VOL. XLI.

COLBY & RICH,

BOSTON, SATURDAY, MAY 19, 1877.

\$3,15 Per Annum, In Advance.

Banner Contents.

Views of Our Heavenly Home-Chapter IV. Original Essay: - An Earnest Appeal for Medical

SECOND PAGE, -Foreign Correspondence: -A M dlum in "The Holy Land." Poetry:-The Liberal Doctors Story. Verification of Spirit Messages, Banner Correspondence: - Spiritualism in Ariansas and Ken

THIRD PAGE.-Letters from New York, Missouri, California, Texas, Connecticut, and Ohio. News from the War. Address of Cyrus Jeffries. A Dream. Obituary and other Notices.

FOURTH PAGE. - Editorial Articles: - Rev. Dr. Stone on Spirits, The Children's Progressive Lycoum of Boston, The Pre-Natal Idea, etc.

FIFTH PAGE.-Brief Editorials, R. W. Emerson on Demonology, New Adverti-ements, etc. SIXTH PAGE. - Message Department: - Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and

Mrs. Sarah A. Danskin. SEVENTH PAGE .- " Mediums in Boston," Book and Mis

cellaneous Advertisements. EIGHTH PAGE.-Arrival of Dr. J. M. Peobles. Spiritual istic Religion, Briof Paragraphs, Current Events, etc.

[Copyrighted by Andrew Jackson Davis. 1877.]

 ${f VIEWS}$

OUR HEAVENLY HOME

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER IV.

A Generalization of the Whole System of Nature.

Nature.

"No boundless solitude of space
Bhall fill man's conscious soul with awe,
But everywhere his eye shall trace
The beauty of eternal law.
Bweet music from celestial isles
Shall float across the azure seas,
And flowers, where endless summer smiles,
Bhall waft their perfume on the breeze."

—[Lizzie Doten.

Detailed examination of the harmonious system of the physical universe, although indispensable to the largest practical development of what is popularly called "inductive science," would be far easier to the studious reader of these chapters after contemplating a generalization of the system. There is, also, a deeper mental enjoyment experienced not to create at ably awakened by viewing a subject from the highest and most comprehensive altitude of ob-

The hastening multitude, superficial in most matters, and upon this subject indifferent to the very verge of thoughtlessness, exclaims, (when a detailed accuracy is instituted,) "Oh, you are too scientific!" "Abstractions and technicalities are awfully tiresome," &c. This is true, especially to an impatient inspector of and to a wholesale dealer in ideas; but this is not true of youth, they strut about among their club acone who is profoundly and correctly impressed with the sublimity of an eternal principle; for such a mind loves to follow truth into its minutest ramifications—at once a radical and a fruitgatherer—one who is certain to receive a rich happiness by patiently examining into the minutest roots of a subject, while plucking the dejoious results which cluster upon its visible pranches. It is, for example, very spiritualizing o one's superior sensibilities, and love of beauty and harmony, to ascend some enchanting elevation above the highest tree-tops, and from that lofty solitude contemplate and absorb the impresions imparted by the soft, hazy indefiniteness of vastly extended landscape. And, to be accute, this is the only knowledge of natural beauty which the great human multitudes of earth have way desire to obtain and possess.

