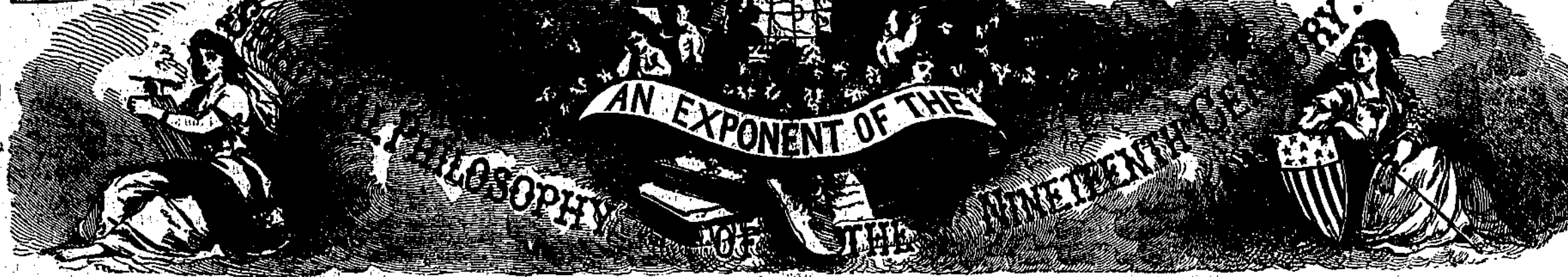


BANNER OF LIGHT.



VOL. LIII.

COLBY & RICE,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 26, 1883.

\$3.00 Per Annum,
Postage Free.

NO. 10.

CONTENTS.

FIRST PAGE.—The Spiritual Bostrum: Conscience; or, The Essential Christ.
SECOND PAGE.—Poetry: My Twilight. *Spiritualism Abroad: Review of our Foreign Spiritualistic Exchanges; Newcastle-on-Tyne.*
THIRD PAGE.—Pearls. *Banner Correspondence: Letters from Pennsylvania, Colorado, Massachusetts, New York, Wisconsin, Kentucky, Tennessee, Michigan, Vermont, Illinois, and Maine. "A Life on the Ocean Wave." Acknowledgment. Magazines. Verifications of Spirit Messages. Obituary Notices, etc.*
FOURTH PAGE.—The "Solitaire" Investigators. A Stance with Helen O. Berry, The Heresy Contagion, A Warning Voice, etc.
FIFTH PAGE.—Translation of Mrs. Lydia E. Pinkham. Movements of Lecturers and Mediums. New Advertisements, etc.
SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shellhammer from Rhoda Winchester, Mrs. A. Jones, Faron Thompson, Julia E. Terry, Annie, John H. Currier, D. P. White, Will Jackson, Julius Pratt, Ella Chesley, and Letitia for Andrew Stacy, Ann G. Carlyle, William Stone, Annie O. Thornton, Black Hawk.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—All Sorts of Paragraphs. Spiritualist Meetings in Boston. The Boston Spiritual Temple. A Fact Meeting. Parker Memorial Hall. *Spiritualist Meetings in New York: American Spiritualist Alliance. New Publications. Special Notice. Meetings in Worcester, Mass., etc.*

The Spiritual Bostrum.

Conscience; or, The Essential Christ.

A Lecture by

W. J. COLVILLE.

Under Influence of his Spirit-Guides, given in Horticultural Hall, Boston, Sunday, Feb. 4th, 1883.

(Reported for the Banner of Light.)

Our subject this morning is Conscience. Some of our friends who have attended our Sunday morning services very regularly, have requested that we should devote one Sunday morning to the consideration of that conscience or moral sense which, in man, is the sure and certain, the infallible guide to the highest possible life.

While there are many opinions concerning conscience, while the word can be defined in various ways, we think that all etymologists will admit that the correct etymological definition of the word conscience is collective or universal knowledge, that which all men know, or that which all men know together. Conscience, or conscience, is, therefore, universal knowledge. What can produce true science other than the accumulation of facts? Science does not consist in theory, in hypothetical statement, in dogmatic declaration, but depends solely upon the gathering together of facts, while true philosophy is, properly speaking, systematized knowledge. We know that there are many persons who think that their philosophy upon matters when they merely make conjectures, but there is as much difference between conjecture and philosophy as there is between fact and fancy, between the untutored imagination and that which is purely the result of observation. But when we rise to lofty realms of thought, when we have dismissed from our minds all materialistic speculation, when we are no longer overwhelmed with doubt, we understand that imagination itself is a spiritual faculty, that fancy is verily an entrance into worlds of unseen realities. From the earliest times until the present hour, from now onward into states and seasons of being beyond mortal conception, human imagination has, and will, revel in worlds of light and glory which have a veritable existence far beyond the confines of time and space. You may call me a man as Ralph Waldo Emerson an idealist, a transcendentalist, and yet, in the idealism, in the transcendentalism of Emerson even, as in that of the older Plato, we find the soundest wisdom, the clearest and most definite instruction. Many of the statements of Emerson are simply truisms, many of his conclusions are simply axioms; but whatever may be the opinion formed of him, either by the orthodox or unorthodox world, no one can deny that he was a revolutionist in the world of thought; that as an interpreter of theological truth, or rather as a revealer of the soul of things, he stands quite without a rival in modern times, and almost without a rival in the history of universal literature.

Who is there that in Boston has exerted a more world-wide influence than Theodore Parker? And yet he is everywhere quoted as an idealist and a transcendentalist; but while soaring into the realm of the spiritual, while dealing with the things of the soul, he is so practical in all his definitions, so practical in the entire drift of his teachings, that the representatives of all trades and professions can be glorified, and receive benefit from his instructions for the moral transaction of worldly business.

Whatever may be true concerning idealism abstractly, whatever may be the correct view to take of transcendentalism from the point of view of Spiritualism or Secularism, all must admit that whatever tends to improve life to-day is valuable to the human family; that whatever conception of human life gladdens and glorifies the life that now is, is valuable to all; and that however much men may differ in opinion concerning future states of existence or concerning past history, however much they may differ concerning the nature of God and of the spiritual world, however much they may disagree even upon the question of immortality itself, there is not a Materialist, a Secularist or Atheist, who, if he gives utterance to his sincere conviction, is not willing to admit that whatever is calculated to bless mankind at the present hour is of service to the human family, and ought to be eagerly sought for by every intelligent mind. The highest view to take of life is that it is everlasting; continuous; that it knows no sudden breakage; that that which you call birth is only one crisis in your career, and that which you call death is only another crisis, and that you bring with you into this world all that you have become through the experiences of previous states of existence, and that you carry out beyond this world into the future all that you have gathered to yourself during your sojourn here; thus there is no breaking of the cord, no severing of the thread which binds the eternity of the past to the eternity of the future. You may divide eternity into periods; you may speak of past, present and future; because at the present time you do not enjoy perfect freedom of soul, and cannot give full sway to all the possibilities of your inner life. All poets, all philosophers, all intuitive students of nature, have found out that there is a sweeter, deeper, and more beautiful world, than the world which is revealed to the senses, and that that world is substantial; that it is objective to the real

man; that it exists everywhere; that it surrounds and interpenetrates this and all other globes; and that, without coming into collision with any material fact, without gaining any scientific statement, without overturning even any scientific theory which is founded upon actual observation, you can find beyond these boundaries of time and space a world of souls, in which we are now living, and in which we always shall live.

Many persons imagine that when they cast off the material form they are to be introduced to entirely new scenes, to entirely strange surroundings, whereas, could they receive the testimony of those who have passed out of the material body, they would be assured that some spirits were not conscious of any appreciable change in their condition, and that they were entirely unaware that their position in the universe was altered. As you are made conscious of truths—sometimes of coming events—in visions, dreams and reveries, through the perceptions of the spiritual rather than of the material body, even so the mere act of dying is simply going into the world of thoughts, entering the sphere of your dreams, and finding yourself clothed in that very spiritual body which you are now wearing and through which you comprehend spiritual things, there to remain until such time as some mission may attract you again toward the earth. It would be well if all could remember that while we are living in the material form we are constantly sending out thoughts to the world of souls; that we appear in the spirit-world; that spirits are acquainted with our thoughts, and that we are frequently, during periods of sleep, entrancement, or reverie, dwelling among Immortals. It is also true that from the spiritual side of life multitudes visit the earth, take possession of mediums, lay hold of sensitive beings, and actually dwell among you. There is really no difference between the spiritual and the physical state so great as you imagine; there is really no sudden change, as you may suppose, at death. Most persons when in the spiritual state appear brighter and lovelier than in the material form. All traits of character are there expressed in their native simplicity, far more fully than in the material world, and instead of men appearing worse when they have passed out of the mortal form, they usually appear better. Of course there are exceptions to every rule. There are hypocrites upon earth, who are possessed of fine physical presence and who win their way to favor by intellectual sophistry, who, when they pass out of the mortal form, cast aside their masks and appear frightful indeed. But the average man, woman or child has far more to contend with in the material life than you imagine—has far more temptations and trials than you know anything about; but when the material body is cast aside, when the temptations and trials of the senses are removed, bright and clear and beautiful full many appear whom on earth you derided with scorn and regarded as unfit to be numbered among your associates. As you cannot discern the workings of the interior life of your fellow-beings but partially, even by the aid of psychometry and clairvoyance, it is wise and beautiful to enforce the command, "Judge not, that ye be not judged." If every one would refrain from passing judgment upon his fellow-creatures, but continually pass judgment upon his own thought, word and action, then would every one be attending to his own business, unfolding his own spirit and preparing to enter the spirit-world more brightly and beautifully than he can enter it if he seeks to pick flaws in his neighbor's character or to reform the world without first reforming himself.

Conscience is always declared by spirits to be the essential moral lever which is given to you to uplift yourselves. Whatever may be your ideas concerning the theory of whatever is, is right, or concerning the moral harmony of the universe in the infinite sense, the existence of conscience, or the moral sense, cannot be denied, the reality of shame and remorse following upon transgression cannot be gainsaid, the penalty always following upon transgression of the laws of nature cannot be ignored. Independent of trust in Jesus, independent of belief in the atoning power of his blood, independent of every theological dogma, the laws of Nature in the physical world know no difference between Materialist and Spiritualist, Infidel, Christian and Jew. And as with the outward manifestations of Divine Law, which is no respecter of persons, even so is it with moral laws. They respect no one for his belief; they find fault with no one for his unbelief; they bar you out of no paradise because you have not accepted the historic Christ; they open to you no gate of hell because you cannot regard as infallible the contents of any volume said to have been written by inspiration of God. If there is truth in the Bible, and you fail to perceive it, that truth is not for you to-day; if there is beauty in the life of Christ, and you fail to apprehend it such loveliness, you are not to blame for it. You might as well blame the deaf man for not appreciating music, or the man with no musical genius, no sense of time and tune, for not knowing the difference between discord and harmony; you might as well find fault with the blind man for saying that there is no beauty in these flowers which adorn the deck to-day, as to blame any one for failing to appreciate what you enjoy, because all abilities of appreciation are limited by the growth of the individual. And as all abilities of appreciation are thus limited, even so are all abilities of action. Thus very frequently the Herculean efforts of those who seem to be the worst, of those who fall into sin daily, are infinitely grander and vastly superior to those efforts which are made, by the votaries of fashion, who merely remain outwardly virtuous, because the temptations to lower forms of vice have never been presented to them.

Conscience, what is it? Conscience is the voice of the soul, which expresses itself in the material world through the medium of matter, and in so far as the soul has gained a victory over the senses, its voice can be clearly heard; but to the extent that the soul has not gained a victory over the senses its voice is indistinct. To illustrate: You may have a musical ideal in your mind; you may be capable of appreciating melody; you may seat yourself at the piano, your instrument may be ever so perfect, and yet you may be baffled at every turn by lack of practice. Knowledge is within the soul, but it cannot be expressed outwardly. The enigma life presents is an enigma capable of solution. The old Sphinx of Egypt—half woman and half animal—presented itself to the world as the symbol of the perfect union between the intellectual and spiritual powers in the fully developed life. But this riddle was not understood; this enigma was not solved; the problem remained without an interpreter until one day a wise man came along and answered the question of the Sphinx, who then destroyed herself because her question had been answered. And so it will be with all the enigmas, with all the figurative institutions of the ages; they will all remain until such time as the human spirit is capable of answering its own questions in its full control over physical life. When the question of the object of life shall be put to humanity, and the soul embodied shall answer the question of the soul disembodied, then shall spiritual life exist perfect

away over matter; then shall the world itself shine forth in the resplendent glory of a perfect millennial day; then shall we have a really glorified age—a veritable Garden of Eden upon this earth—and then there shall be no more sighing for the hereafter; no more dreaming of the Isles of the Blest; no more longing to rid one's self of material life, because the outward form will be adapted to the needs of the spirit, and in the ultimate expression of the soul upon the earth the body will be but a thin veil through which the spirit can look upon all the beauties of spiritual spheres.

