass.

#### Florence Danforth.

I have been trying to come all the afternoon. I said I would come back, and I want to, just as quick as I can; but it's hard now, I was sick so long; it makes me feel weak when I come here. I wanted to come. [To the Chairman:] Do you think I'll feel stronger? I want to send my love to all the folks. I am with them, just the same as I said I would be. I am happy now in the beautiful summer-land, only I feel a little weak in coming to the medium. I have met my sister—she was the first one I saw. She came so beautifully! We shall all sing together now in the summer-land. It will be so delightful! I shall come just as often as I can, and bring my love and assistance. I was n't twenty years old. I can't say any more now, only please give my love to all my friends. Tell them I thank them for their kindness, their pleasant visits. I appreciate all they did for me, and I send my love. Florence Danforth. I have been trying to come all the afternoon.

#### Benediction.

May the angel of peace and harmony be and abide with each one of you, accompanying you to your homes, and so tranquilizing your lives that you will live in sympathy with all God's creatures. May the blessing of heaven rest upon each one, and as you go forth to your daily tasks may the knowledge of angel ministry and the consolation of spirit presence create a feeling of trust in your souls, strengthening you for the duties of life, ever guiding you onward and upward toward the realms of eternal bliss. May the blessing of God be with you; may it enfold you in a halo of love that shall encircle every life, and bind each heart in one eternal chain of brotherhood that can never be severed.

#### Séance February 17th, 1880. Invocation.

Like the incense of the flower that goes forth permeating the air with its rich perfume and blessing each one that passes by, so would our aspirations go forth this hour, imparting new strength and blessing to those whom we meet, rising up to thy throne, oh Father God, and bringing with them to thee a token of our love and our gratifulde. To-day all nature praises thee; to-day the flowers send forth their silent praise in beautiful form and fragrance. The rolling stars that march along in their brilliant pathway praise thee unceasingly and with fervor. From the grain of sand beneath our feet to the golden orb of day, which sends down its blessings upon all alike, all things speak to thee of love and gratitude, and of confiding trust in thy ways; from the sorrowing heart crushed down by pain and despair to the glad song of freedom that rolls aloft from exalted souls, springs forth the melody of praise to thee, which rolling on and on throughout thy heavenly corridors, joins in one grand anthem of gratitude and affection. At this time we would ask of thee a new blessing of strength, that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may receive more knowledge and more light; that we may the forth unto others some new token of love, some new tidings of the world beyond, where angels and archangels join together their songs of rejoicing to thee who art their father and their God. Bless every soul, whether in the haunts of wee or abiding in the palaces of earth; bless every soul, whether in the haunts of wee

### Capt. Seth Hersey.

and sisters all send their greeting, and wish you to remember them ever.

In the summer months we desire, if it is possible, for you to make a visit—we will direct you where to go—in New Hampshire. We feel that you have a work to accomplish there, at the old place; and if you will go there we feel that we can make use of you to accomplish this mission; it is not necessary for you to know what it is; if you did, probably our wishes might be defeated. But if you will go to the old place, as you are impressed, we shall be most grateful, and it will be of great benefit, not so much to us as to one particular spirit who is anxious to perform a certain work in the summer time. We expect before a great while to greet another one in our spirit home; we are some old friend of mine, and that it may encounter a feeling and remembrance and interest in their minds. I was quite old when I passed out from the body: many long years of experience I had encountered while inhabiting the old hulk; but now I am free, and I would like those who knew of me to feel that I have entered a safe haven, and am satisfied with what I have found. Those who come after me, and who hear may name may hear that I have what I have found. Those who come after me, and who bear my name, may hear that I have returned in this way; if so, I trust they will give this philosophy their consideration, and will strive to seek until they have learned all that is possible for mortals to learn concerning the far country; and I shall be most happy to assist them in their search for knowledge, if called upon I throw out my flow here to do. called upon. I throw out my flag here to-day, that they may know I am at my best and ready to respond in person, wherever they may seek for me. I was known as Capt. Seth Hersey. I belonged in Hingham, Mass.

### Clarence Gay.

My name is Clarence Gay. I have been away some years, now, from the body, and I have seemed to take upon myself a new life. I was young in years when I passed out. My earthly experience has not been of much value to me, but I have been able to return here and there and attach myself to contain a consolial arrange. and attach myself to certain congenial organisms of earthly material, through which I have been able to glean some knowledge of mortal things and gain some experience of earthly affairs, so that now I feel that I am not entirely ignorant concerning the whys and wherefores and the ways of earthly existence; but yet, most all of my experience has been gained upon the spiritual shore, and I return here to the material to-day because of friends who read material to-day because of friends who read your spiritual paper, and who desire me to present myself. There is very little I can tell them concerning earthly things, and I am not sure they are prepared for me to tell them what I know concerning immortal things. They realize, at least partially, that I have a substantial home in the spirit-world; that I have a sister who is very close to me in my spirit home. home in the spirit-world; that I have a sister who is very close to me in my spirit-home; that we are together, have grown together in spirit-ual things; that we return together to earth at times, seeking to manifest to our friends, and that our home and life are truly natural; but there are many things concerning the spirit-life that puzzle my earthly friends, and yet which I cannot explain to them to their understanding. All I ask is, that they will continue ever to strive to live as well as they know how to live, to do as nearly right as possible; not only to

to do as nearly right as possible; not only to cease or refrain from harming one another, but to ever seek to assist and benefit those with whom they associate; then indeed will their spirits be fitted to understand the true beauties, spirits be fitted to understand the true beauties, to enter into a true knowledge of spiritual things; and when they cross over the river of death we will both be on hand to welcome them and to lead them to a home which they themselves are daily building by the thoughts and the aspirations that they throw off from their inner lives.

### MESSAGES TO BE PUBLISHED.

Brown; Rose Clancey; Dr. Theodore Kittredge; Bright Star.

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

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

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

April 20.—Nelson Tuttle; Thomas Jennings; William Hutchings.

April 27.—Mrs. Alice Dixon; Annie Gray; Margaret Bean; George Lawrence; Mary Lavalette; Rosa T. Amedey, May 4.—Mrs. Ellen French; Thomas S. Anderson; Eddle Martin; Maria Washburu; Theresa Tinnotti; Dr. Win. Bushnell.

#### 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.

We would, and give free opportunity for verbal questions from members of the audience.

#### Questions and Answers.

Questions and Answers.

Ques.—Please tell us how it is we see and converse with our friends in the physical, when miles of space separate us.

Ans.—There are two methods of conversation between absent friends who are still in human form: one is—and this is the innermost—the sympathy of the spirit, that causes you to feel, at a certain hour or given period of time, the precise feeling that your friends possess. This subtle sympathy may take the form of conversation; you may think toward them and they toward you, until your thoughts and feelings blend. As we said last Friday, time and space do not intervene between those who are kindred, who sympathize with one another. There is another method, more external than this—that sometimes the person who is absent is visible to you in a sort of double form, called the double or the dual of the individual. This is a projection of the spirit-form, the material, for the purpose of being present with you, or because the physical form may be at rest or in some suffering. These cases are not as common as the one previously referred to, of intercommunion of spirit and consciousness of conversation during absence and intervention of space.

Q.—Is there anything known in regard to the

Q.—Is there anything known in regard to the ultimate destiny of the human race?