But if all minds were so constituted and thus governed, if there were no under working and insistent radicals, no sub-standers within the iner vestibule of the secret centres, no interior ad minute investigators into the fine lines of th, and into the well-nigh invisible shadowgs which really compose the great landscape indefinite, dreamy beauty—if all minds were eralizers, then we ask where would be those great, living pictures which now bring the skles, the fields, the flowers, and the musical streams into our private parlors and public institutions? Atrue artist is one who is compelled to deal with the definite, the explicit, the stern, the severe, ugly, the grotesque, the painful, the discordthe despairing, the self-sacrificing; and is, and from these facts separately impressed on his devoted, self-torturing imagination, he wly and faithfully evolves the unity and the beauty, and the usually unseen enchantments of Nature into harmonious lights and shades upon a canvas, which is called "a picture"; which, (alas! as too often happens in this world of maste and thoughtlessness,) long years after the rue artist died of despair or starvation, is given by his unpaid landlord in exchange for many housands of dollars, which sum is gladly paid r it by some true and wise lover of Nature. too, the true music artist works into and out excruciating discords-unfolds from the faguing details of common sounds and from the rrible depths of jargon—the grand symphonies. e marvelous orchestral combinations, the wonrful music of surrounding Nature. The more ffect and analytical the master, the more true d enchanting are his synthetical interpretans of the universe of sounds which exist withand within him; because he knows his subto its very roots, because he is faithful to the s and laws of his knowledge, and because he impart both his inspirations and the grand Its of his knowledge to mankind.

But first," exclaims the reading spectator,

'Harmonious System of Nature'!" After the exhibition is realized in the form of a generalization, "then," you say, "I will examine the subject in detail, if I have the time to spare."

With this understanding between us, then will proceed to present the required generalization. But let me entertain the pleasurable hope that, after you have sufficiently feasted upon the immeasurable greatness and divine beauty of the system, you will clothe your eyes with a pair of microscopic glasses, and occasionally also with a telescope, which will open to you two new universes, now almost totally invisible to you, which will demonstrate the truth of what is now imparted by either observation or revelation.

A true seer of the secrets of the material system was the spiritual philosopher and gentle teacher, Pythagoras; whose clear, analytical vision, and far-reaching synthetical imagination, discerned and combined the rhythmical harmonies of the infinite. Had he declined all social mysticisms and all ordinary political fellowship. and been at all times only an ethical and philosophic teacher, it is probable that his revelations of the causes and effects of matter and force would be to day as much quoted as is Shakspeare, or as are the authors of the New Testament. But his great personal popularity in a brotherhood overwhelmed his greatest possibilities as a seer; and the consequence was, that the inductive thinker and energetic worker Aristotle walked boldly and victoriously in where the deductive and gentle Pythagoras had hardly dared to touch the least toe of his foot; and to-day the result is, that the spiritually-minded of the world intuitively think of Pythagoras and quote, Plato, while their vigilant critics, the materialists, instinctively appeal to Aristotle and Bacon, but demonstrate by Euclid, the Oriental, who wrote and taught over two thousand years ago.

Fact by fact, step by step, mankind have been steadily progressing out of the so called Orphic dreams, and subjective "speculations." And yet, in the face of it all, it might be profitable to inquire what more does the world know to day than in the era of Plato and Ptolemy? The answer would be universally educational, and especially important to future investigators. We must turn away from "rhythmical order" of the universe disclosed by the illuminated reason of Pythagoras. Scientific progression is intrinsically materialistic. It does not deal with spiritual qualities nor with the origin of things; but it does increase in quantities, and it grows in becoming more and more accurate in detail. Thus scientists have enlarged the boundaries of human knowledge, and also of human ignorance. They have obtained much wisdom along with more systematic foolishness. And now, with the self-sufficient complacency characteristic of quaintances, pronouncing this "absurd," and that "impossible"; and, on many questions of spiritual import, it is remarkable how new scientists and old theologians play into each other's hands; while, at the same time, relatively, they

But now to our promised generalization. My thoughts were led toward Pythagoras, because he was a seer of the qualities and principles of things, as Plato was by the eyes of his illumined reason. They each had vast insight concerning the essential causes and universal harmonies of Nature. Neither of these minds, however, had knowledge of the extent and operations of all the great systems of stars, nor did they discern much concerning the inhabitable planets of space; and yet they possessed very great wisdom concerning the divine grandeur of truth, and they taught profoundly concerning the great inherent possibilities of the system.

are mutual antagonists.