The Law of Heredity, or the transmission of tendencies, the transmission of virtues and vices, is a subject which ought to be studied and discussed, and to receive the most devout and painstaking consideration on every hand. While we emphatically deny the materialistic theory that the decay of the body spoils the soul, or that matter evolves spirit, or that the mind is weakened by physical decay, we admit all the phenomena to which the Materialist points us, and we allow that, so far as external life is concerned, there can be no proper manifestation of the spirit unless a proper body is provided for the spirit to manifest through. But when there is need of a great man, a great man appears; and in that man you find traces of more than the ordinary life of his father and mother; you also perceive the results of great, unexpressed yearnings of the parents; the necessities which press so hard upon society, and which reach the mother through her life associations, have all left their impress upon her child. And thus the very great man or woman is born in direct agreement with the scientific doctrine of hereditary transmission, because the desire of the parent is so great, the desire of humanity, voiced by her soul, though perhaps not expressed in language, is so great that she not only attracts to herself a spirit who is capable of advancing the interests of the world greatly, but she also, by this desire, furnishes the organism through which that spirit can fulfill his mission.

As we look upon life to-day can we truly say that all those who have not followed their consciences as we think they ought to have done, have not followed them at all? Can we truly say that those who sin daily, who go astray a thousand times a day, are really lower in the moral scale than we? All upon the earth to-day who are priding themselves upon their superiority to their fellow-beings, who are boasting of their own greater holiness, who are wrapped up in the mantle of their own external piety and sanctity, will find, when they enter the spirit-world, that they are bald and naked, that they are devoid of all the garments of beauty in which they imagined they were arrayed, and that no other garment than the garment of charity will adorn the spirit in the realm of the soul. The moral sense is not given to me that I may judge or condemn you, neither is your moral sense given to you that you may judge or condemn me, but your life is progressive; so mine; our lives are onward; we are destined to occupy higher spheres of usefulness than those which we now fill; we have possibilities within us for living more perfect lives than we have yet lived; we are compelled to undergo discipline of every kind in order that we may not remain fixed in a condition of imperfection, that we may not become satisfied with that which is transitory; there is within us a power that impels us forward, an inner life that declares we must go higher; and the pain of conscience, the pangs of remorse are, in the moral world, conducive to moral elevation, just as all pain in your physical systems is nature's voice calling aloud to you to attend to a wrong, and to rectify it. Why do you suffer physically? Because you have transgressed the laws of nature, you suffer that you may know that you have transgressed them, and that you may be led to live a higher life. Suffering is not sent upon any one to convince him that God is angry with him in any theological sense, but the laws of nature are such that you cannot wrong yourself without suffering for the wrong that you do yourself. But so long as penalty always follows upon transgression, so long as sorrow and suffering are always the result of crime and misdemeanor, we infer that not one criminal or guilty person can suffer through eternity. If it were possible that the moral sense of a person could be paralyzed, he could never suffer again; if mortification could set in in the moral nature, there would be no sensation at all; if it were possible that souls could be lost to happiness and utility, and left to wander away into worlds of utter darkness and desolation, there to drag out a scarcely conscious existence throughout eternity, merely conscious of existence, but conscious of nothing more, God would have made failures, and therefore would be imperfect.

The theory of the actual loss of the soul has been promulgated by conditional Immortalists of various schools; it has been advocated by certain theosophists (Blavatsky, Olcott and others) in India; it has received the approval of quite a number of modern scholars and theologians of repute everywhere. But this theory of the loss of the soul is by no means to be confounded with the doctrine of everlasting punishment or eternal torment, nor with the theory advocated by Joseph Cook in Tremont Temple, that we may be confirmed in evil, that our minds may become so fixed upon that which is untrue that we may love it forever, and therefore abide in it forever. The theory of Joseph Cook is practically Swedenborgianism; his idea of the soul attaining final permanence in evil is a Swedenborgian idea; and if Joseph Cook imagines that he is following along the pathway trodden by the Orthodox divines of New England, he is very much mistaken, for his theories are almost identical with those of many Swedenborgians (on this particular theme), agreeing entirely with the conservative view taken of hell by the Orthodox type of Swedenborgians. The theory of Swedenborg is, that all tendencies are confirmed by a long continuance in certain habits, and that by the gratification of certain desires you grow to gratify them incessantly and to enjoy their gratification, and, therefore, while you lose the power to go to heaven, while you lose all power to enjoy God and appreciate good, you go to hell because you love hell. Swedenborg has frequently and emphatically declared that those who go to hell go there from choice; he has distinctly said that we can attain to a final permanence in the choice of evil; but this theory is entirely inconsistent, not only with the belief in a perfectly good God, but also with those Oriental theories to which we have alluded. Joseph Cook certainly says that the soul itself finally chooses evil; while the Oriental metaphysicians as well as Jesus say that the soul goes away; and when the soul goes away it leaves the spirit desolate; or, as these metaphysicians would say who call the interior principle the spirit and its outward manifestation its soul, the very spirit of the soul goes away—that is, the very essential life goes back to God, and that the individual who is deprived of this higher life is left to drift along in the avenues of night till eventually he may perish.

This theory is not, to our perception, in any sense a true one; it is practically the theory of conditional immortality, which is to-day advocated by many of the leading minds in the Congregational Church in England; a doctrine that is advocated by many ad-

vanced Unitarians, and which is favorably looked upon by some of the most learned scholars that we have ever listened to. Their doctrine of conditional immortality is, that you, as a human spirit, lose your soul: "What shall it profit a man if he gain the whole world and lose his own soul?" There is not a single word in the New Testament which gives any one to infer that Jesus ever suggested the idea that the soul suffered in hell, that the soul went into torment, that the soul confirmed itself in evil; but when he speaks of the possible loss of the soul, when he speaks of the great value of the soul compared with all earthly things, when he speaks of its infinite preciousness, and exclaims: "What shall it profit a man if he gain the whole world and lose his own soul?" he must mean this: If your soul went away, if your moral life departed, would you not have purchased all your splendor, all your pomp, far too dearly? Literally translated from the Greek, in the book of Revelation, where souls are spoken of as under the altar, the passage could as readily be translated, the *lives* of those who are under the altar. The soul is the essential life; that which gives vitality to every part; that which makes you truly a sentient, spiritual creature; that which gives you the ability to enjoy all the pleasures of the mind. If you lose this, if you lose forever your power to enjoy spiritual things, if you lose your ability to see and hear all the glories of the universe, then will you not have purchased every material thing at a cost which is frightful to contemplate? Such a question may be propounded by persons who believe in no punishment inflicted after death, and who believe that there is no probation beyond the grave, who believe that this life is the only probationary life, and that in this single life of probation we have the opportunity of choosing for eternity whether we will be on the side of right or of wrong; but if one believes in hell—and we believe in hell most devoutly, in a strictly spiritual sense; if one believes in purgatory—and we have never doubted its existence for a single moment, as the condition of cleansing sorrow which follows sin—then it must be admitted that in harmony with the laws of nature everywhere revealed in this world, purgatory and hell are but training schools for spirits. There are reformatories and houses of discipline in the spirit-world, and those who have not conformed to the laws of life will, when they pass into the unseen world, go into these houses of correction, which are so conducted that not one penalty is ever inflicted upon any spirit that it may suffer, but only that it may be cleansed.

What is our view of God? That God never has been angry, and never can be. Why are you angry? Would you be angry if you always had your own way? Take the most arrogant person in the world, give that person absolute power, see that everything goes just as he wishes, what is there to make him angry? You get angry when you are thwarted, when you are disappointed, when some one sets up his will in opposition to your own; you get angry when you are afraid that you cannot carry your point, when you are afraid that you will not succeed in your undertakings. Your anger is the result of your finiteness, of your inability to make circumstances to suit you; your anger is the result of your failure to control others. How can God be angry if God has infinite power? If God can control the whole universe? We may very reverently, and yet very boldly, ask, if there is a devil, and God doesn't want one, why doesn't he put him out of existence? If there are men in the universe who are breaking the laws of God, and God doesn't wish his laws to be violated, why does he allow them to be broken? If God is eternal, if he is infinite, if he is the Supreme Ruler of the Universe, if he has perfect power to prevent it, why does he allow anything to take place contrary to his will? The puerile idea which attributes anger to God is an idea born entirely of the crude conceptions of our ancestors, who did not see beyond the reflection of themselves and those around them. They worshiped tyrants, they worshiped, haughty beings who had not all power, and these finite and personal spirits have been honored far beyond their real worth. If we were called upon to give religious instruction to a child, instead of saying, My dear, if you tell a lie God will be angry with you, or if you steal you will offend God, we should explain to the child the laws of Nature; we should tell him that if he told a lie, he would wrong somebody in this world, not that he would offend God; that he could injure himself, and that in injuring himself and in injuring society he was guilty of a violation of both moral and secular law, and that he would suffer for the violation, because God declares through Nature that people cannot be happy while they wrong themselves and wrong their brethren.

We repudiate entirely the idea of an angry God. To teach children to be afraid of God is to bring them up to cowardice, and often to open rebellion to the laws of the land, as soon as they have developed manliness and courage enough to defy everything that seeks to intimidate. Appeal to all children in the natural way. You can appeal to the selfish and to the unselfish, to higher and to lower motives, but it is always best of course to appeal to motives that are noble, unselfish, pure, and loving, and there are nobility, unselfishness, purity and loving-kindness in the breast of every child, even though they may not be very fully expressed at all times. Do not say to your child, If you do a wrong you will offend God; do not endeavor to carry the child away beyond the confines of this world altogether, and make him think he is only responsible to an Infinite Being whom he cannot comprehend; but rather point out to him how he wrongs his playmates and his friends, how he wrongs his brothers and sisters, how he grieves his father and mother; what harm he is doing in the world, what havoc he is making in society. Appeal to the higher nature of your child; dissuade him from doing wrong; persuade him to do right by calling into action his benevolence and his regard for others' welfare. A child can understand that he wrongs his brother and sister; that he makes you unhappy; that when he goes into the spirit-world he will live brightly and beautifully if he has not transgressed the laws of his moral nature. We would as soon send a child into a nest of rattlesnakes as into some Orthodox Sunday school, where he would be taught that only through belief in the efficacy of the atoning blood of Christ is there any salvation. Every child must be taught to be true to his own individual nature; let him see how he stands with regard to society, and how society stands with regard to him. We blame no Orthodox person for sending his children to an Orthodox Sunday school, but we do blame a Spiritualist or a Unitarian for sending his children there to be taught what he believes is false; and we should equally blame an Orthodox person who would send his children to a Unitarian Sunday school or a Spiritualist Lyceum because he did not want to be troubled with them at home. We say, Better send your children into a nest of rattlesnakes to be devoured physically than send them anywhere where you consciously believe their moral nature will be blunted and their conceptions of life rendered unnatural.

We would not teach a child anything about God other than that the universe is controlled by an Infinite Spirit, outwardly made manifest through the laws of Nature. We would adduce no proofs of the existence

of God other than the design, the order, the intelligence, the justice everywhere displayed in Nature. We would make a child a student of physical and spiritual Nature; we would try to make him understand that the Eternal Spirit is working through everything, and that the laws of Nature are simply his manifestations, and that breaking of any single one of these laws is breaking the law of God, and in no other sense are we responsible to God than as he makes himself known to us through all of Nature, and especially through our moral sense. Say to your child, You are wronging others, you are hurting your fellow-creatures when you are naughty. If the child is proverbially selfish, there is a lower motive to which you can appeal for the protection of society; and when you appeal to that lower motive (self-interest), it makes one cease to do wrong, because it injures himself, and in the long run it will surely appear that every transgressor is his own chaster.

It does a man no good to believe in hell, but it may be doing good to others in extreme instances, and consequently it is sometimes useful to teach the existence of hell and to appeal to man's fear. By hell we do not mean the Orthodox hell, but the suffering, the remorse, the shame consequent upon a violation of the laws of nature. If any one can induce you to repent because you are afraid of the consequences of non-repentance hereafter, he cannot make you morally any better. Joseph Cook may speak in Tremont Temple until he is hoarse in trying to make people better by inducing them to repent now, because there is no reasonable hope of probation after death. But what kind of repentance is that which springs from fear of hell only? If we merely repent because we are afraid of punishment, afraid of future consequences, our repentance is only superficial, and it lifts us no higher in the moral scale; nevertheless if we can lead you to repent now, even outwardly, we are justified in so doing, because it is good for others that you should be afraid to injure them. Unto those people who will only abstain from injuring others when their fears are awakened, carry the thunders of Sinai if you will; but unto all the higher and more sensitive portion of society carry love rather than fear; for, when you can teach as the angels teach, you will find that in every one there is something high and pure to be appealed to—that there is within every breast a something which can be touched by the live coal from off the altar of kindness, but which can never be touched by harsh words.