A.—If the questioner means the ultimate destiny of the property of the proper

tiny of human beings, he must be familiar with what Spiritualism reveals concerning this—that the destiny is spiritual, not material; that you pass from one state of being to another, the gradations of life being endless and eternal; if gradations of life being endless and eternal; if he means the human race, with reference to this planet, then the answer is, that every physical organized body passes through the various stages of inception, birth, progression, maturity and decay; and the earth is no exception to this rule, that planets do not live forever because they live ages of time; that whenever the earth has yielded the highest degree of organic perfection that matter is capable of, the earth, as it now is, will no longer exist; that perfection must be the highest perfection of the human race that is possible, in contact with earthly organisms. When this is accomplished, the earth will have yielded her purpose as an individual planet, and must again revert to the earth will have yielded her purpose as an individual planet, and must again revert to the original substance, or chaos, from whence all forms are evolved. As the earth has not yet, by one half and more, accomplished this height of perfection, there is no immediate fear or apprehension of decay or retrogression. When the highest goal is accomplished, and the human race shall have achieved the highest degree of perfection, the carth as the shield of the

man race shall have achieved the highest degree of perfection, the earth, as the shield of the flower, as the husk of the ear of corn, will recede again to its original atoms, and be again renewed for organic purposes in life.

Q.—Was the whole purpose of creation for the sole purpose of creating man, as seen from a spiritual standpoint?

A.—So far as we are able to perceive, every form of created life serves an appointed spiritual purpose; every expression of organic life is a spiritual expression, that is, an expression from the spirit of life. Thus far humanity must be the acme of creation, and therefore the natural conclusion is, that the earth and all things beneath man were created for the ultimate purbeneath man were created for the ultimate purpose of perfecting the human soul in contact with matter, and this perfection is not simply of the innermost essence, which is always perfect, but is the perfection of methods of expression. sect, but is the perfection of methods of expression. If there is to be a race of angels born upon the earth, we doubt not that the spiritual, or soul essence of that race, will be of the same nature that humanity possesses, since the human soul aspires to a higher degree of life, and is aware of conscious progression beyond, and since we have seen upon no planet anywhere any higher race of beings than what mankind may ultimately become, when perfected into angels.

any inglier race of beings than what mankind may ultimately become, when perfected into angels.

Q.—Does a life-long teaching of error, in regard to the purposes of God, with the best intention, tend to elevate the teacher's condition in spirit-life?

A.—A life-long teaching of what one thinks is true is a life-long service, even though that be an error, as the human race cannot comprehend absolute truth, and is only, at best, groping in darkness, with fragmentary ideas of truth. The real service of the spirit is in consecrating one's life to what one thinks' is the highest truth; and while the spirit who thus ministers may awaken from that consciousness in spirit-life to know that what he taught is error, and in that degree may regret that he had not earlier the knowledge of truth, it certainly cannot, in any degree, be said that one is depressed by not having knowledge which one could not possess in the very nature of things. When the error is outgrown, in spirit-life, as upon earth, he heaven to wide what he had not possess in the very nature of things. When the error is outgrown, in spirit-life, as upon earth, he heaven to wide what he had not possessed by him while in this life, as his letters sess in the very nature of things. When the error is outgrown, in spirit-life, as upon earth, he hastens to undo what has been done, or, rather, hastens to supplant the former teaching with somewhat of new thought; but in the earthly life conviction of past error does not always bring the admission of it. In spirit-life this is necessarily different, for there are no lines of policy or consistency to be observed. If a man commits himself to an error on earth, when he finds it to be such he does not always admit it. In spirit-life a spirit is compelled to do so, from finds it to be such he does not always admit it. In spirit-life a spirit is compelled to do so, from the very nature of spiritual existence, since it is transparent that there is a change within his mind, and elevation in spirit depends upon the possession of higher truth and upon the consciousness of ministration to others; and, relatively, he who has ministered error conscientiously is certainly better than he who, having a truth, fails to speak his thought to humanity. Q.—Do spirits know our thoughts, desires and wishes, which are prayers? and do they make such an impression that they, through mediums, come and tell us concerning the same desires and wishes? and so through each medium come a different class of spirits and give us

sires and wishes? and so through each medium come a different class of spirits and give us very different and sometimes conflicting information about that for which we have earnestly prayed?

A.—Spirits who are most earnestly in sympathy with you know your thoughts, prayers and wishes. It is not given to spirits to know the thoughts of all human beings; those who are in advance of you may know them, if they will, or if it is in accordance with their work and ministration to do so: those who are beneath you istration to do so; those who are beneath you cannot, unless you open the gateway of sympathy whereby they perceive your thoughts; therefore a correct knowledge of your thoughts, aspirations and desires must either come from pirations and desires must either come from spirits of the same grade with yourselves, or in close sympathy with you, or from spirits who are beyond you, who read your thoughts and minister to you. A departed friend, that is, a father or mother, sister or child, may read your thoughts, and sympathize with your aspirations and desires, and fell you in answer that these will be fulfilled. This may be their opinion and wish; but a higher spirit, capable of knowing not only what you desire, but what you need, may tell you your desire is not in accordance with the needs of your spirit, and that you will not have that particular desire or aspiration fulfilled. You may receive contradictory statements from different grades of spirits who in all sincerity may read your thoughts, and answer variously, according to their various degrees of spiritual growth. The friend, the relative, the departed member of your household, like the affectionate mother or child, may answer in accordance with your desire the various desired in accordance with your desired the work. MESSAGES TO BE PUBLISHED.

Feb. 17.—Clara E. Simmons; Rev. John Blain; Daniel Henchman; Capt. John Barnett; Lillie Bell.

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

Lewis; Dr. Adam Perry; Deacon J. D. Tidd.

C. Ward; William Anderson; Lillie Curtis; Dr. Seth Smith.

March 18.—Maggie N. Ramsay; Gorham Young; Cora Lenox; Samuel Maxwell; Andrew Mead; Dr. William S. Chipley; George A. Redman.

March 23.—Martha Boyd; William Goddard; Emma I.

Q.—[By Erastus Goodwin.] In the Banner of Light of Feb. 7th, 1874, Theodore Parker gave a long, interesting and eloquent account of how he went to and returned from his home in the outskirts of "Spring-Garden City," and computed the distance from our earth to be "about sixty-five billions of miles." This has provoked the inquiry, if it is not a misprint: Do now nearly from the planet carrif find homes so any people from the planet earth find homes so

distant?

A.—It is not a misprint. Spirits from this planet find homes as distant as that, provided their spiritual state is such as to require or demand interstellar life, if sufficiently advanced to pass into interstellar space, or if undeveloped enough to pass to planets of lower grade. The exact proximity to the earth is no barrier, nor does it require they shall be within the limitations of the earth's atmosphere in a solar sepse. The home he described was undoubtedly his spiritual abode at the time. There are many The home he described was undoubtedly his spiritual abode at the time. There are many spirits who pass readily to and from the earth's atmosphere to very remote interstellar space, where their spiritual abode is for a time, a corresponding degree of spiritual atmosphere inviting them for experience or improvement in some direction, or for the benefit of others. They sometimes approach nearer to another planet than to the earth, because some planet of a different degree of unfoldment may add to their spiritual experience by being in proximity therewith. There are no limitations to spirits, save those of ignorance. The law that attracts the spirit is the law of knowledge and spiritual sympathy; wherever that is found, time and space, as previously stated, form no component parts in the spiritual life, nor impediments to its existence.

BY OUINA.

May the blessings of the Infinite abide with you forever, Like the message of a soft dove, like the flowing of a Like the spirit of the flowers that upward moves to bless

you; So may the angels bend with their soft wings to caress you, Unseen, yet abiding ever, the spirit of all love, Departing from you never, leading your souls above.

### Spiritual Communication

From Mrs. Mary Webster, Given through the Me-diumship of Mrs. Hattie M. Wells, of Salem, April 20th, 1880.