What a deep lesson in psychophonics was taught by Pythagoras! "The music of the spheres," said the golden-mouthed teacher, "can be heard by abstaining from the food of animals; by bodily purity; by meditations; and by presenting to the elements the internal faculties of Than this, nothing since has been more wisely uttered.

* * * An hour has elapsed since the last sentence was written. (This is the 15th of January, 1877.) * * * A few words have come to me psychophonically from Pythagoras, who is now one among the great hosts of the ascended: "My lessons of numbers were wrongfully appropriated by alchemists. . . Animals were sa cred as expressions of the Supreme life akin to man's. . . . Jupiter represented the central Sun-power, . . . to harmonize with all was human happiness, a duty.'' * * *

After a prolonged waiting in silence, nothing more is heard from the inner world. And now, having long reflected upon these few detached sentences, my conclusion is: that, notwithstanding the lapse of so many centuries, the lover of truth thus seeks to impart a few corrections of doctrines with which historians have coupled his name. This record being duly made, I return to our subject.

In geometry the most natural and simple figure is the circle. By the use of the sphere, the cylinder, and the circle, Euclid, and afterward Archimedes, made true progress toward solving many of the sublimest mysteries of the stellar universe. But the ellipse is a more fruitful figure than the circle, and we find it introduced, with the hyperbola, by Apollonius; who thus aided Hipparchus in his conception of epicycles and eccentrics, as applicable to the motions of planetary bodies.

The progression of intuitive philosophy, and of practical mathematical knowledge -which moved together side by side, like the first pair in the stars." No known Æolian sound is so delicate me see your picture, let me hear your music, | garden-was very wonderfully advanced by that | but that it is a thousand times more perfectly re-

let me behold, at one sight, what you term the old wise Egyptian, Ptolemy, whose doctrines peated in heaven. And the sweet music of closplying such a principle to the medical craft, faithfully served the world for nearly sixteen centuries; or, until Copernicus introduced the idea that the sun, and not the earth, was the centre around which all bodies in the heavens were harmonlously revolving. Then can't the larger idea that each of the planets, as well as the earth, might be an inhabitable world, for which wholesome suggestions the world is indebted to Bruno. Thus, in spite of all organized theological opposition, which was intense and tragical, the sun as the centre of the planetary system, and the conception of a plurality of worlds, came into mankind's thought. And these thoughts came to remain, and to act as the germs of infinitely more important knowledge in the same sublime pathway. Galileo and a telescope now came to augment the world's growth; still against the polsons and death-racks of the so-called Christians; then we behold Kepler, with his three great discoveries or laws, demonstrating the elliptical orbits of the planets, and going far into the secrets of celestial magnitudes and distances. Then came Vinci, Borelli, Newton, Laplace, Herschel, and the score of great students of the stars who now live and labor.

A universe means a revolving unit. This unit. turns over and over and over perpetually. And this conception antedates all inductive reasoning.

It is natural to contemplate the earth as a body in space. To infantile minds the world is formless; to the youthful it is not very far to the horizon; to the strong young mind it is very large and definitely shaped; but it is only with maturity of years that the complete idea of the immeasurable sphere is implanted, and fixed as a reality upon the human understanding.

The intuition of the spheral form of stars and planets is very ancient. It came into the world vaguely at first, and it was rapidly mixed with clusters of gods and correlative mysteries. But time has eliminated Oriental mythology, as it will annihilate old Orthodox theology; and the truth, pure and sublime, will shine fully and freely into men's more receptive minds.

Then, too, will be seen the ineffable harmonies of the system of Father God and Mother Nature. Wheels within wheels; universes within unlights everywhere, beautifully and rhythmically, throughout infinitude.