We can almost admire a man who will defy the wrath of God, and go on in his career of wickedness until the end, being told by the clergyman that he will finally drop into hell; who says, I will go on sinning, for God can be forgiven on me; there is an eternity in which he will pay me back. Such a man may be really noble and consistent in his manliness, for he will be true to his own desires, believing that he will suffer eternally in consequence of his fault. But the man who would remain true to a mother's entreaties, to the tears of a heart-broken wife or daughter, who would not follow the higher impulses of life when he sees the consequences of his sin manifest in the suffering borne by those who love him, is a monster, and not a man.

We would have every prison in the land so conducted that every criminal would feel that he was a beloved object; we would admit to him all his friends and acquaintances who were the most kindly disposed toward him, and most deeply interested in his moral and physical welfare; we would surround him with an atmosphere of love, culture and beauty; we would treat him with respectful consideration, and show him courtesy as we would to an honored guest who had come to visit us from abroad. But while treating him thus, we should still enforce all that is necessary in the way of prison discipline; we should still keep him in bondage to prevent his being a murderer. By appealing to the criminal's higher life we should touch the conscience, and that conscience would respond; but even if it did not in this world, God has all eternity to work in, and we would no more dare to limit the probation or the development of a human spirit to a span of sixty or seventy years, than we would dare to declare in the face of all scientific knowledge that a rock was made in a day. Do you think God will give a human spirit less time to grow in than he gives to a rock, or than he allows to this physical world for its improvement, age after age? Would he bring a man suddenly into existence, and merely allow him, fifty, forty, or even fewer years in which to develop, and no more chance forever? Can you, in the light of anything like reason, accept any such theory as this? All the allotments of life are for the unfolding of the spirit; all the sorrow and the shame that we have to undergo will be for us what the storm, the earthquake and the volcanic eruption have been for old Mother Earth. She has grown strong and beautiful through all; and even so shall the spirit of man grow strong and beautiful in like manner, from like causes, and with like results.

How do we consider the moral sense? We will not say to any of you that you are as good as you can be, but we will admit, for the sake of argument, and we can admit even logically, that you are just as good as your circumstances will allow you to be; but are you quite satisfied? Does your conscience trouble you? Do you shame and remorse cause you unrest? If you are just as good as you ever can be; and have no remorse, no shame, no dissatisfaction, then you have attained to final permanence of character; you must remain just where you are, and never advance another step. Why should you try to advance? you are quite happy, and that is enough to satisfy you; you are just as good as you can ever be, and that is quite as good as you can wish to be. But let there be something before you, let it be possible for you to be better to-morrow than you are to-day, and when to-morrow comes let it be possible for you to be better still the next day, and you will be unsatisfied with your condition—you will desire to go higher, and will constantly progress. We are capable of something higher, we are made dissatisfied with our present state, but this discontent is only a revelation of the possibility of unlimited progress. Some people imagine that such a doctrine has rather a retrograde than an elevating influence upon human life; but can we alter the laws of Nature by what we say? can we destroy the moral sense by any theories? We admit conscience; we admit the moral sense; we admit the shame and the remorse; we admit the suffering that must inevitably follow wrong-doing; we admit the necessity as well as the certainty of it, but we declare that it is only God's lever of love, it is only the soul exclaiming, "I am not satisfied! I have not yet gained sufficient control over matter! I am not doing the good that I might do!" And thus, like the artist who tears up the picture he has painted, calls it a horrid dabb, and sets to work and paints something far more beautiful; like the musician who, disgusted with his previous work, discards something more harmonious and more beautiful than he has ever composed before—so the spirit, upon the present picture of life, and making only cause for sorrow and disappointment, accomplishes something nobler, and more beautiful, and more powerful, and more sublime than the last.

of matter, and through sin and shame ascends to the higher life. Let every one remember that the voice of Conscience is the voice of Nature, saying, "Come up higher!" It is the voice of unrest hailing the sick soul to the realms of higher rest.

But what is Conscience? Conscience is our own spirit's voice, and the voices of surrounding spirits also. In conscience we receive an influence from above, and that influence speaks with the voice of our own spirit. We are surrounded by spirits, good, bad and indifferent. We have spirits higher than ourselves, spirits lower than ourselves, and spirits on a level with ourselves, and the great conflict of life is in discerning between the seductions of the lower and the inspirations of the higher. The old philosophers said that men were attended by angels and by demons. They called all spirits demons, but the word demon in philosophy means simply an unembodied spirit. Socrates called his guardian angel a demon. The word demonism might be applied to the highest forms of Spiritualism, as it only means communion with spirits; but when the term necromancy is applied in the way in which it very frequently is by theologians, it is very improperly used, for what is necromancy but communion with the spirits of the dead through divination with a dead body, which was the only divination that was forbidden by the prophets of Israel during the days of her greatest prosperity. Witchcraft is only an old English word of vague meaning, applied very loosely to clairvoyance, and other phases of spirit-phenomena, while the great philosophic doctrine of demonism is simply that we are constantly surrounded by spirits. Socrates, interpreted to the world by Plato, declared that his guardian angel was his Conscience, and so when he spoke of his demon he really spoke of his Conscience; and very truly, because higher spirits reach us through our souls, while lower spirits reach us through our senses, all earth-bound spirits reach us through our senses, and all who reach us from the higher worlds appeal to the soul. You may be tempted to do good, and you may be tempted to do evil, for the word temptation means allurements. The highest spirits communicate with your own soul, and instead of your having the slight power of your own nature, you have the power of many natures. When a spirit is near you, unseen, though not unfelt, who prompts you to some deed of heroism, you may accept that as proof positive that a holy spirit is with you. An unholly spirit might counterfeit an appearance, might give a false name, produce some wonderful phenomena, or give you a test by looking into your surroundings, but there is no unholly or undeveloped spirit that can possibly duplicate the sphere which an exalted soul necessarily brings with him.

Let us, then, cultivate the gift of spiritual discernment. The discernment of spirits is a great deal more than clairvoyance. Clairvoyance is the power of seeing, and describing that which produces some kind of impression upon the retina of the spiritual eye, or which stimulates the physical vision of a sensitive person; but the discernment of spirits is the sensing of spheres; and all who are investigating spiritual phenomena will be at sea in their investigations until they cultivate the gift of the discernment of spirits. We also need this gift in our ordinary transactions with the world. You have just entered business; you have risked your all; you need a man to manage your business, one whom you can trust. Some one comes to you with good recommendations. You are pleased with his personal appearance, which attracts rather than repels you, and yet possessing the power to discern character, you are dissatisfied; but his recommendations are so satisfactory that you employ him, and he embroils you, he steals, he ruins you. Some one else comes to you with a very bad reputation. Every one is afraid to trust him, for there are a great many people in the world who are jealous and envious, who are afraid that others will succeed, (but the really great person is never envious; he can stand upon his own firm foundation, and does not need the ruins of other people to elevate him,) and thus very frequently a really honest person will be the object of envy and jealousy; he will be vilified, and there will be none to say a good word for him; but you feel that that person is honest, you know it, and you do not care what any one says. You trust that man whom others refuse to trust, and you find in every particular that he is a treasure, for his spirit has spoken to your spirit, and yours has answered to his. At the present time we know of a lady who has taken several servants bringing good recommendations, and every one turned out badly; but one whom she took with no other character than that which her own soul gave, proved to be the only one worthy of confidence.

When we are dealing with unseen powers, when we are communicating with spiritual beings in the darkness or in the light, by what infallible guide can we discern their real character? Only by paying heed to the motions of the soul. Whenever you form a circle or visit a séance, whenever you sit alone or with others, whenever you are in doubt or danger at any critical period of your life, make a fervent effort of the will, aspire earnestly after knowledge that you may know the right from the wrong, then there will flash upon your interior nature a light which has come to you from the higher realms of the spirit to illumine your way. But whatever leads you downward, whatever leads you to break a good resolution, whatever leads you to satisfy your lower instincts at the expense of your higher judgment, you must resist most vigorously, for you may be sure it comes from the lower spheres of spirit-life. We do not say that any spirit should be repulsed, that any spirit should be prevented from communicating, and be driven resolutely away, for he may have a lesson to learn, a warning to give, an evidence of spirit power to reveal; but in submitting to a spirit's guidance, allow your conscience, your moral sense, to try to test him, and if he is pure and noble, your conscience will say so, but if he is not, your conscience will answer "No." To your conscience, and not to any outward sense, belongs the power to discriminate between right and wrong.

Our last word in this: Conscience is the essential Christ; it is the light which lighteth every man that cometh into the world. Jesus says, "I am the way, the truth and the light." "I" what is the "I"? It is the essential individual; properly speaking, it is the soul, the breath of God within; and when you follow the essential Christ, when you follow the "I" within you, then whatever path you pursue will lead you to a higher life. Can the historic Christ, in any theological sense, be the way, the truth and the light to those millions of Buddhists and Brahmins who never heard of him? Joseph Cook admits that there is an essential Christ, differing from the historic Christ, and that this essential Christ is conscience. The Boston Herald declares that this is Unitarianism; it is; it is also real Spiritualism; it is Theism; it is Transcendentalism; it is an acknowledgment of the essential principle of life as the infallible guide of man. The actual basis of authority, then, is simply this: The moral sense within, which is the highest that we can follow now; but it is the highest that can be followed? It is the highest that we can follow to-day; follow it to-day and learn your to-day's lesson, and as a result it shines brighter to-morrow and brighter beyond and beyond. You may have a light burning upon this desk; cover it and the light shines on; but unseen, uncover it and the light reappears unchanged. Even so conscience is the lamp of God, the ever burning light within the soul. We cannot alter it, we cannot extinguish it. Impenitence, cover it, or allow its beams to shine brightly upon all around we may, but we cannot affect a change in conscience itself; it is always within, all ways pure and holy; by the cultivation of moral nature do we truly follow the true light, the essential glory of God within man.

REINTEGRATION.

May the pure light of conscience guide,
With clearest beam, your lives always;
Obey to its high control
May you and peace and rest each day—
Rest from all sin, and shame, and strife,
Peace without pretense and your God;
And may you all, by wisdom taught,
Behold, beyond the flowery sod,
Beyond the grave that keeps the dust,
Your loved ones as your own away,
Your guardians whom on earth you trust,
Your comrades in eternal day.

"Dr. Bancroft's Catarrh Pills cured me of nervous headache."—*Wm. L. Lockhart, Rising Sun, Md.*

"Dr. R. Pinkham's Vegetable Compound cured my working wonderful cures in female diseases."—*Wm. L. Lockhart, Rising Sun, Md.*

For the Banner of Light. MY TWILIGHTS.

When the cares of the day are over,
And there's a quiet along the street,
And I hear no more the murmur
Of the children's voices sweet,
In the dim, mysterious twilight
I sit by the open door,
And I feel them silently gather—
The loved ones gone before.

There are words of cheer and comfort
Unheard by a mortal ear;
There are soft embraces and kisses
That banish the starting tear;
Bringing balm for the wounded spirit,
And peace to the weary breast;
Or in accents of tenderest chiding
Rebuking my weak unrest.

There are whispers of brighter to-morrows
That may never be sung or told;
There are glimpses of holier meanings
Than language can ever unfold.
And my soul is lifted and strengthened,
And helped in its onward way
By these peaceful and bright communings
That come at the close of day.

East Bridgewater, Mass.

H. B.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite, Paris, for March. In a recent "Review" I had occasion to mention Mme. Babin as a medium, one of whose séances I had attended. I have since heard that she had been detected, in the house of a friend, touching with her own hand one of the sitters—the hand being seized, but not retained. In American such exposures (?) are well understood; they being, I believe, often trumped up by enemies in the flesh, while evil spirits, ever surrounding us and ever ready to do mischief, influence the passive medium to enact a rôle she would naturally abhor, and make herself out a cheat and charlatan. I have known three mediums—two excellent men and a worthy woman—who were thus seized upon and made to write the most undesirable things. The author of "Footsteps of a Presbyterian" wrote to me, quite a number of years since, that he was obliged to avoid the condition in which spirits manifested through him, because the wicked ones of the "unseen world" were too persistent in their artful schemes, and made havoc of his good intentions when yielding to superstitious influences. This malign potency is fully recognized by Swedenborg, by the Bible, by one of the most able of modern Kabbalists, and by the learned author of the new and valuable work entitled, "A Philosophy of Immortality." [But make the condition purely harmonious, and the undeveloped ones seldom do anything wrong. This every well-posted Spiritualist fully understands.—Ed. B. or L.]