I want to say a few words to the friends I have talked with so many times, about the future existence of the spirit; also to fulfill the promise made to those who will remember the ture existence of the spirit; also to fulfill the promise made to those who will remember the conversation we had concerning my return. In the first place, I want them to know that the life beyond the grave is more beautiful than our imagination ever pictured it to be, and I bless God for the transition of my spirit from the old body I had used so long; and I am thankful that, through the aid of those in the higher spheres, it was made a representative of the good and noble cause of truth and mediumship for so many years; and although I had to face opposition I am proud of the title conferred upon me as a spiritual medium, for I consider it one of the highest gifts ever bestowed upon a human being; therefore I have nothing to regret in the course I pursued, except that I did not do half enough for the advancement of the cause; but if one word I have ever spoken has touched any soul that dwells in mortal form today and given them one ray of light to assist them to find the truth and the way, I am thankful for it, because I know it will inspire them to seek for more; and each hour will bring some new thought, until the knowledge which blesses so many in earth-life at the present time, will be theirs also. Then fear not opposition, my friends, but let it make you stronger in the faith and more earnest in the work, and the angel-world will bless your efforts. There are many I wish to communicate with near my old home, and shall do so when the privilege is given. But I will now say to one and all: Go to work and spread the truth you have already received; hide not your light under a bushel; hold your

and shall do so when the privilege is given. But I will now say to one and all: Go to work and spread the truth you have already received; hide not your light under a bushel; hold your circles, if you can do nothing more, and give the spirits an opportunity to manifest their presence among the creed-bound souls who are starving for spiritual food, and walking in the darkness for want of more light.

I found the medium I now control many miles from my earth-home, before the body I had left was consigned to its final resting-place, and told her of my transition, and talked of some things in my room which I promised to explain. I thank the band that guides the hand I have been permitted to use at this time, for the privilege of coming in the spirit to one so truly worthy of the gifts the angels bring to bless humanity. I would like to have this reach my friends in Amesbury through the columns of the dear old Banner of Light. If my friend Colby will do me the favor to publish it I shall be ever grateful.

Mas. Mary Webster.

derstood and appreciated by my wife and myself, that we deem it but just we should verify
it as being correct in all its parts.

Our certain knowledge that the medium, Miss
Shelhamer, was entirely unacquainted with
him and his history—his passing away occurring nearly fourteen years ago, during her
childhood, at a distant point (Jackson, Misssissippi) while in the military service of the United
States as a soldier in the command of Major N.
A. M. Dudley—proves it genuine beyond doubt.

The affection manifested toward both of us in
the message corresponds to the sentiments expressed by him while in this life, as his letters
exhibit up to the very last of his abiding in the
mortal.

We regret that neither of us chanced to be present at the Circle-Room when he was there; and now our desire is to thank the medium and all the managers of the *Banner* for the glorious privilege we enjoy of hearing from him through the channel so kindly furnished in the Message Department.

Yours truly, JAMES C. MORSE, MARY MORSE. No. 3 Porter street, Boston, April 30th, 1880.

#### Verification of Spirit-Message. To the Editor of the Banner of Light:

The communication from Nellie Wyman, in your valuable paper of May 1st, was correct in every particular. My little girl went to spirit-life when five months old, Aug. 6th, 1870; her mother joined the loved ones Feb. 25th, 1875. The little girl spoke of "Tuscaloosa." He is one of our band, and has communicated to us many times through my wife and other.

one of our band, and has communicated to us many times through my wife and others.

We were much pleased with Nellie's communication, for which we send our love and gratitude to the spirit-world, and to your noble medium. May you ever be strengthened in your glorious work.

J. L. WYMAN, Magnetic Physician.

13 Perkins street, Charlestown, Mass.

### "H. H." and Emerson.

Col. Higginson says of Mrs. Jackson: When some one asked Emerson, a few years since, whether he did not think "H. H." the best woman-poet on this continent, he answered in his man-poet on this continent, he answered in his meditative way: "Perhaps we might as well omit the woman"; thus placing her, at least in that moment of impulse, at the head of all. He used to cut her poems from the newspapers, as they appeared, to carry them about with him, and to read them aloud. His especial favorites were the most condensed and the deepest, those having something of that kind of obscurity which Coleridge pronounced to be a compliment to the reader. His favorite among them all is, or was, the sonnet entitled all is, or was, the sonnet entitled THOUGHT.

THOUGHT.

'Oh, messenger, art thou the king, or I?
Thou dalliest outside the palace gate
Till on thine idle armor lie the late
And heavy dews; the morn's bright, scornful eye
Reminds thee; then in subtle mockery
Thou smilest at the window where I wait,
Who bade thee ride for life. In empty state
My days go on, while false hours prophesy
Thy quick return; at last, in sad despair,
I cease to bid thee, leave thee free as air,
When lo! thou stand'st before me glad and fleet,
And lay'st undreamed-of treasures at my feet.
Ah, messenger! thy royal blood to buy,
I am too poor. Thou art the king, not I."

"Before the war"-courtship.

#### SPIRITUALIST MEETINGS.

BROOMLYN. N. W.—Society of Spiritualists meets at Everett Hall, 238 Fulton street, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Millor, President; Benjamin L. French, Vice President; Fred Haslam, Secretary; Nathaniel B. Reeves, Treasurer, Children's Progressive Lycoum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

Reoves, ausical Photoe., Treasurer.

Treasurer.

The Brooklyn Spiritual Conference meets at Everett Hall, 328 Fulton street, Saturday evenings, at 7½ o'clock. Conference Meetings are held in Fraternity Hall, corner Fulton street and Gallatin Place, every Friday evening, at 7½ o'clock. Seats free, and everybody welcomed.

\*\*BEVERLY, MASS.—The Spiritualists hold meetings every Sunday at Bell's Hall, at 2/8 and 7½ P. M. Gustavis Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7½ o'clock. Mrs. Ella Dole, medium.

dium.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists neets in Hallo's Hall, 333 Superior street, at 103 A. M. and 7% P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st. The Children's Progressive Lyceum meets in the same hall at 12% P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited. Guardian. To all of which the public are cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lailin and Mouroe streets, every Sunday at 10% A. M. and 7% P. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice Fresident; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

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

INDIANAPOLIS, IND.—The First Society of Truth-Seekors meets for religiousservice at 86% East Market street, overy Sunday at 2% and 7% r. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Buell, Secretary.

LYNN, MASS.—Spiritual meetings are held every Sunday afternoon and evening at Templars' Hail, Market street, under the direction of Mrs. A. E. Cunningham.

LEOMINSTEIR, MASS.—Meetings are held every other Sunday in Allen's Hail, at 2 and 6% o'clock P. M. Mrs. Fannic Wilder, President of Spiritualist Union.

NATICK, MASS.—The Spiritual Fraternity holds meetings every Sunday in Washington Hail, at 2 and 6 P. M. S. W. Tibbots, President.

NEW YORKE METS.—The Secretary.

NATICK, MASS.—The Spiritual Fraternity holds meetings every Sunday in Washington Hall, at 2 and 6 p. M. S. W. Tibbets, President.

NEW YOBK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ p. M. J. A. Gozino, Secretary, 36 West 46th street. Children's Progressive Lycoum meets at 2 p. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mis. B. A. Nowton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr.—Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer and Eventual Masonic Temple, (Seating Capacity) 1000, (corner 23d street and 61h avenue. Alfred Weldon, President; Alex. S. Davis, Secretary; E. P. Cooley, Treasurer, 250 West 16th street.

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

PORTLAND, ME.—The Spiritual Fraternity meets in Rossini Hall every Sunday for conference and lectures, at 25 and 7½ p. M. W. E. Smith, President; H. O. Berry, Vice President; Miss L. M. Eshith, President; H. O. Berry, Vice President; Miss L. M. Eston, Secretary; F. W. Hatch, Treasurer. Trustees—J. C. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Seats free to all.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meetings every Sunday at 10½ A. M. and 7½ p. M. at 101 A. M. and 7½ p. M

retary.

SAN FRANCISCO, CAL.—The First Spiritual Union
Society holds a conference and scance every Sunday at 2

P. M., at Ixora Ifall, No. 737 Mission street, above Third,
Also meetings for lectures and scance in the evening. The
Children's Progressive Lyceum meets in the same hall at

Children's l'rogressive Lyceum meets in the same hall at 10 A. M.