It is asserted that light would consume twelve years in its flight from the nearest "fixed stars" to the human eye. (Upon this question of light "more light" is imperatively demanded.) The perfect ellipse is the form of the orbits, in which all fully developed suns, earths, and satellites move through space. They all rotate in the same general direction; and all the bodies move in the same general plane. (See the "Stellar Kev.") The glory and harmony of the system become more and more apparent as you study and familiarize your mind with the stupendous whole. The most fruitful form of a circle, already mentioned, called an ellipse, is the geometrical ligure naturally unfolded to the prepared understanding. Comets, like the fractional notes in music. manifest eccentricity; but they, like all the full notes and all the octaves embodied in suns and planets, are attuned to the master key-note, which is the innermost Sun; which Sun is, so to speak, the cerebrum and the cerebellum, the brain of the Great Positive Mind.

The marvelous combinations of music are beautifully revealed in the flow and formation of all the systems of space. Seven spheres in the spiritual universe within seven circles of suns in the material universe. Behold in them the seven notes in music! When the eighth note is sounded, it is but the reproduction or reappearance of the first note-acting, so to speak, as a bridge of vibrations for the formation of another series of sounds attuned to a still higher key. Thus no originally new sounds are evoked; but rather the fundamental sounds on differing scales, or in varying degrees of motion.

Thus also in the structure and among the sounding motions of the universe may be heard the planissimo, the fortissimo, the crescendo, the diminuendo, the sforzando, all the half-notes of the chromatic scale, and all the perfections of sounds which constitute the diapason of the vast systems of immensity.

Numbers lead into all the secrets of harmony In the spiritual universe, which you remember is a revolving unit, the seven notes are sounded This sublime scale is orchestrally responded to by the seven grand circles in the material universe, as anthem answereth unto anthem in the vast cathedrals of eternity. But the key-note to the spiritual universe is the interior Central Sun of love and wisdom, and the key-note of the material universe is the exterior Central Sun, which surrounds and clothes the spiritual Centre.

Here we find the original of Beethoven's symphonies, the essentials of Mozart's orchestral interpretations, the spiritual richness and fairy delicacies of Weber, the sacred beauty and natural sweetness of Mendelssohn's oratorios, the affectionate energy and inspiring ideality of Wagner-in a word, in the fundamental principles and in the soul-sounds of the harmonious system of Nature are found all the existing and all the possible musical developments of man-

The only perfect musical instrument is the manifold perfections of the twofold universe. The universe is the harp of all the impersonal principles; the silver-tongued trumpet for the use of all the gods; the perfect-toned organ played by the Eternal Master of all grand music. The spheres musically roll through the star-peopled depths like the songs of "the morning

quent thoughts is heard by ears which are open to the "breezy anthems" that incessantly breathe themselves through the interstellar spaces.

Mathematics are at the bottom of all system and order in music; and music, in its perfect and full expression, is a revelation of the whole system of nature.

And this last one sentence shall go on record as the promised generalization. It shall be to you like a voice speaking to your very heart from the sky; a melodious revelation of the everlasting truth concerning our Heavenly Home. You shall prepare yourself to hear the orchestral sacredly round about the temple of your interior life; like the rhythmical pulsations of Love's infinite sea. It will baptize you in its harmonious waters. And your discords and your false notes shall return to you sounding in your ear like a warning call—"repent ye." In the silence of your listening heart you shall also hear the sorrowful sobbings of the great rivers of human life in this world. And then, when in your better state, the anthemnal songs of the angel singers shall be to you a further revelation—namely: That Father God is one universe, and that Mother Nature is another universe-that these twain are perfect counterparts in heart, in brain, in essence, in spirit—that this duality is a living oneness which is truly called ETERNAL HAR

[Continued in our next.]

Original Essay.

AN EARNEST APPEAL FOR MEDICAL FREEDOM.

[The following comprehensive, convincing and eloquent protest against tyramical legislation is addressed by its author—a gentleman well known in literary circles—to the members of all State Legislatures before whom the ''Doctors' Plot' law 'to regulate the practice of medicine and surgery' may be brought for consideration. We regret that he withholds his name, which would add great weight to his protest. That he is thoroughly familiar with the subject handled, and has viewed it in every aspect, the

reader will readily perceive. at the possibility of harmonic retrementation to the alarmed bed of an invalid to write that vigorous speem, which he nearly completed before he gave rest to his pen, and as soon as possible placed it in the hands of his friends to be used as they deemed best, -Ed, B, of L.]