Mme. Babin has her reputation as a trustworthy woman here fully established; for I am acquainted with the writer from whom I shall now quote, and I am satisfied that he is capable of making ample scrutiny and an honorable report. He says that Mme. B. without hesitation came to his house and had a "sitting." He led her securely to her chair in the midst of a circle of friends and relatives. A table, having on it a number of musical instruments, pen, paper, etc., was placed before her. The lights being extinguished, the medium at once described a large, thin man, about fifty-five years of age, who was recognized as the spirit of M. Desgranges, who had departed this life only a few days previously. Raps then came upon the table, and large and little hands touched nearly all present. The musical box was then started by some unseen force, and went floating about the room above the sitters' heads. Other instruments were put in motion, and bon-bons distributed. A light was then brought: The medium was found securely tied, while all the others had upon their knees or in their hands fresh flowers, covered with drops of water—violets and narcissuses—while orange-blossoms decorated the hat of a doll, and were abundant on the table. The light being again put out, the figure of a child was seen upon the table. It illumined itself by disengaging from its hands and its mouth a white vapor. Three times it appeared—remaining for about ten minutes. Those who saw its face clearly recognized it as that of the spirit of the narrator's little Marie. Another face, recognized, also presented itself. When the light was again brought, there was found written upon a sheet of paper on the table: "My dearly beloved little sisters, I am among you, and I will be your faithful guardian angel. MARIE."

Dr. Chazarnin, who thus comes forward to sustain a good medium, is a physician here of note, and an earnest Spiritualist. I wish we had more who were thus independent of public opinion, and not so concisely as to suppose they already know all there is to be known.

Mons. Camille Chaigneau, a well-known writer, communicates the following (in brief) to the *Revue*. It may be said in advance that whatever pertains to the name of Gambetta has an interest in France little less felt than that which, like a halo of glory, crowned the deeds of the first Napoleon. Mons. C. C. received the account from his uncle, one of the "first champions of Spiritualism in the West":

"On the 24th inst. three persons interested in Spiritualism—one a young lady, the others quite old—invoked the spirit of Gambetta. They said they had little reason for approaching one so distinguished except what was found in their love and admiration of him. The young medium, though usually only a typologist, was led to write: 'Sympathy and kind feelings never found me insensible; above all from those whose daily struggle for a living make aged even the young. Of what importance is a name? A name is nothing unless made illustrious by a spirit endowed with goodness of which it gives proof. Have no regrets for me; my mission was accomplished; perhaps I had lived some years longer I should not have left in the hearts of my beloved compatriots a souvenir so agreeable as I do now. Those who will fill my place will not forget me, and will finish the work which I began, and which cost me more suffering, more anguish, than any one believes. Adieu. Thanks for your kind thoughts. The poor meteor has turned toward the centre of its attraction, to its designated place, and of which there is no cause for complaint. L. GAMBETTA.'"

It was then asked: "Were you a reincarnation of some one known?" An assent being given to this, the spirit was desired to favor them with the name. The response was "Mirabeau."

"The spirit Marie at a séance at Mlle. Huet's." Before relating what is given in the *Revue* respecting said reunion, I wish to say that, last Thursday evening (March 1st), I was present at one of Mlle. Huet's assemblies, when a striking rebuke was spelled out to one of the sitters:

"Think less of the body, which is but dust, and more of the spirit, which is immortal." Mr. L. winced. At the séance first above referred to, "Marie" said: "If you have the faith stated in Matt. viii: 1, 2, 3, 4, 5, you will do miracles." Some one then asked if proof of spirit power could not be given through some other book. The reply was, "Yes." A new work was placed upon the table, and the following words and figures were then rapped out: "Definition of what we are, we spirits, page sixty-three." Cutting the leaves at said page the line quoted was found. Quite a number of other questions propounded were replied to satisfactorily: "Be good and humane, and you will have good spirits" around you, was one answer received. "Demons are evil spirits whose pleasure is to torment mortals." "Some of these spirits pertained to a humanity that existed before the first man of the Bible." "Matter is not eternal; God only is eternal," etc.

I think that Mlle. Huet is an excellent trustworthy medium, and is doing no little good in establishing a faith in spirit-manifestations. A lady friend writes to us from another quarter of Paris, saying that a few days since, while sitting in her parlor with a companion, taps unexpectedly came upon a table near them (their hands not being upon it) and several deeply interesting communications from the world of spirits were received by them. These are certainly encouraging signs—light indeed amid much that is obscure, much that the good angels must regard with profound pity.

To record these few interesting items, I have passed over several contributions of no little moment, embracing an "examination of certain new theories" (though not altogether new, since the doctrine of the materialists is put in review, making, of course, re-incarnation a simple absurdity); "La Folie Anti-Spirite" (in which the Davenport séances are considered at length); "Le Spiritisme Catholique" (containing "a curious article, apropos of a miracle performed by the Holy Virgin, who heaped spontaneously, last December, a young girl who had for three years been suffering from a serious malady"); and "Spiritualism in Lyons," with others not less worthy of note. Among the latter I should not omit the account here rendered of Jonathan Koons's remarkable experiences with the spirits; but respecting them I had never seen the following: "It was asked why the spirits had been so ungrateful as to abandon their mediums (Koons and Tipple), and had not continued them in prosperity? The reply was: 'Spirits use the means which they find, but cannot create them.'"

La Lumière, Paris, for February. What brighter vision of an earthly life can there be than that of Joan of Arc? *La Lumière* continues the biography of this wonderful creature; Mons. Bonnemère's pen giving it the just coloring due to it; certainly portraying with great tenderness those scenes, the most salient, which render his heroine the unique marvel of heroic history. The present chapter opens with "Jeanne's" departure from Vaucouleurs (13th Feb. 1420), her traversing one hundred and fifty leagues to reach Chalons, and the difficulties she encountered. Here is also depicted that scene where the King, feigning to be a humble personage amid some three hundred cavaliers, was picked out by this maid of Orleans, who knelt before him, saying, "Dieu vous donne bonne vie, gentil roi!" The monarch, however, persisting in his attempt to mislead the young girl, presented her to a courtier in elegant attire whom she was to recognize as the sovereign; but she had been guided by the spirits and could not thus be deceived. "In the name of God, noble Dauphin, it is you and no other," she said, addressing the right person. "I am called Jeanne la Pucelle, and I am sent of God to save you and your kingdom, and to chase the English out of France." But however attractive this narrative, I must leave it, though with much regret, and cite from other writers.

Mons. René Caillé affords here a glimpse of a part of the life of the fascinating and talented editress of *La Lumière*. In his "What I am and what I believe" he quotes Mons. Mariot, who says (synoptically rendered): "Mme. Grange has conquered my skepticism concerning second sight—a phenomenon so rare and so marvelous. Mme. wrote to me on the 3d of April last, when she knew nothing of me, not even by photograph: 'On the 25th of March, very late at night, I went to you and found you working at a great brown table. I stood by your right shoulder and you seemed to feel my presence. You wrote, and I saw the word *l'homme* written in larger letters than the rest.' A minute description of the personal appearance of Mons. M. then follows; also, in detail, all that the room contained. 'This description,' says Mons. M., 'is absolutely exact.' Again, 'though one hundred and twenty kilometers distant, Mme. G., though engaged in conversation with her husband, saw me and saw that I was working too hard and had need of repose. She wrote to me, indicating a simple treatment which was prescribed by Pliny the elder, and I was benefited by adopting it,' etc. A note to this account says that "Mme. G. is by no means a somnambulist and never allows herself to be magnetized, and is in robust health"; hence this gift, in a normal state, is exceptional as well as engaging.

"Fra Popoli, an Extraordinary History," and some minor items which include a notice of Mme. Kardec's death, and from the *Banner of Light*, an extract concerning Dr. Brittan's departure—"deceus du grand Spiritualiste Américain"—I can only thus notice.

"L'Anti-Matérialiste," a bi-monthly of Nantes. The French Spiritualists are greatly surprised that their American confrères do not adopt the doctrine of re-incarnation. My attention is called to this subject by an article in the above-named paper, by M. René Caillé. He first here asks the question how we are to get information concerning re-incarnation, and subsequently admits that, though we ask knowledge of the invisible, "the only thing truly delicate et difficile concerning it is to know if the spirits who reply to us are serious and worthy to be listened to." "We already know that the more worthy the medium, is the more highly educated, noble and religious, the greater the chance of being in communion with superior spirits." M. Kardec being then referred to in this matter, the writer continues: "These re-incarnations are not infinite. The soul is not disincarnated indefinitely, it being only when necessary, and it is necessary only when matter dominates the spirit and obscures it by those allurement which have abased the soul in respect of moral and intellectual development. The body is necessary to the spirit, and is its only element of progress. It is necessary to issue from our state of ignorance by the ways God, in his goodness, has put at our disposition; then, when the mission is completed and we are worthy to act in another field where matter is more pure than upon our

poor earth, we shall have work more attractive and spiritual life more developed. We may consider that the spirit has three states of being—*periode matérielle*, *periode d'équilibre* (where matter and spirit exercise a like influence simultaneously), and the *periode spirituelle*. When the spirit completely dominates matter, having terminated its needed acquisitions, there is no further re-incarnation."

BELGIUM.

Le Messager, of Liege, March 1st. Dr. Wahn here opens the second part of his "Spiritualism in Antiquity" by recounting from ancient writers what is reported of Apollonius when disputing in a public assembly: He stopped for a moment, and, changing his voice, cried out, "Courage, Stephanus! Kill the tyrant!" After a short interval he said, "The tyrant is dead." Dion Cassius, in reporting this remarkable vision, bears testimony to it in these terms: "Though many people will consider this an incredible thing, it is nevertheless a truth, and proven." But this is not strictly Spiritualism, it is "second sight," so called, such as Swedenborg was gifted with, and such as is noticed above in respect of the amiable editress of *La Lumière*. Other remarkable deeds of Apollonius follow, resembling those recorded of Jesus, but space forbids a recapitulation.

"Spiritualism in Spa" is the heading of a short article in *Le Messager*, which shows that our faith is getting a hearing where a short time since it would have been scouted. Mr. Vanderyst's defense of Spiritualism—a reply to an attack by an anonymous writer—has appeared in the *Nouvelles* of the Canton of Spa.

From the *Banner of Light* I find here also quoted four brief articles: "Persecution of Spiritualists in Frauberran" (Bohemia); "The Sacrifice of Infants by a Mad Mother in Milwaukee, who felt that she had Biblical Authority for the Murder"; the report of the *Catholic Review* that there are ten millions of Catholics in the United States, and eleven millions of Spiritualists, says a Catholic Bishop; and that the veteran Spiritualist, Dr. S. B. Brittan, had departed this life.

Mr. Vanderyst, in a public lecture, which was warmly applauded, took occasion to say that the *Flämische Liberale* (opposed to us), in a half serious manner, announced as a new event the appearance in Spain of a Spiritualistic paper, and that a war was imminent in consequence between Catholics and Spiritualists—the Bishop of Orihuela having violently denounced the latter and their paper. Mr. Vanderyst observes, apropos to this subject, "that the Spiritualists of Spain had no need of being stimulated by the *Flämische* not to bend the knee before arrogance and sacerdotal intolerance, . . . that the struggle which was going on all over the world between these two religions was in no place more lively and accented than in Spain."

SPAIN.

La Luz Del Porvenir, Barcelona. I have in hand several numbers of this valuable little paper—little in size, but grand in purpose, in thought, and in the fearless promulgation of unpopular and unwelcome truths; yet not all unwelcome, for its editress is liberating and elevating woman, making her a power for good, a mighty moral force, instead of being the type of vanity, and in all her allurements mistress of those tender passions which bear no divine, no spiritual fruitage.

The first thing that particularly attracts my attention in *La Luz* is, briefly, as follows: In the Balearic Islands civilization is taking a step forward, the women of Palma awaking from their profound sleep—Donna Magdalena Bonet, President of a Commission of a National Congress, making a public speech, which I think foretells success. "Ladies and Gentlemen," she said, after some preliminary remarks—but I must allow myself only a few lines of her address—"in the name of my sex, I give thanks to this illustrious working-centre, which has taken the initiative in what, in my judgment, has produced transcendent results. . . laying deep the foundation on which, though it may be of slow progress, will rise a noble edifice—a social transformation. . . Gentlemen, encouraged by your generous help, we shall proceed to a modification of our customs, which only we can accomplish. . . but no one sows grain in fields not previously prepared. . . We have heard here brilliant discourses, but I must ingeniously confess our women are not sufficiently cultivated to comprehend them. . . Ladies, let us march on to the conquest of our rights. . . instructing ourselves, putting ourselves in a condition to be associates of our husbands, and to be educators of our children, to know how to make of them worthy citizens who will be an honor to their country." . . .