\*\*BANTA BARHARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ F. M. Gonductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Searvons.

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

\*\*VINELAND, N. J.—Meetings are held every Sundaymorning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 12½ F. M. Dr. D. W. Allen, Conductor.

worcester, blass.—Meetings are held at St. George's Hall, 400 Main street, every Sunday at 2 and 7% P. M.

### Passed to Spirit-Life:

From Tolland, Conn., Feb. 9th, 1880, Ripley E. Tracy, aged 69 years.

aged 69 years.

Mr. Tracy was the first Spiritualist in his section of the country, having embraced Spiritualism soon after the Rochester Knocking excitement. He was an earnest worker, and in those early days his home and means were at the service of the cause. He was a respected citizen, a kind neighbor, a valued friend. A large family of children and grandchildren have grown up in the light of our Philosophy, because he was true to his convictions and taught them. The funeral was attended by the writer, and a large concourse of neighbors attested the worth of the deceased.

II. II. Brown.

From Windsor, Conn., April 19th, 1880, Cyrus Howe, aged

00 years.

Mr. Howe had been a Spiritualist for twenty-eight years, becoming convinced of the truth of Spiritualism by the mediumship of his daughter, now Mrs. Flavia Thrail, well known as a clairvoyant physician in the Connecticut River Valley. He was an earnest ploneer worker, and all our early mediums and speakers have tarried with him. While health lasted he dealt sturdy blows for the cause, and to the last 'kept the fatth,' going home ripe and with rich sheaves. His funeral was attended by a large concourse of citizens and by the Windsor Lodge of Masons, of which he had been sixty years a member. Words of inspiration and confort were spoken by the writer.

H. H. Brown.

From Willimantic, Conn., April 24th, Mrs. Jane Puring-

on, aged 69 years.

Mrs. Purington had been a Spiritualist for many years, but for nearly twenty years had been an invalid, and unable to attend any meetings. Patient, motherly, every one who knew her will miss her kindly influence. Her funeral was attended by the writer, April 26th.

H. H. Brown.

From Bridgewater, Vt., Feb. 15th, 1880, Mrs. Elvira Townsend, relict of Mr. Almond Townsend. Almond Townsend, relict of Mr. Almond Townsend.

Mrs. Townsend was widely known and deeply respected for her many excellent qualities of mind and heart. A willing and competent nurse, a faithful friend, a devoted and affectionate mother, and she was always one largely interested in the welfare of humanity. She had for many years previous to her decase accepted the truths of Spiritualism. A cancer in the stomach was the cause of dissolution. The funeral exercises were conducted by the immortals through the Instrumentality of Mrs. Nellie J. Kenyon, of Woodstock, Vt.

BETSEY O. SOULE.

April 5th, our beloved sister, Mary H. Messer.

Thirty years, with their alternating seasons of sunshine and cloud, of joy and sadness, had she spent in this sphere, and, endowed with rare sensibilities, with deep love of the pure the true and beautiful, she was appreciated and admired by all who knew her. But her frail physical constitution gradually yielded to consumption's wasting power, until hersensitive and oft weary spirit happily gided to a more genial clime. Although her outer presence will be daily missed by us who loved her the most dearly yet we feel a subdued rejecting to know she is now free, and happy with other dear ones gene before. Her funeral address was given bour loved sister, Mrs. Cora L. V. Hichmond, and the beautiful truths that came from her inspired lips were like a heavenly benediction to the many who heard them. She saw or beloved Mary arrayed in garments of white, with the angel band who attended her, and gave her joyous greetings to the friends and associates present. And we feel another shining link is added to the golden chain that unites us to the immortal spheres.

Libertyville, Ill. April 5th, our beloved sister, Mary H. Messer.

From his residence in West street, Hornellsville, N. Y., April 1st, after a painful illness of eight months, Dr. Elijah

Beckwith aged 75 years.

He was born in Windham, Conn., July 24th, 1805. His parents removed to the State of New York when he was lifteen years old. After leaving Prattsburg Academy he entered Oberlin College, where he remained four years. He studied medicine, and adopting that profession, confined his practice more particularly to electropathy and bygiene, in which he was very successful. For the past six years he has made Hornellsville his home. He began the investigation of Spiritualist to the close of his earth-life. For years he has been a subscriber to the Banner of Light, and took solid pleasure in perusing its pages. His uncommo discrimination, persecrance and scrupulous hothesty, made him in a degree a remarkable man. Dr. B. married Miss Anna Wyait, of Bangor, Me., a most estimable and cultivated lady, who, after all the journeyings and changes of fortune, still survives him, at the ripe age of swenty-nine fortune, still survives him, at the ripe age of swenty-nine the Spiritualist lecturer, took part in the funeral services, [The Hornellsville Tribune prints a lengthy biography of the deceased.] Beckwith, aged 75 years.

From Milton, Mass., April 16th, 1880, Jebiah R. Crehore, aged 79 years and 2 months.

aged 79 years and 2 months.

She was for many years a firm Spiritualist, and a regular subscriber to the Banner of Light until she became blind. The sick and suffering had her greatest sympathy, and although she was quite poor herself, she always gave of her little to those who were poorer. Many a weary day she waited amid a darkness like the tomb; but at night her eyes were opened, and visions of that heavenly home from her spirit-friends were wafted, dispersing all of earthy gloom.

Li, S.

From Adair, Ill., April 27th, 1880, Julia Ann, wife of E. B. Lownes, in the 58th year of her age.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in ad-vance. A line of agate type averages ten words. Postry inadmissible in this department.)

Adbertisements.

BALTIMORE ADVERTISEMENT.

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USE Sterling Chemical Wick in lamps and oil stoves. Cheap, brilliant, no dirt or trimming. March 27.—13w

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Jan. 17.—13.\*\*

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MRS. L. H. PERKINS. TNSPIRATIONAL Speaker, Test, Business and Medical Medium. Séance every Wednesday and Bunday evening. No. 10 Davis street, Boston. 1w\*-May 16.

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10 A. M. 10 4 P. M. Will visit patients. May 1. MRS. E. J. KENDALL.

TEST AND BUSINESS MEDIUM, 19 Berwick Park, Boston. Hours 9 to 3. Gw\*-April 3. Susie Nickerson-White.

RANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 4. 25w - Aug. 10. CLARA A. FIELD,
BUSINESS MEDIUM and Clairvoyant Physician, No. 19
Essex street, off Washington, Boston, Jan. 3.

FANNIE A. DODD MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w\*-May 18.

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April 14.—oam

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THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualist of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 British Museum street, London, is \$3,75, or through Messrs. COLBY & RIOH, Banner of Light office, Boston, \$4,00. May 4.—tf

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NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE. The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages,

and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs. DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embedy the very ideal of hopful, trustul, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade-all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly

imblie the spirit of its inspiration, SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pfigrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so, "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, "Be kind." Near the water's ledge, mingling with the smilt grass, in flower letters we read, "God is love," Just beyond sites humble waif, her face radiant with innocence and love, as the lifts the first letter of the Charley 11—18 Faith 11 and Allera 11 large already generated in the backet by her added she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. ''Thy will be done' has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the

heavenly messengers, "Gently we'll watt him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE."

To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. I have recommended it to quite a number of the chief sand squaws. He he had no great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He had no great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. I have recommended it to quite a number of the chief sand squaws. He say he love white chiefs and squaws. He travel like the wind. He had no great Medicine Chief from happy hunting-grounds. He say he love him want to show him healing power. Make skill safe range from the show him healing power. Make skill safe range from the show him healing power. Make skill safe range from the safe from the fastency of the large of the last of the same from the safe from the fastency of the last of the large of the last of t Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despuir fell toward his heroic sister, his little form nearly paralyzed with fear.  $\alpha$ 

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

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The

lowing hord winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the slight." Tals grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the position heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

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

THE RETAIL PRICE IS \$2.00.