State Legislators: You are invoked, in the name of science and humanity, to roll back the tide of progress two hundred years, and reëstablish the parbarisms which disgraced our colonial history

Freedom of opinion, freedom of conscience and freedom of action are as sacred in one intellectual sphere as another. The freedom of benevolence is as sacred as the freedom of religion, and the two are inseparably connected.

Every arbitrary government is besought, in the name of religion and the public welfare, to put ligion, and to protect the emoluments of a "regular" priesthood against the rivalry of irregular non-conformist teachers of new forms of religion and every arbitrary government responds to the

Our own ancestors were deluded by this cry proceeding from an honored hierarchy, and our early history is black with the record of intolerance and persecution. We have outgrown that form of tyranny, and although a few would gladly revive it, an overwhelming majority now pro hibits such legislation.

But the spirit of intolerance still survives, and is ever ready to take charge of the public welfare, animated by the same desire to protect the emoluments of the priesthood of scientific theories which impelled the priesthood of theological dogmas in their proscriptive legislation-ostensibly for certain theories, really for personal profit, the motive is ever the same—to promote the pecuniary interests of a class against whom the public intelligence has rebelled, and who, unable to maintain themselves in fair competition against new ideas, invoke the power of the law to check the spread of novel opinions or discoveries, by punishing all who dare to teach and act upon the glowing fresh truths that are developed every year, every day, and every hour in the emancipated intellect of the nineteenth century. The pretence that the public welfare is interested in maintaining the exclusive authority of a regularly infallible medical combination, is precisely the same pretext which demands legal protection for any particular system of religious belief.

The pretext in either case is an insult to the ntelligence of the people—an insult to your intelligence as legislators. You are impudently asked to place yourselves and your constituents under the guardianship of a gigantic medical clique, or Trades-Union combination, who (for heir own profit, of course,) will do your thinking, and tell you whom you shall and whom you shall not employ to assist you in the recovery of health when assailed by disease.

Do you need their guardianship? Are you and your constituents incapable of judging for yourselves who is most successful in practice and most agreeable in the chamber of the invalid? If so, let us surrender the whole theory and practice of Republican government, and surrender to every Trades-Union combination in the country the right and power to tell us whom we shall patronize, which, of course, will be one of their own consolidated clique.

There is far more reason for applying this principle to the mechanical arts, and thus protecting the public (apparently) against cheap and flimsy goods, wares and merchandise, by establishing | men who are more successful than himself in rich and respectable monopolies and breaking | practice, and thereby learns to do his duty to his up the poor stragglin: mechanics, than for ap- | patients. These are the unpardonable offences

which is the most gigantic Trades-Union combination which now oppresses society with its baleful organization.

That the portion of the medical profession which calls itself "regular" is nothing more in its social relations that a gigantic Trades-Union combination for pecuniary objects, hostile to the welfare of society and incalculably deleterious in its influence on its members and on the publie mind, is a proposition which I affirm from a most intimate and thorough knowledge of its truth, based on the observations of a lifetime already long, in the course of which I have had music of the spheres." It will come sounding every opportunity as a physician, and as a medical professor familiarly acquainted with all parties in a confused and discordant profession, to be cognizant of their secret animus, and profoundly disgusted with their professional discords, their infidelity to truth and their disregard of the publie welfare. Trades Unionism is the true character of the American Medical Association, and of every "regular" old-school State and county society. They are not combinations to advance medical science, for no one who happens to have mastered methods of practice unknown to the Association essentially different from their methods, could bring any discovery or demonstration beforethem without being insulted or rejected without a hearing. They laugh at demonstration, either before committees or in hospitals or at the bedside, and ridicule the statistics which they will not seek. But they are unanimous with a hungry zeal in driving all men an i women out of the field of legislation or personal hostility who do not belong to their clique. And these demoralizing principles are perpetuated in the profession by the action of their schools, reinforced by the natural depravity and selfishness of mankind. To legislate in favor of this huge clique would be as injurious and demoralizing as to legislate to promote the establishment of religious corporations to hold whole counties in mortmain.