I find in *La Luz* a new contributor, Mlle. Avelina Colon y Gutierrez, who wields also a graceful pen—writing nobly of "Woman." "Few missions," she says, "have so grand a spirit as is incarnated in this weak creature (considered physically), the sentient humanity of our planet. . . Morally, her influence is to be felt in the family, in society, even to the latest generation. The mission of the woman is a continuation of what is superior to man. . . Woman has to direct the first steps of her children, form their hearts in love, which is to affect them in later years. . . and when she knows all the grandeur of her embassy she will appear greater in her own eyes," etc.

Mlle. Cavida Sanz, a constant contributor to *La Luz*, writes with a flame of the purest sentiment about "The Language of the Soul." "According to the opinion of various philosophers," she says, "silence is of more worth than words. . . That which the soul feels in its occult sanctuary, the tongue finds itself impotent to express. The language of the soul is one thing of the human, another; one is the child of truth, for it is spontaneous, the other of form, and often enveloped in fables; one resides in the conscience, the other has its seat in the intelligence"—ideas often expressed by Swedenborg, though very differently enunciated.

"Christian Charity," by Mme. Soler; "The Truly Blind," by Da. Isabel Peña; "The Veritable Poor," by Da. Joaquina Cepeda de Torres, are worthy, every line of them, to be translated for the *Banner of Light*; but space forbids. "The Weaker Sex," too, by Da. Concepcion Gimena, is almost unique in its tone and assumption—in one sense an assumption wholly creditable to the "gentle" writer, who says: "There is no weaker sex; men continue to be victims of this error. . . To call woman debilitated in this new era is an anachronism. . . We enlist in the affairs of justice, we carry aloft the banner of truth. . . Man has considered her as leading to his ruin. . . as a creature in fact not endowed with a capacity for high cultivation, . . . arising in her ignorance, the orphanage of the soul, an isolation morally debasing. . . And man likes the weakness of woman that he may make of her a plaything. . . And how can children be educated by women who have no intelligence

or moral character? So it is absurd to desire the debility of woman. . . Man debases himself when he denies the virtue of woman; for he must remember his mother, his sister. . . If a woman, enveloped in a fever of the soul, does not render herself up to it, do you call her debilitated? Woman makes everything succumb to her dignity. . . It is a rare case that woman is not honored for her virtue. . . The virtuous woman is strong; she has an impenetrable shield of decorum, and the advances of the libertine are arrested," etc. I have given here more lines than I designed; but there yet remain two pages of just and noble words that should be considered if I had unlimited room.

El Buen Sentido, of Lérida, for February—a neat magazine of thirty pages. "The Little Church," its first article, treats of how the Romish church has belittled itself by its restrictions, limitations, &c. Its "Popes of the Sixteenth Century" follows—opening with Adrian VI., who forbade the erection of triumphal arches at his coronation, and labored hard to bring all oppression to an end, and "place a remedy for the scandals and the evils which afflicted the church." . . . After a time announcing "his wish to retire to Germany to study and accept reform if he could thus contribute to a re-birth of true Christianity, he was denounced by the clergy, en masse, as hostile to them." Writing to Fernando of Austria, he says: "I deplore, with yourself, the difficult condition to which we are brought by the crimes of the clergy, and the corrupt customs of the Roman pontiff," etc. etc.

Mme. Soler contributes here one of her characteristic effusions under the title of "*Ecos del bello Sexo*," treating of the communion of the dead with the living.

El Criterio Espiritista, Madrid. This ably conducted magazine opens with a consideration of "Man"—"man who above all else is an incarnated spirit. . . Up to this time all philosophies and religions have considered that man began to exist at the moment of fecundation; but of this, neither man nor spirit has been able to give satisfactory explanation. The doctrine *espiritista* affirms, not the preexistence of the individual spirit, only the eternity of his sex, being, and his existence independent of all form of manifestation *organica*—one of diverse conditions to which spirit submits in its infinite life," etc. "Dictado, by Estrella," the spirit, follows the above and is a philosophical view of what spirit is—"more ignorant at first than perverse." . . . We then have a communication from "Our Brother Antonio Hústado," "One More Fool"—quoting Franklin's epitaph—and various small notices of foreign journals with limited extracts.

ITALY.

Annali Dello Spiritismo, Turin, for February. Its attractive pages invite attention first to Mons. Nus's "Grand Mysteries," continued. It here treats of the "reign animal." Next we have an extract from a Barcelona paper; then the "Efficacy of Phenomena"; then "Dante and Italian Civilization," which, with extracts from his poems, is very inviting. Space, however, is left me only for a brief notice of papers from

GERMANY.

Spiritualistische Blätter, of Leipzig, and *Der Sprechsaal*, also of Leipzig, are full of what seems to be, in every sense, of vital importance to all mankind. I cannot do justice to any of their articles; nor to the *Licht, mehr Licht*, published in Paris in English type. This latter is a very handsome eight-page paper, and has, I see, as contributor, the able writer, Dr. G. Bloede of Brooklyn, N. Y.

I should be glad to notice also *La Hortizonte*, of Guatemala (though not of recent date), and *Le Phare*, of Liege, and *El Faro*, of Seville, taken in hand too late for any extracts.

Newcastle-on-Tyne.

On Wednesday evening, April 25th, says *London Light*, the members and friends of Spiritualism in Tyne-side gave a reception to Mrs. E. R. Britten, under the auspices of the N. S. E. S. About one hundred sat down to tea, which had been most generously provided by the ladies of the Society, after which followed some vocal and instrumental music. About 9 o'clock, Mr. H. A. Kersey, Chairman of the meeting, called upon Mr. Thomas Thompson to move the following resolution: "That this meeting of Tyne-side Spiritualists embraces this opportunity to express to Mrs. Emma Hardinge Britten its deep sense of the valuable aid which she has conferred on the movement of Spiritualism by her untiring devotion to the practical work connected therewith, and for her profound gratitude for the same. She has, both by tongue and pen, rendered such eloquent and powerful support, and has also striven ever zealously to maintain the higher aspects of the movement, thereby commanding the love and esteem of all true-hearted Spiritualists, whether in England, America, or other English-speaking countries. This meeting also desires to express its heartfelt acknowledgment to her spirit-guides for the highly important part which they have taken in the development of so valuable a medium for the education and enlightenment of humanity on the facts and philosophy of our movement, and for their subsequent faithful charge over her. Whilst wishing our dear friend God-speed in her great work, we sincerely hope that so valuable a life may long be spared to bless the world, and that the ministrations of angel-friends may ever guard, cheer and strengthen her, till she herself passes the bright and shining portals of the Summer-land." In moving this resolution, Mr. Thompson supported it with a few warm and eulogistic remarks upon the value of woman's work, and its far-reaching tendencies; especially as demonstrated in the valuable life of the lady they had met to honor. Mr. Henry Burton seconded the resolution in a few earnest words. He indicated how, in these days, the tendency of human thought is shown in its craving for facts; and how many, finding the creeds unable to satisfy them as to the vital point of immortality, are drifting toward a scientific materialism, but, to it, in turn, is a practical atheism. Spiritualism, however, with its God-given light has brought upon the world a glorious truth which is destined to revolutionize the ages and brighten the souls of men with the surety of immortality, and that in the promulgation of this great truth this good and eloquent lady stands forth as its earliest, its foremost, its ablest, and its most courageous propounders and defenders. She is worthy of all our commendation, and he trusted she would long be spared to labor for the cause. Mr. Henry Appleby of North Shields also spoke in support of the resolution, after which Mr. Kersey put the resolution to the meeting, which was carried with enthusiastic applause. Mrs. Britten, in her reply, thanked her inexhaustible gratitude to the friends of Tyne-side for the deep and grateful appreciation they had expressed that evening toward her, and the good masters (her angels) for her labors of love in the cause of our great and good cause. She followed with an able and instructive address, in which she expressed her gratitude and goodness for our cause, and deep into the hearts of all present.

A Special for Change of Life.
We are in need of a little more of the
"Banner of Light" in which the
"Banner of Light" is a very valuable
and during the change of life it is a
superb tonic, truly.

"We are much nearer the spirit-world than we think, perhaps," he (Bishop B.) says, "are the spirits of the departed dead. I am convinced there is a certain influence over our minds. When on the Red Sea I made it a practice to pray every night, and morning, for my wife, for whom I was passionately in love, at the time she was dead. One morning I knelt down as usual and tried to pray for her, but found I could not do it. This worried me very much, but attributed my incapacity to nervousness. On the following morning I again tried to pray for Mrs. Bowman, experiencing the same difficulty. At length the thought occurred to me: 'Your wife may be dead.' On my arrival at home I found a letter conveying the news that Mrs. Bowman had died on the same evening that I found myself unable to pray for her."

Transition of Mrs. Lydia E. Pinkham; What One Woman Has Done; A Faithful Collaborator with the Invisible Forces; Her Reward.

Not by lamentation and mournful chants ought we to celebrate the passing of a good woman, but by praise for, in ceasing to be numbered with mortals, (she enters upon the heritage of a diviner life.)—*Pittsburgh.*

Mrs. Lydia E. Pinkham, whose name and features have been rendered familiar to thousands in the United States and elsewhere, through her connection with standard and useful proprietary medicines bearing her signature, passed to higher life after an earthly experience of 64 years 3 months, from her residence, No. 233 Western Avenue, Lynn, Mass., at 4 o'clock on the afternoon of Thursday, May 17th—her decease being the final result of a paralytic stroke received in January last.

Such is a brief statement of the last scene on the mortal plane of an earnest and useful life; but we feel that her efforts deserve wider mention. Truly remarkable the *Daily Evening Item* of Lynn regarding her: "There is no woman of this city so well known as Lydia E. Pinkham." The name has a world-wide circulation and fame, and perhaps there is no American woman whose name has been such a famous household word."

She was born in Lynn, Feb. 9th, 1819. Her parents were both Quakers; her maiden name was Bates. She passed through the public schools, graduating at the Lynn Academy, taught school at Wenham, Mass., and also in Lynn. Some forty years ago she married Isaac Pinkham, and has had four sons and one daughter. Three of the boys have passed to spirit-life. Mrs. Pinkham leaves a husband, one son, Charles H. Pinkham, and Arroline C., wife of William H. Gove, a Salem lawyer.

Some sixteen years ago Mrs. Pinkham commenced to manufacture the Compound which has gained for her such a great reputation. Before she commenced the business she used to prepare the medicine from a recipe which she had, and used to distribute it about freely to those in need of it. When the first business was started it was upon a small scale, but it grew in proportions until it reached \$3000 to \$4000 a year. Then some seven years ago she commenced to advertise extensively all over the world, and the business increased greatly.

Some idea of the executive ability, business nerve and tact, and indefatigable industry displayed by this deceased lady may be gathered from the following facts regarding the management of the business: She carried on her direction: The overhead expenses for one year alone amount to two hundred thousand dollars, while the business does over a third of a million dollars! And this is what one woman has accomplished by her cool judgment and eminent capability, aided by the strong arm of the press, and—we thoroughly believe—by the admonitions and the interior strength imparted by the denizens of life's higher sphere. The immense business she thus built up will be hereafter conducted by her surviving son, Charles H. Pinkham, and her daughter, Mrs. W. H. Gove.

In addition to her definitive business duties, she had a voluminous correspondence, and her advice has been sought for by many a woman. There is probably no physician in the United States who has given so much valuable advice as Lydia Pinkham. Her correspondents were so many that she was obliged to keep lady clerks.

Mrs. Lydia Pinkham was a Spiritualist, and when the final hour came her remains were interred with services in harmony with her belief—W. J. Colville being the speaker. Her last home was filled, on the afternoon of Saturday, May 19th, with relatives, friends and neighbors who had assembled to pay the last outward offering of love for one they had so highly esteemed and loved. The remains were enclosed in aasket covered with black broadcloth, were placed in the front parlor of the mansion. The floral display was fine, consisting of an elegant wreath of roses and a star, the former being placed on the casket by the family, and the latter by the eight lady clerks in her employ. H. P. Hubbard, the well-known and enterprising Advertising Agent of New Haven, Ct., on behalf of the press of America, contributed a beautiful floral lyre, four feet in height and two and a half feet in width, formed of white and yellow roses, tulips, lilies, maiden-hair ferns and similar. The base was formed of dark-colored ivy leaves, and in the centre was a sheaf of ripened wheat and a sickle. The centre chord of the lyre was surrounded, as if broken by some powerful and sudden stroke.

Two lady friends of the deceased introduced the exercises by singing the late Dr. Ordway's beautiful and spiritual lyric: "Something Sweet to Think Of." Mr. Colville followed with an invocation; and a quartette of friends sang: "I Cannot Always Trace the Way."