THE DAWNING LIGHT."

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM,

From the Offiginal Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS. In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township,

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

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

# Korcign Correspondence.

#### ECHOES FROM ENGLAND. NUMBER TWENTY-THREE.

BY J. J. MORSE.

One may be pardoned for speculating at times whether combatants or spectators are most benefited by any struggle that may transpire. Certain it is that the gladiators in the mental and spiritual arenas win for the multitude rights and privileges that the spectators would be otherwise denied. But then, the wielders of the net and trident are sometimes borne out dead from the fray. As of ancients, so of moderns. As in feats of physical prowess, so in efforts for reform. The crowd applaud a courage they are too cowardly to emulate. And when the warrior is old, battered and scarred, he is oft forgotten for some newer favorite. The thoughtless stripling plucks the laurels that should adorn the sire. Spiritualism has been a species of gladitorial contest since first it came to us. Our media, speakers and writers, have been the contestants in the arenas of bigotry, intolerance and persecution; and, it must be said, at times those from whom they should have expected greatest comfort have sown tares instead of wheat. At least one pleasant reflection is left us, that the Banner of Light has ever stood forth as the champion of our workers, never sullied its pages with abuse of them nor lifted one to overturn another. It is the medium's friend, the worker's advocate; a true instrument in the hands of the angel-world, ever ready to cordially sustain the hands of the laborers the spirit-world has bid to duty. Long may it wave, and may all readers of these lines do their utmost to extend its ever-increasing of gladitorial contest since first it came to us. do their utmost to extend its ever-increasing

We have lately had another incident occur illustrating the need of Spiritualists and their organs standing firm in defence of mediums—Mr. F. O. Matthews, a test medium of great power, having been arrested, and condemned to power, naving been arrested, and condemned to three months imprisonment with hard labor. Mr. Matthews held a sitting with a lady, instigated thereto by certain of her friends and a superintendent of police, and a summons was then procured, charging the medium with obtaining money under false pretences, the false pretence being that he claimed to be under spirit influence, which is a possibility the law here denies!

here denies!
The Spiritualist has taken up Mr. Matthews's rise spiritudist has taken up Mr. Matthews's case in a most commendable manner, Mr. Harrison advocating a defence of the medium because of the freedom of discussion and investigation that is imperilled through his arrest. And your countryman, Mr. J. William Fletcher, with a spirit that does him credit, was the first medium to raise his voice on behalf of Mr. Matthews. God knows the office of medium is thews. God knows the office of medium is onerous enough, as well knows the writer, after onerous enough, as well knows the writer, after ten years' experience. Surely all who profess friendship for the cause should help us, instead of obstructing our path, and so make our work harder. Our most successful provincial society, the one at Newcastle upon Tyne, has issued and circulated a petition to our home office, praying for the release of Mr. Matthews. Such a step is an eminently worthy one upon the part of the officials and members of the society. It encourages our workers to know that their friends are willing to exert themselves in their behalf. courages our workers to know that their friends are willing to exert themselves in their behalf, when the law unjustly persecutes them. It adds another to the long list of useful deeds in behalf of our cause the Newcastle Society has done since its inauguration.

The Thirty-Second Anniversary of Modern Spiritualism passed over in this country without any public recognition outside of London, only one service in commemoration thereof being held in the metropolis, at Steinway Hall, by Mr. Fletcher.

being held in the metropolis, at Steinway Hall, by Mr. Fletcher.

Among the American mediums with us at present is Mrs. Julia B. Dickinson, who is lo-cated in Liverpool. Mrs. Dickinson is an old friend in our midst, having been a resident in England on previous occasions. As a medical medium she is most excellent; while as a test-and clairy over the medium of heavy exand clairvoyant medium I have had many excellent evidences of her powers. She is well patronized, gives entire satisfaction to her clients, and is doing excellent work in the above town. Her address is 36 Farnworth street,

Australian readers of the Banner of Light may take note that Mr. T. M. Brown, test medium, and his daughter, a speaking medium, sail from England in the Trojan, on May 20th. No doubt a warm welcome will be accorded them. They deserve it.

Since my last Mr. Thomas Walker has sailed for Cape Town, en route for Melbourne. He leaves hosts of friends behind him, who much regret his departure. He intends returning to England, I understand, ere long.

England, I understand, ere long.

The British National Association is in a most flourishing condition, and its discussion meetings, séances and receptions are all well attended. Its amiable and capable Secretary is an important factor in the pleasantness incident upout a call at the rooms in Great Russell street.

The Liverpool Spiritualists are raising the necessary capital to purchase a plot of land and erect a suitable hall and offices thereon, so that the cause may possess a "local habitation" as well as a name. I understand about \$15,000 will be needed. The friends in Rochdale are animated by a like intention, while Newcastle-on-Tyne is actively prosecuting a similar purpose; and Gateshead is girding up its loins to do likewise. We shall be able to hold our own as we gain halls, built by ourselves and available for our own use at all times. The cause pays away in rent every year enough to build halls in almost all towns.

most all towns.

Mr. Robert Harper, of Birmingham, who visited America some years since, and who is an active and enthusiastic Spiritualist—himself an inspirational speaker—is projecting a new paper called the Commonwealth. It is to be devoted to land, currency, social and political reforms, and will be edited by its promoter.

Mr. Lambelle's paper, the Spiritual Pioneer, improves with each issue. It commands an extensive circulation in all parts of Great Britain, and finds universal favor and acceptance. So most all towns

finds universal favor and acceptance. So great has been its success that a supplement, half the size of the paper, has to be issued with each number now. It is a most creditable pro-

Rumors of the appearance of a new weekly paper over here have been revived since my last letter. There is room for a thoroughly independ-

letter. There is room for a thoroughly independent and representative organ.

At last, Charles Bradlaugh has been returned as a member of Parliament; and as he is an earnest opponent of shams and wrongs, beloved by thousands of our toilers here, it is to be hoped he may be able to achieve some of the reforms his party are desiring. The masses have better flatterers, but scarce any truer friend. And as he is typical of advanced Radicalism, i. e., Republicanism, I am glad he has a seat at last.

May the angels help all true workers and bless

May the angers no.,
all earnest souls.
Progressive Literature Agency,
22 Palatine Road, Stoke Newington,
London, N., Eng. May the angels help all true workers and bless

ENGLAND.

### Passing Events.

## TBanner of Light London Special Correspondence.]

The elections still occupy the minds of the people, although the matter is pretty clearly settled, and I see the message previously sent (which I received from the spirits), that the Libwhich I received from the spirits), that the Inderals would gain the day, confirmed; of course great things are promised—an end of all hard times, etc. We shall see; there is plenty of room for improvement; any—the first step in the right direction, will be felt.

The National Association has been much occupied. Mrs. Fletcher's scances there have thus for crowled the room to everflowing and many

cupied. Mrs. Fletcher's seances there have thus far crowded the room to overflowing, and many people have been turned away. The tests are very satisfactory. The lecture on "Ghosts," which your correspondent had the honor to deliver there April 12th, called together an audience only limited by the size of the room. Madame de Steiger is to deliver an address there

on Monday evening, entitled "Some of the Religious Aspects of Spiritualism," and she is sure of a large and attentive assembly. A strong action was taken in regard to the Matthews case and a petition will be started to have the law

M. Renan, author of the "Life of Jesus" and many other works, is creating a stir among the dry bones. He calls himself a rationalist. His lectures at the St. George's Hall have created immense excitement. Among the audience ated immense excitement. Among the audience I saw several of the most popular clergymen and Dean Stanley, together with many others high up in theology and power in the church. I am just in from his lecture at the Royal Institution, which was packed to overflowing, hundreds unable to gain admission, and every word listened to with rapt attention. He calls Jesus "a very good man," and the clergymen and the intelligent public seem to assent. Such men have a part of the truth, but not the whole truth; they are making the way for still higher revelations and freeing the people from mental slavery and teaching them to think for themselves.

selves.