Not that physicians or professors as a class are more selfish by nature than other men, for they are, strictly speaking, not selections of the fittest, but simply average specimens of our population. of the known many inverse minaced physicians, but, as a class of men, 'regular" physicians (whatever their personal character before they enter a medical college) are precisely like the members of any ministerial order, who after passing through theological universities are nearly all stamped with the same mark, all filled with the same bigotry, animated by the same esprit du corps, convinced of the infallibility of their profession, utterly impregnable to any argument, and utterly contemptuous toward any fact which is not in harmony with their Orthodoxy. The deadly power of an immense organization is so great that few medical students are able to resist it, even if they had the

The "regular" medical schools of America inherit their ethics and philosophy from the anterevolutionary period of British colleges of medicine, and take a pride in the fact that they have never been in the slightest degree Americanized. but have preserved with "regular" fidelity their intimate sympathy with their European cotemporaries and predecessors, bowing with Orthodox devotion before every discovery, and every sciolism too, emanating from London and Paris, while they turn a cold shoulder to progress and discovery in their own country unless it emanates from the highest ranks of the "regular" medical aris-

If the "regular" medical profession had been an honorably patriotic and benevolent organization, if it had always punished or disgraced quackery in its own ranks, if it had always sought the truth from every source, welcomed every new discovery, and kept itself in advance of the public intelligence, or even kept up with enlightened public opinion, it might have some claims to be recognized not as the monopolist of the healing art (for that is a position which no honest Republican government can give to any class of men), but as a trustworthy adviser in reference to any medical legislation not affecting its own pecuniary interests.

But none of these suppositions are true. The organization is not patriotic or benevolent in its professional action as an organized body, and it cares nothing whatever for quackery in its own ranks; it is intensely opposed to all rapid progress in the healing art; it is bitterly hostile to all practitioners and all systems of practice which show by fair statistics any better results than the "regular" Trades-Union clique, and the authenticity of such cures or statistics only intensifies the jealousy and hatred with which they are re-

As a bigoted minister would turn aside with contempt from a picture of social harmony, intelligence, prosperity and virtue under the auspices of another church, and denounce it as a scene of heresy odious to God and fitting the community for eternal damnation, so does the intensely "regular" medical bigot turn aside with disgust and scorn from the spectacle of the successful treatment of epidemics by practitioners who do not wear the "regular" collar, and carefully avoid seeing the patients, or inquiring into their successful restoration; still more fiercely does he assail the statistics of new systems of medicine, as creedists assail the records of impartial history, while with inquisitive jealousy he seeks to know if any brother of his clique adopts the successful remedies of the new school, or consults at the bedside with

um-sat the

He

 \mathbf{T} :

in the

vance of his colleagues of the medical Trades-Union-to exhibit gentlemanly or Christian cour- pelled, like David, to rely upon a sling and the tesy toward professional rivals who are more successful or better taught than himself-are unpardonable offences.

He who thinks his duty to his patients paramount over his duty to the Medical Trades-Union, and who is willing to save their lives by any system not known to the college in which he was taught and the clique in which he moves, is a dishonored criminal in the eyes of the Trades-Union, and his expulsion is sure when complaint

is made.