Mr. Colville then delivered an eloquent address, in which he described the life of her who had passed out from this visible family circle to "meet the beloved who had gone before." He spoke of the various stations in life which she had been called to fill, and had honorably filled; of the great value and encouragement which the example of her life and labors had afforded and would continue to afford to struggling womanhood, all over the world, wherever her story was known; of her quick sympathies for the suffering, and her earnest work for the alleviation of human affliction in whatever guise it appeared—whether of mental or physical nature. He declared that she had been selected for the duty she had performed by a band of angels, and that she had been proved faithful to their counsel. "The work she had so faithfully wrought for earth's suffering ones while in her mortal body, she would by no means cease now that she had entered into the larger liberty of action afforded in the realm of the spirit."

The speaker concluded his remarks by relating with emphasis that which he had already outlined in regard to what the deceased had accomplished in behalf of the womanhood of America. Whatsoever might be the work of woman as regards public life—whether as a speaker on the reform of the day, a teacher of advanced ethics, a writer for the press, a physician, or aught else which came within the range and scope of her keen insight and versatile intellectual powers—he still thought the deepest and truest service which she was privileged to accomplish lay in ministering to the soul; in teaching the affections; in relieving bodily pain; in awakening and cultivating the purest influences in the home; in bringing forth, with a spirit humble and true, children who would rise up and call her blessed. "This grand work of womanhood was in coming days to be the saving power that would uplift the nation, and light the American soil with the glorious rays of a sun of prosperity which would never set!"

And wherever women of such noble characteristics were seen, rightfully recognized as high among them could be surely named the brave-hearted lady whose mortal form now awaited its commitment to the kindred dust, but whose enfranchised soul had gone to receive the reward waiting upon those who, having sown the seed of right actions here, reap flowers of joy in the Kingdom of Light!—A woman untitled by the world, undescended from royal blood, but a woman whose steadfast love, whose fortuitousness, and whose deep sympathy with her sex and race, made her a queen in the realm of doing good works for humanity.

At the conclusion of the speaker's remarks, which were supplemented by an improvised poem (in which well-timed allusions were made to the floral emblems displayed and the spiritual significance of the occasion), and a benediction, the quartette joined in the musical refrain: "Thy Will Be Done"; and the funeral cortege proceeded to Pine Grove Cemetery, where the interment took place.

"Among the friends assembled was the venerable John W. Hutchinson, a surviving member of the celebrated 'Hutchinson Family,' whose sweet tones years ago cheered the youthful ears of some who are now grey-haired men. The patriarch of song bears his age with a steady step."

Read the announcement made by W. H. Vossburgh, of Troy, N. Y., on the 7th page of this issue.

The veteran Spiritualist, John Murray Spear, will sail for England from New York, Saturday, June 2d, on the steamer *Erin*. While in that country his address will be in care Wm. Tebb, Esq., 7 Albert Road, Regent's Park, London. Mr. Spear has been known for half a century to the American public by his philanthropic labors for the abolition of capital punishment, for the reform of conditions in prisons, etc., and has for thirty-five years devoted himself to the advancement of the spiritualistic dispensation. He is a fine impressionable medium, and during his stay in England will give parlor lectures wherever his services are desired.

Many people have been hung for murder of late, and yet just as many murders continue. "Why is it?" many people ask. Because those who are choked to death by the State return to earth with vengeance in their souls, which they can only satiate through the psychological laws, so little understood, by causing more murders to be committed! This is sufficient evidence why such persons should not be hung. Give them life sentences in the State Prison, and grant pardons only by special act of the Legislature, instead of liberating them in spirit to cause more murders on the physical plane of life.

THE FIFTEENTH ANNUAL MEETING OF THE NEW ENGLAND WOMAN SUFFRAGE ASSOCIATION will be held in Boston, in Tremont Temple, beginning Monday evening, May 28th, at 7:30 o'clock. Next day, Tuesday, the sessions will begin at the Melancon, at 10:30 A. M., 2:30 and 7:30 P. M. Many prominent speakers are expected to be present.

Dropped in our Free Circle-Room, on Friday, May 18th—a purse, containing a small sum of money and car-tickets. The owner can have the same by calling at this office.

The favors of our correspondents from different parts of the country, under the regular heading, in this issue, are uncommonly interesting.

The Fair held at 36 Hanson street, by Mr. Colville and friends, for the benefit of the deserving poor, was well patronized and netted a large sum.

Madame S. F. Snow, trance-medium, formerly of Lincoln, Me., has taken rooms at 340 Tremont street, this city, where she will be pleased to meet with the Spiritualist friends of Boston and vicinity. See her card in another column.

Movements of Lecturers and Mediums.

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

Dr. J. W. Van Namee is holding circles every Sunday evening at his residence, 10 Harrison street, Bridgeport, Ct., and will continue to do so until further notice.

The Grove Meeting at North Scituate, Mass., under the direction of Dr. L. K. Cooney, June 16th and 17th, will be attended by several speakers and test mediums. W. J. Colville will hold no meetings between May 27th and June 3d in Boston, as he spends the intervening days in Greenwich, Mass., where he is engaged to lecture and sing in concert. Persons desiring his services are reminded that he can speak anywhere Sunday, June 3d, afternoon or evening, within reasonable distance of Boston. Address 36 Hanson street.

J. W. Fletcher spoke in North Abington on the 17th inst., in West Brimfield on the 23d, and will speak in Houghtonville, this city, during June.

Mr. A. W. S. Rothwell is at the Filmore House, Buffalo, N. Y., and will accept engagements in that city and Rochester, and their vicinities, until further notice.

The lecture by the guides of Miss Zaida Brown, through her organism, Sunday, May 15th, at the Court-House in Decatur, Ga., was listened to by a large audience.

Sunday, May 13th, says *Light for Thinkers*, G. W. Kates addressed the Atlanta (Ga.) Society, and Dr. Bowman related some of his experiences among the mediums of Cincinnati. Dr. Bowman has since returned to Cincinnati, where he was summoned to continue his services as lecturer for the Union Spiritualists.

Mr. F. A. Heath spoke in Clinton, May 13th; Chelsea the 20th. He will speak in Wakefield the 27th, and be at Onset Bay from July 1st to September 1st. Will make engagements for the Sundays in June. Address 27 Lawrence street, Charlestown, Mass.

Frank T. Ripley is lecturing to large audiences in Indianapolis. He will continue in Indiana the remainder of this month, and will lecture and give platform tests at grove or other meetings, anywhere in the State, on reasonable terms. His address is Room 24, Exchange Block, Indianapolis, Ind.

O. Fannie Allen will speak in Portland, Me., the first two, and in Worcester, Mass., the last two Sundays of June.

Hon. Warren Chase will lecture in Erie, Pa., May 27th; Jamestown, N. Y., June 3d; Columbus, Pa., June 10th and 17th, and will be in Boston the first of July to attend the camp-meetings.

Rhridge N. Chandler, Recording Secretary of the Society of Spiritualists, West Duxbury, Mass., informs us that meetings have been established in this place, to continue every other Sabbath during the season, closing about December 1st. Mrs. Sarah A. Byrnes and Mrs. Juliette Yeaw spoke here April 22d and May 6th. Sunday, 20th, Prof. W. W. Clayton of Boston occupied the platform and was very well received. June 3d Mrs. S. Dick of Boston is to speak there, and June 17th Mrs. N. J. Willis of Cambridgeport.

Boston Spiritual Temple.

This society was organized in May, 1882, by the advice of the guides of W. J. Colville, that the gatherings at the meetings for the three years previous, who have heard them on the various topics and subjects connected with the spiritual work, might not be scattered, as Mr. C. was liable to be called to other fields of labor. The only way to keep together was by holding a regular meeting. It was further arranged to invite Mr. C.'s guides to speak for them (the then) coming lecture season. The invitation was accepted by the guides, provided they could commence about Christmas.

The society commenced the season Oct. 1st, at Horticultural Hall, with Mrs. Juliette Yeaw, and followed by Mrs. A. H. Colby, Mr. H. P. Fairfield, Mrs. Sarah A. Byrnes, Capt. H. H. Brown and J. Frank Baxter. This variety of speakers called forth full audiences, so that when Mr. Colville returned the society was in a "full tide of successful experiment."

Mr. C.'s guides commenced Dec. 24th their services, and have delivered profound discourses, both morning and evening, and will to the close of the season (May 27th), to very intelligent as well as large audiences.

In addition to the valuable discourses the society have heard, they have been favored with the services, as organist, of Mr. O. N. Thayer, of whom all speak in praise of his work.

The soprano soloist, Miss Georgia M. Latham, has more than met the expectations of the audience; her efforts have received their hearty acclamation. In fact the meetings for the year now to close, which have been held in Horticultural Hall, under the auspices of this society, have been a success, and invariably well attended; the liberal subscriptions and contributions have enabled the society to cancel every obligation.

The success of the past season has given encouragement to the society to continue the meetings at home hall, not yet decided upon, to commence early in the fall, inviting some of the foremost speakers in the work to its platform.

RUPERTS OUBRO.—New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

Verification of a Spirit-Message.

To the Editor of the Banner of Light:

The *Banner of Light* of the 5th inst. at hand, contains a message from the Indian spirit "STAR-FLOWER," who belongs to the band of my wife. The message was given in February last, and is, therefore, the more satisfactory and appropriate, and an excellent test.

We return many thanks to "Star-Flower," for her kind attentions, and guiding star, as well as to the medium, Miss Shelhamer, as the instrument of telegraphing the message.

J. EDWARDS.

Washington, D. C., May 6th, 1883.

And yet while just such facts from authentic sources are given as proof of direct spirit control, there are those in our ranks professing to be Spiritualists who denounce our Message Department. It is positively unaccountable.

Trenton, N. J.

The services of Mrs. Abby N. Burnham of this city, in Trenton, N. J., in which place she recently passed about ten days, were very highly appreciated, and were productive of great good. The Vice-President of the Society writes: "Our Sunday meetings have overflowed with attendance, and her meetings every evening during the week have been fully attended. Her tests, given in her peculiar direct, clear and feeling manner, have carried conviction to many a heart, and elicited universal praise. Beside her public lectures and tests she has held private sittings at my house, 50 Bank street. All who attended them united in approval of her mediumship. May God and the angels bless her!"

J. W. Fletcher in Haverhill.

On Sunday last J. W. Fletcher, of Boston, gave his initial lecture in this city, and met with a warm reception. In the evening the hall was very full, and at the close of a lecture that evidenced great familiarity with the history of the past, &c., he gave some very remarkable test descriptions. Those mentioned were from John H. Priest, Mrs. Mary Carleton, Horace Pitts, and many others. Mr. Fletcher returns again next Sabbath.

OCCASIONAL.

"Mother Swan's Worm Syrup," for feverishness, restlessness, worms, constipation, tasteless, 25c.

If dyspeptic invalids would avail themselves of the curative virtues of the magnetic shield, and adopt correct habits of life, they certainly could be restored to health and happiness. See Magnetic Shield, advertised on page 5.

J. Wm. Fletcher, reliable Trance and Medical Medium, 2 Hamilton Place, Boston.

Funds Received.

In aid of the sick and destitute medium, Charles H. Foster, since our last report:

Samuel Moore, San Francisco, Cal., \$1.00

Donations.

In aid of the invalid, Horace M. Richards, received at this office since previous report:

Samuel Moore, San Francisco, Cal., \$1.00

William Parsons, Denmark, N. Y., 1.00

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at 107 Broadway, corner of Bedford Avenue and Fulton street, holds services every Sunday at 11 A. M. Speakers under engagement: C. D. Lynn or Max Oliver, N. Y. City, for June. All the Spiritual papers on sale in the hall, and all meetings free. W. W. Benedict, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 8 and 7 P. M. Educational Fraternity, or Sunday School, meets every Sunday at 10 A. M.; Ladies Aid Society every Wednesday. Social Fraternity meets every Wednesday evening for social intercourse at 7 P. M. A psychic Fraternity meets every Saturday evening at 7 P. M. for the purpose of forming classes in mediumship. Free. A. H. Daily, President.

Brooklyn Spiritual Fraternity. Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7 P. M.

The Eastern District Spiritual Conference meets every Monday evening at 8 o'clock, 4th street, corner South 3d street, at 7 P. M. Charles H. Miller, President; W. H. Gove, Secretary.

SECULAR PRESS BUREAU,

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 200 Broadway, New York.

HENRY KIDDER, Pres. NELSON CROSS, Sec.

C. F. MCARTHUR, Cor. Sec. J. E. LELAND, Asst. Sec.

GEORGE HENRY NEWTON, Treas.

The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published article upon Spiritualism coming under their notice, which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 200 Broadway, New York City.

Subscriptions Received at this Office

THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$2.00 per annum.

LIGHT FOR ALL. Published semi-monthly at San Francisco, Cal. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

THE SPIRITUAL OFFERING. Published weekly in Chicago, Ill. \$2.00 per annum.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW, Bureau of Labor, 40 N. 5th Street, New York City. For sale by mail, 10c per copy. For sale by mail, 10c per copy. For sale by mail, 10c per copy.