Mr. W. E. Eglinton is having wonderful success on the continent, and is already engaged until August. He is received by people of very high position, and is certainly doing great good for the cause. Mrs. Corner has nearly recovered her health, which has been much affected by the late "affair," and has begun scances again I need scarcely add with redoubled power. She will yet live to demonstrate her genuineness.

will yet live to demonstrate her genuineness.
There are very few physical scances in London now—there seems so little demand for them that local mediums are but little engaged.

Dr. Kenealy, editor of the Englishman, is dead; he will be remembered as being so prominent in the Tichborne case some years ago.

The Queen, who has been absent for some time, will return to England the 17th. The Empress Eugenie is journeying each day toward Zululand, to view the spot where her noble boy

died.

J. N. T. Marthese has arrived in Paris, hav-ing well nigh completed his journey round the world.

world.

Signor Enrico Rondi is seriously ill. He has previously been engaged in writing a book, in which he has recorded his experiences in Spiritualism, which will shortly be issued. Some of the chapters are of universal interest.

April 16th, 22 Gordon street, London, W. C.

# Children's Lyceums.

#### The Spiritual Easter in New York.

o the Editor of the Banner of Light:

The session of the Children's Progressive Lyceum which was held Sunday, May 2d, was one of unusual interest. After the usual opening exercises, recitations and songs were given by Mamie Hunt, Lena Hyde, Maud Nichols, Gracie Myrick, Belle Bennett, Amelia Hyde, Naomi Leech and Dr. Davis. Our Conductor, Mr. Dawbarn, then stated that he had been commissioned by the Lyceum to perform, in their name, a very pleasant duty, viz: the presenting to Miss Lizzie Phillips a prize for earnest work in behalf of the Lyceum. [The prize was a half life-size colored photograph of herself, set in handsome walnut and gilt frame.] Previous to our last Christmas entertainment two prizes were offered to the two members who should sell the most tickets for the entertainment. Tileywere won by Miss Lizzle Phillips and Alex Slocum. Mr. S. received his immediately after the entertainment, but unforeseen circumstances caused delay in finishing the picture. It was a perfect surprise to Miss Mzzle. Her friends succeeded in keeping her totally ignorant of their purposes.

We also successfully carried into effect the wishes and suggestions of our spirit-friend, Mrs. Fannie A. Conant, given at the time of our visit to Boston, which she was pleased to term a Spiritual Easter, to be celebrated with flowers-the evergreen tree to typify the

As the First Society of Spiritualists held their Anniversary on the afternoon of Easter Sunday, we were obliged to omit our Lyceum exercises for that day, and by vote decided to postpone our floral offerings until the first Sunday in May. An evergreen tree nearly six feet in height stood in front of the platform. The Groups in the order in which they were called came forward, and each member as well as leader held in his or her hand a bunch of flowers, and, after repeating an appropriate verse or motto embodying the language or significance of each, placed the flowers upon the tree. The bright tints of the flowers, in contrast with the rich green of the tree, made it indeed an object of great beauty.

I send a copy of a poem read by one of the officers which may be taken as a specimen of the offerings. This was a portion of the last poem written by that sweet singer, Alice Cary:

I know not which I love the most, Nor which the comellest shows, The timid, bashful violet, Or the royal-hearted rose ;

The pansy, in her purple dress, The pink, with cheek of red, Or the faint, fair heliotrope, who hangs, Like a bashful maid, her head.

For I love and prize you all. From the least low bloom of spring To the lily fair, whose clothes outshine The raiment of a king.

And when my soul considers these-The sweet, the grand, the gay-

I marvel how we shall be clothed With fairer robes than they; And almost long to sleep, and rise And gain that fadeless shore,

And put immortal splendors on. And live, to die no more. MARY A. NEWTON, Cor. Sec.

New York, May 3d, 1880.

# May-Day Festival.

To the Editor of the Banner of Light :

Will you allow me to encroach upon your space sufficlently to speak of a very enjoyable occasion at which I was present on May-Day, viz.: the gathering of the children belonging to Progressive Lyceum No. 1, which holds its meetings every Sunday morning in Paine

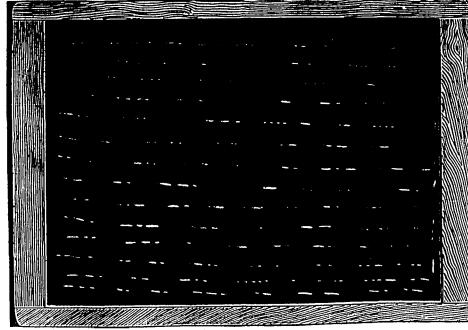
The children, to the number of one hundred and fifty, together with about a hundred of their friends, met at the above hall in the afternoon. After a general romp and the playing of a few games, the "may-pole" dance was called. It was participated in by Misses Folsom, Thomas, Waters, Bicknell, Griffiths, Smith Drew, Chandler, Onthank, Buettner and Daily. The pole, which was a very pretty one, surmounted by a handsome bouquet, was set in the centre of the hall, and as the tastefully attired young ladies, holding the gay-colored streamers, wound round and round the staff, the effect produced was picturesque in the extreme.

Of course the dance was encored, and after a repeti tion other dances were in order for a couple of hours, the children being joined by many of their friends, to the music of an orchestra under the directorship of Mr. John Behr, efficiently assisted by Mrs. Endicott at the plano.

Aline was formed at five o'clock, and after marching a few times around all proceeded to "Investigator Hall," where they partook of a bountiful collation, after which back to Paine Hall, where, from six to

eight o'clock, a general good time was indulged in. All who participated, both children and adults, were delighted with the management of the Committee of Arrangements, and agreed that it was one of the best of the many pleasant gatherings which the Lyceum has held during the present season; while the Committee, in turn, express themselves in terms of commendation of those friends who responded so readily with subscriptions that after defraving all expenses of the entertainment a handsome sum is left to form the nucleus of a fund for a similar good time next May Day. H. G. WHITE.

This [Brunton's "DAISIES"] is a modest, unpretentious little volume of delightful poetic mien and odor, sufficiently variegated for attracting the eye of observers. The book is handsomely printed on tinted paper, and is a very suitable gift for a friend.—Vermont Journal.



#### A REMARKABLE TEST THROUGH THE MEDIUMSHIP OF DR. SLADE

The above engraving represents the surface of a common slate, on which has been traced by the invisible agents working in the scances of Dr. Slade an intelligent message, couched in good language, and expressed in telegraphic characters. The circumstances under which this message was given, and the conditions observed while it was being written, are fully detailed in the following letter. We have submitted the copy of the photograph alluded to by Mr. Bensutt (see the communication was superise and satisfaction. the invisible agents working in the séances of Dr. Slade an intelligent message, couched in good language, and expressed in telegraphic characters. The circumstances under which this message was given, and the conditions observed while it was being written, are fully detailed in copy of the photograph alluded to by Mr. Bennett (as having been forwarded to us by him) to the attention of several competent telegraphers in Boston, and the translation here given is endorsed by them as correct:

TRANSLATION.

Friends, resolve to keep your spirits pure and bright, that you may drink at angelic fountains of knowledge, and to find your God pervading all nature."