But if he adheres faithfully to his clique, and allows forty-five out of fifty patients to die of an epidemic-while some independent practitioner, his next neighbor, cures forty-five out of fiftyand takes care to adhere to his own deadly system and sneer at the success of methods of which he knows nothing, and will not learn anything, he is in good odor with his Society, and is eagerly clamorous for medical legislation to protect him in his deadly practice against an intelligent competition which has won the public favor in spite of the loud outcry of his clique against "quackery," which the intelligent community regard precisely as they do the priest's outcry against heresy.

This "quackery" of one generation is the seience of the next, for all the power of a clique cannot in this country resist the force of public opinion which propels the profession in spite of its steady resistance and loud outcries. The lancet once reigned in all the schools with the authority of the sceptre of Jove, but medical independents of every class made war upon it, while they were denounced as quacks for the innovation, and they have driven this barbarous sciolism so thoroughly beyond the pale of professional respectability, that the learned head of antiquated medical orthodoxy, Prof. Gross, of Philadelphia, bemoaned its fate at a late National Medical Association, and spoke of bleeding as one of the "lost arts" which physicians dare not revive, and could not if they would.

Would this grand scientific revolution have been effected if every State in our Union had armed the champions of the lancet with power to fine and imprison their professional rivals?

Another great revolution has been effected in the introduction of anesthesia, against bigoted opposition. The performance of painful surgical operations at Paris and in London by eminent surgeons, while the patients were made unconscious by mesmerism, would have been sufficient in a truly benevolent profession to have introduced mesmeric anesthesia in every hospital and in every village in the civilized world. The authority of Elliotson of London, and of Cloquet of Paris, should have been sufficient, even without the brilliant experience of Dr. Esdaile, who in reporting hundreds of cases of mesmeric practice offered to show the "superiority of mesmerism over all drugs whatever as a means of inducing insensibility to pain."

All this triumphant success, heralded as it was in the pages of the Zoist at London, only inflamed the hostility of the Trades-Union. Elliotson was overpowered by professional hostility, and mesmerism, the safest and most pleasant of all remedial agencies, has been kept down in practice by the organized hostility of the medical Trades-Union, which extends through all civilized even thing oily although the to the to the personal of sands have suffered the exquisite tortures of the surgeon's knife, who might have been saved from pain by mesmerism, but "regular" bigotry forbade it, and now this organized bigotry comes before the Legislatures of the land and asks the representatives of a free people to become particens criminis in this bigots with legal power to crush the men and women who have been struggling so many years to humanize and liberalize the healing art.

It is true that anesthesia, not by mesmerism, drugs, which are always dangerous, has at last triumphed over professional hostility, and established itself everywhere. But he who first discovered and introduced it, Dr. Horace Wells, was baffled by professional bigotry in Boston, and driven off in dishonor to end his life by sui- are at least a score, of very limited education, cide. Shall we legislate for the protection of the | who yet know how to cure cancers, though they discoverer, the benefactor of society, or for the do not understand how to write the English lanprotection of the bigot against competition, that | guage. he may more successfully trample on the honor and the life of a Wells or a Mesmer, and drive from their honored positions such men as Elliotson and Esdaile? Shall we legislate to strengthen the medical oligarchy which resists the demands of an enlightened public opinion, or leave "the race to the swift and the battle to the strong," that genius and benevolence may secure their just rewards from the public, and the physician who advances beyond his fellows may be rewarded by public patronage, instead of being crushed by a merciless clique, like that which persecuted Harvey and that which broke down Elliotson.

Such has been the influence of this medical combination, that few of the present generation have any idea of the immense remedial power of mesmerism, the greatest addition to our healing resources in the present century. Mesmerism was made unfashionable, and even the learned Agassiz was ashamed to mention the fact that he himself was a good mesmeric subject, and had been thoroughly mesmerized by the Rev. C. H. Townsend, as was described in Agassiz's letter at the time it occurred.