TO FOREIGN SUBSCRIBERS. The subscription price of the *Banner of Light* is \$2.00 per year, in advance. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent for the sale of the *Banner of Light* in England at fifteen shillings per year. For sale at 10c per copy. For sale at 10c per copy. For sale at 10c per copy.

SAN FRANCISCO BOOK DEPOT. ALBERT MOULTON, 210 Stockton street, keeps for sale the *Banner of Light*, and all Spiritualist and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agent for the *Banner of Light*, W. H. TERRY, No. 41 Queen street, Melbourne, Australia, has for sale the *Banner of Light* and all Spiritualist and Reformatory Works published by Colby & Rich, Boston.

THEY, N. Y. AGENCY. Parties desiring any of the Spiritualist and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 63 Hooker street, Troy, N. Y.

ALBANY, N. Y. AGENCY. Parties desiring any of the Spiritualist and Reformatory Works published by Colby & Rich can procure them of J. H. HARTER, Albany, N. Y.

PHILADELPHIA BOOK DEPOT. The Spiritualist and Reformatory Works published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 563 North 4th street, Philadelphia, Pa. For sale at 10c per copy. For sale at 10c per copy. For sale at 10c per copy.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and all Spiritualist and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT. M. W. BENNETT, Publisher, 21 Clinton Place, New York City, keeps for sale the *Banner of Light* and all Spiritualist and Reformatory Works published by Colby & Rich.

SPRINGFIELD, MASS. AGENCY. JAMES LEWIS, 61 Fynchon street, Springfield, Mass., is agent for the *Banner of Light*, and will supply the Spiritualist and Reformatory Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 31 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and all Spiritualist and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 61 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and all Spiritualist and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and all Spiritualist and Reformatory Works published by Colby & Rich.

DETROIT, MICH. AGENCY. AUGUSTUS DAY, 73 Bagge street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the Spiritualist and Reformatory Works published and sold by Colby & Rich. Also keeps a supply of books for sale or circulation.

CLEVELAND, O. BOOK DEPOT. LEROY S. CROFT, 100 Cleveland, O., Circulating Library and depot for the Spiritualist and Liberal Books and Papers published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and all Spiritualist and Reformatory Works published by Colby & Rich.

ADVERTISEMENTS.

MAGNETISM is concentrated and polarized in the human body, and is the cause of all the diseases of the human system. It is the cause of all the diseases of the human system. It is the cause of all the diseases of the human system. It is the cause of all the diseases of the human system.

MAGNETIC FOOT BATTERIES Will produce refreshing sleep, increase the circulation, warm the feet and impart new life to the blood. Sent free to all who send for them. No. 6 Central Exchange Hall, Chicago, Ill.

GOLD MEDAL, PARIS, 1876.

BAKER'S

CHOCOLATES.

Baker's Premium Chocolate, the best preparation of plain Chocolate for family use.—Baker's Breakfast Cocoa, from which the excess of oil has been removed, easily digested and admirably adapted for invalids.—Baker's Vanilla Chocolate, as a drink or eaten as confectionery is a delicious article; highly recommended by tourists.—Baker's Broma, invaluable as a diet for children.—German Sweet Chocolate, a most excellent article for families.

Sold by Grocers everywhere.

W. BAKER & CO.,

Dorchester, Mass.

First Boston Ethical Society.

The following lecture will close the present season of Sunday morning, May 27th, P. M. WAKEMAN. Subject: "THE RELIGION OF THE HIGHER INTELLIGENCE." The public are cordially invited to this lecture. It will be delivered in HORTICULTURAL UPPER HALL. No charge for admission.

A GRAND OFFER.

CHARLES E. WATKINS, the famous Medium, will, during the month of June, send sealed Letters by Independent Spirit Writing for one dollar and three 3-cent stamps; the letters, with the handwriting, sent by express for fifty

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

Banner of Light.

ALL SORTS OF PARAGRAPHS.

DO THE MEER INHERIT THE EARTH?

The eagle plucks the raven,
And the raven plucks the jay,
To whose voracious craving
The cricket falls a prey.
The big fish dines at leisure
Upon the smaller fry,
And the minnow eats with pleasure
The poor unconsolidary fly.
The miser skins his neighbor,
The neighbor skins the poor;
And the poor man doomed to labor
Spurs the beggar from his door.
And thus the world is preying,
The strong upon the weak,
Despite the precious saying:
"The earth is for the meek."

Rev. Henry Ward Beecher believes in the ministry of angels. We know such to be the fact—Spiritualists everywhere know this—and yet the credulous, most of them, ignore the teachings of Spiritualism. But time will change their views.

An exchange tells of "a young lady losing the sole of her slipper while enjoying the intoxicating whirl of the waltz." Of what profit was it to her if she had gained the whole while if she thereby lost her sole?—*W. H. A. Times.*

The character of Moses for truth and veracity as a historian is about to be established. It is rather late in the day, yet they say "it is never too late to mend," and if there is anything on earth out of repair just at this time in the minds of many, it is that "character." But the vindication is coming—on wheels; for a French writer, the Abbe Molgno, has written a preface to M. Lecolitre's "Campagne de Moïse pour la Sortie d'Egypte," in which he advocates the formation of a joint-stock company to explore the bottom of the Red Sea, for the purpose of finding not only the wheels of Pharaoh's chariots, but the chariots themselves. He estimates the cost at 300,000 francs, but then he thinks it would establish Moses, and that would be worth all its costs.

I think the pale blue clouds of May
Drop down, and turn to flowers.
—*W. H. A. Times.*

When a Chicago man without dignity tries to stand upon it, he always cuts a ridiculous figure, thus rendering its absence more conspicuous.

Lord Wolsey and the Duke of Edinburgh have gone to Moscow to see the coronation farce, or tragedy—*which?*

The New York Sun, disgruntled at the manner in which the Spring of '83 has conducted itself since its advent, puts in the mouths of "Winter" and "Summer," as high "contracting" parties, the expression of a poetically couched plot between the two to press closely against that changeable and fickle season, thus squeezing the life out of it. This being done, the following disposition (according to the concluding words of Winter) is to be made of the "assets of the deceased":

"When Spring is put decently out of the way,
We two will no more be divided;
Then I will take March, and you shall take May,
And let April be fairly divided."

The Tewksbury ananias is still roaming over the Massachusetts marshes.

The latest "bull" of the Pope has "tamed the devil" (bad blood) "all round the compass"—Digby was heard to remark yesterday—even members of the British Parliament kick at it. Here is what Mr. Healey, member for Wexford, says: "Ireland will neither take religion from Mr. Errington, nor gratitude from Rome," while the leading Catholics in America talk of boycotting the Pope by holding back "Peter's Pence." It is even hinted that the eventually-to-be famous Circular will break the Papal yoke in twain.

Two special police officers have been appointed to preserve the grass on Boston Common, while other men are engaged cutting it off. Shear nonsense!

May was called by our Saxon ancestors Tri-milki, because in that month they began to milk their kine three times a day.

A heavy storm in Deadwood on Saturday, May 19th, caused a serious freshet, which swept away about \$500,000 of property. Several other towns were much injured, and considerable loss of life occurred.

The Buffalo Commercial ridicules the hunt of the London Society for the Suppression of Blasphemous Literature after Huxley, Tyndall, Morley and Spencer. "The hunt proposed," it says, "would be more amusing than morally edifying, because the game would be so superior to the hunter that the contest would have the one-sided aspect of a fight between a cloud of sand-flies and a block of granite."

Marriage is a lottery, but Jo Cose says he has not heard that love-lottery is denied the privilege of the mail; and Digby has never dared to invest for fear he might draw a blank.

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear";
Full many a maid of noblest birth
Who gems of glass displays for ocean wear.

The Maine Central Railroad killed an engineer last week, broke the back of another one, and wounded both firemen. The two latter have since died.

The Boston Traveller is in favor of State medical despotism. Too late, gentlemen—the people think for themselves, and cannot be hoodwinked in favor of a medical monopoly.

We would call the attention of our readers to the advertisement of the *Banner of Light*, on our fourth page. As a Spiritualist paper it cannot be equalled, and as a literary periodical it has no superior.—*Hornellsville (N. Y.) Weekly Tribune.*

It is stated the Marquis of Lansdowne will succeed the Marquis of Lorne as Governor-General of Canada.

Pure air helps to make pure blood, which, in the course of nature, builds up healthy bodies. This fact includes all animals as well as man. And yet over-pious people are opposed to workingmen and workingwomen (who during the week in large cities are compelled to labor long hours in ill-ventilated rooms) from going out in the country or to the beaches on Sundays. The zeal of some people overbalances every other consideration. They do not seem to comprehend that the body of flesh needs to be taken care of as well as the spiritual body.

The opening of the Brooklyn Bridge is to be celebrated by firing \$5,000 worth of rockets from the summit of the structure.

The two tornadoes in the West, on Friday week, did immense damage to persons and property. One entered the State of Illinois from Missouri, and the second commenced at Rockford, Ill., and ended at Racine, Wis. The latter cut a swath from Alton to Pontiac, one hundred miles in width. It is estimated that over seventy lives were lost.

Last Sunday's Globe said:
In Faderland our Edwin Booth was blessed;
But since it has died, Edwin Booth was killed!
There is a difference now, you see,
'Twixt twined twined and twined twined.

A Woman Suffrage festival and banquet will be held in the Melrose Hall and Chapel, Boston, on Wednesday evening, May 30th, at 8:30 o'clock, similar to the one last year. Mrs. Julia Ward Howe will preside. There will be toasts and brief responses, limited to five minutes each.

A young man in Newtown, Ct., has slept almost constantly since last Christmas. His condition was superinduced by malaria fever. He sits all day in a rocking-chair, with his eyes closed, apparently oblivious to all that is done and said.

Bradhurst Schenck of New York says: "The centralizing force, operating through monopoly and concentrated wealth, must be checked by a constitutional amendment limiting inheritance, or our Republic will be destroyed, and our liberties, civil and religious, lost."

Spiritualist Meetings in Boston:

Harvard Hall, 100 Washington Street, No. 9 Montague Square.—Every Tuesday and Friday afternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. **Harvard Hall, 100 Washington Street, No. 9 Montague Square.**—Every Wednesday, Friday, and Sunday, at 10:30 A. M. and 7:30 P. M. W. J. Colville, Speaker. Mr. Holmes, President; W. M. Duncklee, Treasurer. The public cordially invited.

W. H. Hall, 176 Tremont Street, at 10:30 A. M. J. B. Hatch, Conductor.

Fairbank Memorial Hall, Children's Progressive Lyceum, 91 A. Appleton Street, Sunday, at 10:30 o'clock, Benjamin Weston, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10:30 A. M. and 7:30 P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoon at 8 o'clock.

Harvard Hall, 100 Washington Street (at night).—Sundays, at 10:30 A. M. and 7:30 P. M.; Thursdays, at 8 P. M. Prescott Robinson, Chairman.

Spiritual Lecture-Room, 36 Hanson Street.—W. J. Colville's guides conduct the following meetings: Sundays, 3:30 P. M., for Bible Interpretations; Tuesdays, 8 P. M., Conversation on Health and Healing; Fridays, 8 P. M., Public Reception for Answering Important Questions.

Ladies' Aid Society, 1031 Washington Street.—Fridays, at 2:30 P. M. Business Meeting at 4 o'clock. Sunday afternoons, at 2:30 o'clock. Meetings, etc.; Conference in the evening. Mrs. A. M. Taylor, President.

Eagle Hall, 616 Washington Street.—Spiritual meetings every Saturday evening, at 7:30 o'clock.

Wells Memorial Hall, 957 Washington Street.—Spiritual Phenomena Association. Every Sunday at 2:30. **Charlestown District.**—Mechanics' Hall, 215 Main Street. Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. C. H. Marsh, Conductor.

Chesley Spiritual Association, Odd Fellows' Building, opposite Bellingham Street, Horse Car Station.—Sundays, at 7:30 and 8 P. M. Next Sunday Mrs. Sarah A. Byrnes will occupy the platform, afternoon and evening.

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Wells Memorial Hall, 957 Washington Street.—Sunday afternoon, at 3 o'clock. Sunday evening, at 7:30. J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

A Fact Meeting.

As usual, was held at Horticultural Hall on Saturday last. In the absence of the permanent Conductor, L. L. Whitlock, from illness, Prof. Clayton presided, and made a few well-chosen remarks, stating the object of the meeting and the rules to be observed by speakers. He then requested any who desired to offer any facts to the audience to come to the platform. A number at once embraced the opportunity, a few of whom were ladies. Mrs. Dr. Bill was the first speaker. Her address was in reply to a question propounded by Materialist. "What had the billions of spirits been doing during the last six thousand years, that they had not manifested themselves before the advent of Modern Spiritualism?" Dr. Bill took the ground that the spirits had not been idle all this time, that in various places in the Bible, and in other sacred and profane histories; that throughout the dreary ages of darkness and ignorance the advance pickets and scouts from the spiritual army had been feeling the way, endeavoring to discover and pierce the weak places in the earthworks and walls of ignorance and prejudice. She enumerated rapidly and concisely the important epochs in history when spiritual efforts had been thwarted by the ill-conditioned states of society; and mentioned the names of reformers who had performed their grand humanitarian tasks, but under whose influence the present time has sprung.