Telegraphic critics assure us, in addition, that a singular fact in the writing is that what is known as a "Bain" L is used in one instance instead of a "Morse" L, while all the rest of the characters are of the Morse alphabet-showing familiarity with both systems on the part of the intelligence writing the message:

Hearing that Dr. Henry Slade was stopping at the Wentworth House in this city, myself and a friend, both skeptical on the subject of Spiritualism, determined to give the matter a little testing in the presence of one of its most renowned exponents. My friend is a telegrapher, now connected with the Western Union Telegraph Company in this city. We purchased a pair of slates, and my friend provided himberly with a telegraphic key. We found the Doctor quite willing to try any experiment with the key, though he said he could promise nothing. The room was an ordinary hotel room with its furniture; the time, two o'clock in the afternoon; plenty of light. The key was placed under a common table on the floor. My friend placed his feet on those of the Doctor, and we To the Editor of the Banner of Light :

placed his feet on those of the Doctor, and we all put our hands on top of the table, and in about two minutes the key commenced a message. This was partially translated by my

I took the slate to a photographer and had pictures made, one of which I enclose to you. Hoping you will reproduce it, pro bono publico, in your paper, with its translation, I am, vith its transmiss.

Respectfully, &c.,
E. S. Bennett.

Denver, Col., April 3d, 1880.

#### Dr. Slade in Kansas City, Mo.

At last accounts Dr. Slade was in Kansas City, where, according to the Times, he was receiving "a constant flow of visitors desirous of consulting him with reference to every conceivable variety of temporal matters, and the results of the séances in many instances have been marvelous in the extreme, and all have been produced in full, clear light of day or gas.'

Mrs. Peck, the wife of a well-known citizen, though continually declaring she was not a Spiritualist, admitted that she distinctly heard voices about her in the room-voices of friends who had passed away from earth, and, although she could see no forms, was convinced of the presence of some strange influences having many of the attributes of human beings. She felt one spirit take her hand and stroke and pat it gently. The residents of Kansas City became intensely interested, many of Dr. Slade's visitors receiving communications so real and lifelike that they insisted upon taking the slates home with them. Dr. S. was to leave for Moberly on the 11th, where he would remain two days, and go thence to St. Louis, where many are anxiously waiting to receive him.

#### The Magazines.

THE ATLANTIC MONTHLY-Houghton, Osgood & Co., publishers, Riverside Press, Cambridge—contin-The Stillwater Tragedy," by Thomas B. Aldrich, and W. D. Howells's tale, "An Undiscovered Country" -which latter brings the principal characters therein into a sharp and decisive contrast, and leaves the reader more mystified than ever as to how it is proposed to harmonize the first part of the narrative with the chapters which are to succeed; Willard Brown treats of 'The Examination System in Education"; Christopher Cranch has a poetic word on "Talent and Gen-ius"; S. H. M. Byers tells how he came to be "Ten Days in the Rebel Army"; Henry C. Angell contributes No. Two of the "Records of W. M. Hunt"; Richard Grant White wishes it understood, in "British Americanisms," that much in the realm of our colloquial idiom which we as a nation are accustomed to regard as cis-Atlantic in its origin is really trans-Atlantic; sketches, etc., are given; brief but attractive and pertinent articles are furnished on "Farragut," "Metter-nich," "Madame Le Brun," etc., and the departments are excellent—as they always are.

A. WILLIAMS & Co., 283 Washington street (corner School), Boston, furnish us with the May numbers of SCRIBNER'S ILLUSTRATED and ST. NICHOLAS, both of which popular publications will be found by the inquirer on sale by that enterprising firm. The first named magazine has a fine portrait of Edgar A. Poe for its frontispiece, and Mr. E. C. Stedman backs it with an appreciative study of the subject; "The Younger Painters of America" are talked of by Wm. C. Brownell, who is to add two additional papers on this topic in other issues; "The Growth of Wood-Cut Printing" is again treated of by Theo. L. De Vinne; Schuyler's Peter the Great" increases in interest, if it were possible; No. 1 of a series on "The Dominion of Canada" is afforded by Principal Grant; the engrayings which are scattered throughout the number are layish in profusion and excellent in execution. Poetry by standard authors, reviews, tales (continued and other wise) and the departments join with what has been before mentioned to make the present issue the vehicle of much pleasure and profit to its patrons.

ST. NICHOLAS has for its initial number Washington Gladden's promised "Talk with Girls and Their Mothers"; Noah Brooks's new serial for boys, "The Fairport Nine," is floated in the May number, and its opening promises much of interest to come; five short stories, complete, are also published, Edgar Fawcett Susan Coolidge, and others, being the narrators; two Natural History articles, a continuation of Louisa M. Alcott's "Jack and Jill," "Oriental Jugglery," etc. etc., fill the nicely-printed and superbly-illustrated pages of the current issue. The little folks are not forgotten, either, and the departments are crammed with items, letters and puzzles for the pleasure and edification of all.

THE WIDE AWAKE-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston-has for its frontispiece a charming drawing by Miss L. B. Humphrey, entitled, "The Twin Cousins"; among the articles is this number which are worthy special mention may be noted "Jacob Abbott" (illustrated with a good likeness of this pioneer in the field of children's literature), "An Uninvited Guest" (by B. P. Shillaber—also illustrated), "Concord Picnic Days," etc., etc. "Two Young Homesteaders," by Mrs. Theodora R. Jenness, is continued, and is a really valuable rescript of West-ern experiences, into the spirit of which recapitulation Robert Lewis, the illustrator, has entered in a zealous manner and with apposite results; the "American Artists" series has Edwin Lord Weeks for its subject this month; the little readers will find their department in the current issue wide-awake and full of interest for them. The number concludes its choice table of contents with an original "Maying Song," written (as to words and music) by Louis C. Elson.

THE YOUNG SCIENTIST for May contains its usual number and variety of good, practical articles, combining the useful, curious and instructive. Published at 14 Dey street, New York.

THE HERALD OF HEALTH for May presents for its "General Articles," "The Secret of a Clear Head," by J. M. Granville, "Crooked Spines," by Dio Lewis, and "Paternity," by Julia Ward Howe, all meritorious. Four fine poems are given on "Our Dessert Table," followed by wise, practical talks upon food and habits pertaining to good health, and "Studies in

Hygiene for Women," including "Dress," "Cheerfulness," "The Coming Woman," &c. M. L. Holbrook & Co., publishers, 13 and 15 Laight street, New York.

THE PRIMARY TEACHER, edited by Wm. E. Sheldon, is eminently well suited to the wants of persons interested or engaged in primary instruction, either in schools or in the homes of young children. It appears monthly from the New England Publishing Co., 16 Hawley street, Boston.

FREE THOUGHT.—The March number of this new magazine, published at Sydney, New South Wales, is received. It contains articles for and against Spirit ualism and Liberalism. Pro, "Morality Without the Bible," by George Lacy; a "Brief Sketch of the Life and Labors of Francis W. Newman," by Charles Bright; an interesting article upon the "Antiquity of Mesmer ism," by R. Williams, M. A.; a "Short Biography of Charles Bright," (with portrait) by C. Cavanagh; "Audi Alteram Partem," a reply to Mr. Lennan's arti-W. H. Stephen: a consideration of the question, "Are Christianity and Spiritualism Antagonistic?" by A. J. Ivimey. Contra, "Prize Essay Against Spiritualism," by A. Mallalieu; "Science the Safeguard of Religion," by C. H. Barlee; "Is the Practice of Spiritualism Desirable or Justifiable?" by "Kiama." This publication gives promise of becoming a valuable addition to those already engaged in displacing the dogmas of the past with the humanities of the present.

THE HARBINGER OF LIGHT (Melbourne, Australia,) for March gives a continuation of John Tyerman's 'Condition and Outlook of the Religious World"; an able article on "Truth versus Error"; an account of an interesting funeral service at Dunedin, at which the beautiful lines of Rev. John Plerpont on the death of a child were read, and many contributions showing a very encouraging condition of the cause of our progressive faith at the antipodes.