At last, in this century, after the pickets and advance guards of the army of light had found the weak or unprotected places in the fortifications of ignorance—now, in our day, the whole line of the angelic army is advancing, with victorious banners and songs of gladness; and the walls of human bigotry and prejudice are tumbling in every direction. The speaker's remarks were received with frequent applause. It is to be hoped that she may be present at other Fact Meetings, and render valuable service on the platform.

Elder J. M. Galt made numerous assertions, and offered quotations from the Bible to prove Spiritualism demagogical. The audience called loudly for "facts," but he worried through his equal ten minutes, after having been called to order several times by the presiding officer. Prof. Cadwell related some interesting incidents that occurred at Mrs. Fay's. Mr. John Wetherbee said there were good and bad spirits; and he knew he would be, if he passed into the spirit-world, just the same John Wetherbee that he is now. He would give more than five hundred dollars to the first person that would communicate with one of the spirits that were hanged many years ago in Boston, for all the flimsy evidences that theologians offer. Dr. Baker thought it very strange that all the "devils" could manifest and angels could not. He quoted from "Oahspe," showing that the human family had heretofore been controlled and guided by delegated authority from the Most High, but that now the Great Jehovah is about to guide mankind directly.

Mrs. Maud E. Lord recapitulated rapidly and facetiously the useless efforts of either party, the Adventists or Spiritualists, seeking to convert the other to their belief, and confessed that it was useless waste of time to further pursue the subject of discussion. Mr. Lord then directed the attention of the audience to the history of Tobias in the Apocrypha, where a spirit was materialized for several weeks, and lived with men, performing miraculous cures, exorcising evil spirits, and even did banking-business as regularly as though he had never been a dweller with the Most High. A lady, whose name we did not learn, narrated facts evidencing spirit-return. A medium, who was blind, said if these manifestations were from devils, they had been kinder to him than God, for they had taught him how to distinguish different spirits, and educated him in various ways, and carefully guided and protected him from danger.

Parker Memorial Hall.
Last Sunday, May 20th, W. J. Colville delivered an eloquent address upon "Theodore Parker's True Place Among the Seers of the Ages." He paid a glowing but not overwrought tribute to the exemplary and singularly effective life of the great radical preacher, who ascended to the higher life now twenty-three years ago. Parker's religious views were made the basis of a fine dissertation upon the harmony of an exalted idea of God with the known revelations of science. As every fresh discovery proves the utility of something hitherto regarded only as an evil; as we are learning to see the use of what at first sight appears most vile and useless, so in the realm of mind it may be the work of spiritual science to reveal the supremacy of goodness in a universe which needs to be carefully studied before man can know how to reconcile divine love with human suffering.

On Sunday next, May 27th, Mr. Colville will speak for the last time in this hall. The subject of his discourse will be, "Spiritualism as a Religion, with Spiritualism as the Basis of Religion." Services will commence with fine music at 3 o'clock precisely.

Spiritualist Meetings in New York.
The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 35 West 34th street, at 8 o'clock. H. F. Kidd, Secretary.

The American Spiritualist Alliance meets every Sunday afternoon at 2 o'clock in Republican Hall, 35 West 34th street. H. F. Kidd, Secretary.

American Spiritualist Alliance, New York City.
The meeting of Sunday, May 13th, was opened by the reading of a portion of Jean Ingelow's poem, "Monitions of the Unseen," by Mr. George B. Dyer, who succeeds Prof. Henry Kiddle as presiding officer. Mr. J. F. Jeanneret was then introduced, and delivered the opening address, his subject being "The Religious and Scientific Aspect of Modern Spiritualism." For clear and logical statement of scientific fact and theory, and of spiritual phenomena and philosophy, the address is seldom surpassed by those who advocate Spiritualism.

After the address Mr. H. J. Newton related some of the incidents which Dr. Jeanneret had narrated in the presence and apparently in the absence also, of Mrs. Compton, at Havana, N. Y. These observations, too, have been confirmed by others. The case cited was that in which Mrs. Compton was tied with waxed ends, one being passed under her dress for four days, and the other under her arm, and she was found in the morning, with the waxed ends still in place, and the dress and arm as before. While the spirit was outside of the cabinet the Doctor was invited to go inside; he found it empty; no Mrs. Compton to be seen; and yet at the close there was Mrs. Compton, to the best of his judgment, tied exactly as he had left her. At least half an hour passed before the medium returned to a normal condition, during which time the symptoms were such as are supposed by medical practitioners to be characteristic of dead rather than living bodies. "Had the spirit been seized upon this occasion," said Mr. Newton, "the person would undoubtedly have found Mrs. Compton in his grasp." This to many would have been a conclusive proof of fraud.

This recital and other remarks, while interesting in themselves, lead up to the moral that Spiritualists, as well as materialists, are to be judged by the results in their minds, concerning phenomena beyond those limitations, or not in accord with their preconceptions, but must consider, rather, that they are students in a field beset with great difficulties, and of the laws controlling which they know but little.

Mr. Newton's remarks were followed by a discussion upon a few points in the opening address, in which Messrs. Partridge, McCarthy and Murray participated.

The President announced that the formal part of the exercises were closed, but almost immediately called the meeting to order to hear a young colored woman, Miss Jane Williams, a medium, relate her experience. She stated that she was left an orphan at an early age; had always seen spirits, and, in fact, for years, had been in a white dress for four months of the two worlds. Upon one occasion, when she had not eaten for twenty-four hours or more, her mother came to her, bearing a vessel in each hand; from one she ate and was no longer hungry, from the other she drank and was no longer thirsty. She did not know what the spiritual food and drink consisted of, only that she was satisfied. Her mediumship had driven her

friends away. She had tried to turn her back upon it, but it had found her, and she could not escape. Not only did she know Spiritualism to be a fact from her own experience, but also through the media gifts of others. Prof. Kiddle will deliver the opening address Sunday, May 27th, subject, "Inspiration, Past and Present," and Mrs. Mary F. Lovering, of Boston, upon the Sunday following.

New Publications.
Books, and How to Use Them. Some Hints to Readers and Students. By J. C. Van Dyke. 16mo, cloth, pp. 159. New York: Forde, Howard & Hulbert. Boston: For sale by Cupples, Upham & Co., Washington, corner of School Street.

The author advances some new views respecting a choice of books. He does not advise one to read a book because it is advertised in a list of "choice ones," or to avoid a book because it has been condemned as a bad one; as the judgment of another upon what would harmonize with his literary tastes, or supply his want of information, is no more absolute than in one who would tell him what he would be pleased with as articles of diet. For this reason the work will be found fresh, interesting and instructive, and not a mere repetition of what others have said in the same line of thought. As illustrative of its value may be mentioned the explanation the author gives of the manner of using reference books, the whole process of securing all the literature of a given subject in a public library being practically illustrated.

DEEP BREATHING, as a Means of Promoting the Action of the Lungs, and Curing Weakness and Affections of the Throat and Lungs, especially Consumption. By Sophia Marquise A. Ciccolina. Illustrated. Translated from the German by Edgar S. Werner. 16mo, cloth, pp. 48. New York: M. L. Holbrook & Co.

The subject of respiration is one that falls to receive from the public the consideration which its close relation to the health and comfort of every individual demands for it. Probably a larger number of deaths are attributable to this neglect than to all other causes combined; for, since breath is the life of every living being, it is plainly seen that carelessness in its use, or its insufficient or improper exercise, must result either in the destruction of life or its continuance under painful because inharmonious conditions. The value of information, therefore, in this direction, especially to public speakers and singers, is very great, and it can be had in no better form than given by the author of this volume, who is enthusiastic in urging its importance and in making it clear to the minds of her readers.

THE AMERICAN CITIZEN'S MANUAL, PART I. Governments (National, State and Local). The Electorate. The Civil Service. 16mo, cloth, pp. 144. Part II. The Functions of Governments (State and Federal). 16mo, cloth, pp. 184. New York: G. P. Putnam's Sons, 27 and 29 West 23d Street. Boston: For sale by Cupples, Upham & Co., successors to A. Williams & Co., 283 Washington Street.

These volumes, edited by Worthington C. Ford, are called forth by the imperative demand for information upon the subjects of which they treat by the natural growth of population and the unprecedented immigration from foreign countries. A knowledge is given of the machinery of the government of the United States, its organization and method of administration, followed by a consideration of taxation and expenditure, the regulation of commerce and industry, provision for the poor and the insane, the management of the public lands, etc. To those in this country just reaching the age that entitles them to the privileges of citizenship, and to those in foreign countries who intend to remove their homes to these shores, the work will prove of much value.

ILLUSTRATED ART NOTES upon the Fifty-Eighth Annual Exhibition of the National Academy of Design, New York, with personal notices of the artists. A very acceptable hand-book for visitors, and souvenir of the occasion. Cassell, Patten, Galpin & Co., New York.

Special Notice.
To the Editor of the Banner of Light:
Allow me through your widely circulating paper to announce to the public, both of America and England, that I am compelled to leave America for England very soon. I have a splendid opportunity of crossing the Atlantic in the magnificent new Cunard steamer, "Cephalonia," which leaves Boston for Liverpool, Saturday, June 10th. My guides have insisted upon my embracing this opportunity. My passages by this time secured, and I have written to friends in England to expect me on the arrival of that steamer. In consequence of my sudden departure, I am of course compelled to cancel or decline numerous engagements which I had made or expected to make for the summer. My correspondents all over the country will therefore please accept this explanation of my inability to appear upon their platforms.

On Sundays, June 3d and 10th, I shall speak in Horticultural (UPPER) Hall, at 10:30 A. M. These will be positively my last appearances in public upon a Boston platform. On Sunday, June 3d, I am ready to lecture wherever my services are desired, in or out of Boston, during the afternoon or evening. On Sunday, June 10th, (my last Sunday in America,) I speak in Chelsea for the Spiritualist Society there, at 3 and 7:45 P. M.

All friends wishing to say good-bye just before my voyage, will be cordially welcome at 80 Hanson Street, on Friday evening, June 15th, where and when I shall hold my last reception in America.

W. J. COLVILLE.

Meetings in Worcester, Mass.
To the Editor of the Banner of Light:
Sunday, May 20th, the platform at Grand Army Hall in this city was occupied by Mr. George B. Dyer, Mr. Dyer, Mr. and Mrs. Edgar W. Emerson of Manchester, N. H. In the afternoon Mr. Fuller lectured upon "The Mysteries of Nature and the Mysteries of Life," and gave a very powerful exposition of the principles underlying the manifestation of life in its various forms. At the close Mr. Emerson gave some remarkable tests of spirit-presence. In the evening the hall was crowded, every seat filled. Mr. Fuller's lecture was a comparison of ancient marvels with modern spiritual manifestations, and commanded the undivided attention of his audience. Mr. Emerson's address gave an exhibition of his wonderful powers, giving many names, incidents and communications. The audience were in complete sympathy, and fully appreciated his spiritual revelations.

The platform next Sunday, May 27th, will be again occupied by Messrs. Fuller and Emerson. **EMC.**

Meetings in Haverhill, Mass.
To the Editor of the Banner of Light:
The meetings of the Spiritualists of Haverhill and Bradford have been of much interest for the past two Sundays, showing increasing audiences. On the 15th Sunday, Joseph D. Siles was remarkably successful in tests and in his addresses, more than fifty recognized descriptions being given. Mr. J. William Fletcher gave two powerful addresses on the 20th followed in the evening, by elaborate descriptive tests, all of which were recognized. He will speak again next Sunday, 27th. Miss Helen C. Berry will give two sances here this week, at the residence of Mr. Edmund Gage.

Grove Meeting.
Mr. O. P. Kellogg will speak at Brady's Lake, Portage Co. Ohio, on Sunday, June 3d, 1883. Brady's Lake has been the proposed site for the Ohio camp-meeting, and the officers elect are requested to meet there on that day. The subject of Mr. Kellogg's morning discourse will be "Science and Immortality." In the afternoon, "The Moral Justice of Spiritualism."

Let our friends come prepared to express themselves upon the infamous RUSSELL BILL.

Mrs. M. A. MERRILL, Cor. Sec.

In the primary class last Sunday, the teacher asked what was meant by "Then had the churches rest?" and got response from one of the smallest boys, "s'pose they didn't have any preaching."—*Religious Paper.*

"ROUGH ON RATS." Clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks, etc.