RECEIVED: HUBBARD'S PRINTER-ADVERTISER for March and April. H. P. Hubbard, publisher, New

VICK'S ILLUSTRATED MONTHLY MAGAZINE for May; James Vick (seedman and florist), publisher, Rochester, N. Y. THE PROOF SHEET; Collins & M'Leester (type

founders,) publishers, 705 Jayne street, Philadelphia,

#### Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even

# The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock. The themes thus far decided on are as follows: May 14th, "Mediums and Mediumship," Henry Kid-

May 1911, "Reduction and dele.

May 21st, Prof. J. R. Buchanan.

May 28th, an Experience Meeting.
June 4th, "The Gospel of Humanity," Mrs. Hope
Whipple.
June 11th, "The Baptism of the Spirit," D. M. Cole.
June 18th, W. C. Bowen.

Thirty minutes allowed first speaker, followed by
ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

### Spiritualist Camp-Meeting.

The Spiritualists of Northern Iowa and Southern Minne sota will hold their Third Annual Camp-Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 30th and closing July 4th or 5th.

Dr. J. M. Peebles and Prof. Sanford Niles have been en-

gaged as speakers. Mrs. H. N. Van Deusen, psychometric and business medium, and Geo. P. Colby, clairvoyant and test medium, will be in attendance, and a general invitation

test medlum, will be in attendance, and a general invitation is extended to all who may feel-interested to attend and take part in the exercises.

On Filday evening there will be an Independence Sociable, with music for dancing, and, if desired, good music for dancing will be furnished every day from 6 to 6 or 10 r. M.

Let all who can, bring tents and bedding. Wood and hay furnished free to campers.

Letters of inquiry will be answered by G. W. Webster, Bonair, Howard Co., Iowa.

Committee of Arrangements.—J. Nichols and Ira Eldridge, of Cresco; W. Nash and W. Stork, of Lime Springs, and G. W. Webster.

Bonair is on the Chi., Mil. and St. Paul R., R.

IMPORTANT AND INTERESTING STATEMENTS.

#### Read, Mark and Inwardly Digest-Something for Everybody.

PUBITY OF FAMILY MEDICINES.

Among the many specifics introduced to the public for the cure of dyspepsia, indigestion, derangements of various kinds, and a general weakness of the human system, within a few years, decoctions of vegetable bitters have held a considerable place. Some of these have for a time had a considerable sale, but with doubtfully good effects and much injury. Such should never be taken into the human body. Often bitters have been made highly popular for a time by being largely charged with whisky and other spirits, thus ministering to a depraved appetite. In this way the medicinal purpose for which they were avowedly offered to the public has been missed, and the sale to which they attained before their true character was thoroughly known has completely fallen away. The writer, in his visit to Rochester, has had the pleasure of meeting with "Hop Bitters," an entirely different compound from those alluded to. It is five years since their merits were brought before the public, and they have steadily increased in favor until they are, without question, the most popular and valuable medicine known. The ex-ceeding intrinsic value of their leading components is in up way destroyed or lessened by the deleterious quality of any other ingredient. They contain, along with the purest hops, buchu, mandrake and dandellon, other medicines recognized as possessing the most effective curative properties. They are specially beneficial to clergymen, lawyers, literary men and all those subjected to the strain of mental labor. They cure almost every disease of the stomach, liver, kidneys and urinary organs. For nervousness and all its attendant ailments they are a never-failing remedy, giving tone to all the organs where formerly there was feebleness and an all-prevailing feeling of weakness. They have attained to an immense sale, which is the surest proof of their successfully meeting the wants of the people. We have seen letters from old established chemists testifying to this, and others from private individuals, stating that after they had had the services of the most distinguished medical men without any benefit, they had experienced perfect relief from their complaints by the use of these invaluable bitters. They discharge their curative powers without any of the evil effects of other bitters .- N. Y. Mercantile Review.

#### A Voice from the Press.

I take this opportunity to bear testimony to the emcaey of your "Hop Bitters." Expecting to find them nauscous and bitter, and composed of bad whisky, we were agreeably surprised at their mild taste, just like a cup of tea. A Mrs. Cresswell and a Mrs. Connor, friends, have likewise tried them, and pronounce them the best medicine they have ever taken for building up strength and toning up the system. I was troubled with costiveness, headache and want of appetite. The two former allments are gone, and the latter greatly improved. I have a yearly contract with a doctor to look after the health of myself and family, but I need him not now. S. GILLILAND, Peoples' Advocate, July 25, 1878. Pittsburg, Pa.

Bay City, Mich., Feb. 3, 1880.

HOP BITTERS COMPANY: I think it my duty to send you a recommend for the benefit of any person wishing to know whether Hop Bitters are good or not. I know they are good for general debility and indigestion; strengthen the nervous system and make new life. I recommend my patients DR. A. PRATT, to use them.

Treater of Chronic Diseases.

Superior, Wis., Jan., 1880. I heard in my neighborhood that your Hop Bitters was doing such a great deal of good among the sick and afflicted with most every kind of disease, and as I had been troubled for fifteen years with neuralgia and all kinds of rheumatic complaints and kidney trouble, took one bottle according to directions. It at once did me a great deal of good, and I used another bottle. I am an old man, but am now as well as I can wish. There are seven or eight families in our place using Hop Bitters as their family medicine, and are so well satisfied with it they will not use any other. One lady here had been bedridden for years, is well and doing her work from the use of three bottles.

LEONARD WHITBECK.

Battle Creek, Mich., Jan. 31, 1870.

Hop Bitters Co.: Gentlemen—Having been afflicted for a number of years with indigestion and general debility, by the advice of my doctor I used Hop Bitters, and must say they afforded me almost instant relief. I am glad to de to testify in their behalf. THOS. G. KNOX

Ludington, Mich., Feb. 2, 1880. I have sold Hop Bitters for four years, and there is no medicine that surpasses them for billous attacks, kidney complaints and many diseases incident to this malarial climate. H. T. ALEXANDER.

Paulding, Ohio, Jan. 2, 1880.

HOP BITTERS COMPANY: I have used your Bitters, and must say they helped me materially. JOHN FIELD, Infirmary Director.

Ashburnham, Mass., Jan. 14, 1880. I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physiclans, but they did not reach the worst part. The lungs and heart would fill up every night and distress me, and my throat was very bad. I told my children I never should die in peace until I had tried Hop Bitters. I have taken two bottles. They have helped me very much indeed. I shall take two more; by that time I shall be well. There was a lot of sick folks here who have seen how they helped me, and they used them and

valuable a medicine made. Yours, MRS. JULIA G. CUSHING.

Battle Creek, Mich., Jan. 31, 1880. I have used seven bottles of Hop Bitters, which have cured me of a severe chronic difficulty of the kidneys, and have had a pleasant effect on my system.

are cured, and feel as thankful as I do that there is so

RODNEY PEARSON.

Walhend, Kansas, Dec. 8, 1879. I write to inform you what great relief I got from taking your Hop Bitters. I was suffering with neuralgia and dyspensia, and a few bottles have entirely cured me, and I am truly thankful for so good a medi-MRS. MATTIE COOPER.

Cedar Bayou, Texas, Oct. 28, 1879.

HOP BITTERS CO.: I have heretofore been bitterly opposed to any medicine not prescribed by a physician of my choice. My wife, fifty-six years old, had come by degrees to a slow sundown. Doctors failed to benefit her. I got a bottle of Hop Bitters for her, which soon relieved her in many ways. My kidneys were badly affected, and I took twenty or thereabouts doses, and found much relief. I sent to Galveston for more, and word came back none in the market, so great is the demand; but I got some elsewhere. It has restored both of us to good health, and we are duly grateful. Yours, J. P. MAGET.

New Bloomfield, Miss., Jan. 2, 1880.

HOP BITTERS CO.: I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor, but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin slokness; Now, after these four bottles of your medicine, my skin is well, clean and HENRY KNOCHE. smooth as ever.