It is in your power as legislators to assist in the progress of true science, or to help the triumph of quackery. But which is science, and which is quackery? Was it Harvey standing alone and ridiculed as a humbug, or the Trades-Union combination which stood in firm array against him? Was it Mesmer and Elliotson, or the legion of selfish pretenders who stood in battle array in every college and hospital with the same tumultnous gabble of quackery as in the days of Harvey? Was it Horace Wells, or the Boston doctors who discredited and broke him down? Was it Hahnemann, who added a grand and wonderful discovery to the healing art which has established itself in every civilized nation, although the Trades-Union has everywhere invoked the power of government to arrest its progress, or was it the medical mob which yelled out quack! quack! and hunted down every man who adopted the new doctrine, while studiously remaining ignorant, and teaching their pupils to continue ignorant of the new system, declaring in the face of overwhelming statistics (like Oliver Wendell Holmes) "I ignore it all"? Would they have dared to ignore any development of science and boast of their ignorance if they had not felt them-

of "regular" bigotry. To take one step in ad- now invoke against rivals, most of whom have few of the advantages they enjoy, and are comfavor which Divine Providence may extend to the cause of righteousness and benevolence.

Which is quackery? Was it poor Galileo, or was it the University of Padua, backed by the entire Catholic Church? The question is the same to day—is it the poor, but enlightened one, or the powerful many, who are organized in a solid body to resist improvement?

All great and valuable discoveries are at first poor orphan foundlings. The temple of science sa den of money-changers, and its gates are closed against them. They may starve, freeze, or perish in darkness, but Regularism has no compassion. It is the outsiders who do not enter amid the learned mob, that take up and nurse these foundlings of science and philosophy, until they have grown powerful enough to assert their rights.

In every age the best ideas, the greatest improvements wander in the outer darkness while the high priests close the doors against them, and outside heretics nurse them.

As it was with Blasco de Garay, Solomon de Caus, and John Fitch in the development of steam navigation, so has it been ever in the development of medical science—the bold pioneer is the sufferer. The arbitrary and pampered authorities of a too well-disciplined profession have no sympathy with progress. As was well said by the famous Dr. James Johnson of the Medico-Chirurgical Review, "there is a halo of prejudice and pride surrounding every corporation, and especially the College of Physicians, which completely distorts the vision of those within that halo," and hence they ignore all brilliance but their own. A man who like the famous Dr. Thomas Young can look into Nature beyond the penetration of a Royal Society, may meet the fate of Young in having his ideas ignored until they are rediscovered in another generation.

At the present time, as throughout this century, the best ideas in practical and philosophical medicine are the outside orphans nursed by the outside Independents, bravely resisting the Trades-Union power (assisted by special legislation and the influence of fashion), which are growing and strengthening for the coming time in which they shall vanquish the enormous quackeries of Reg-

I would mention as one orphan which has grown up, the rational restorative treatment of consumption, which in my younger days was invariably fatal, death being always accelerated by the legal and regular quackery of bleeding, tartar emetic, low diet and confinement. The first medical writer who taught the restorative treatment lost caste with his profession for speaking of the curability of consumption, and his memory has faded out, but the restorative treatment is to-day the recognized system.

There are three live and vigorous orphans at this time nourished and supported by the Independents, which will soon be able to break down the doors that are barred against them.

I refer to pneumatic treatment, electric treatment and cancer treatment. Withhold your special legislation, and you will soon see them triumph. As hydropathy, nursed by the German peasant, Preissnitz, has triumphed over the Trades-Union in both continents, so will these three grand improvements, ignored and neglected except by the Independents

Does one physician in a thousand, of the regular Trades-Union, understand the application of electricity? Does one in five thousand know anything of the power of pneumatic treatment, which, like electricity, has demonstrated its value in nearly all possible forms of disease.

Does one of fifty thousand of the Trades-Union great crime against humanity, by arming the know how to cure a cancer? If he does, it is sufficient evidence at headquarters that he should be styled a quack, for he knows more than his professors! We have seen a member of the family of Hon. David A. Wells slowly dying of which is always safe, but by deadly narcotic this terrible disease, the leaders of the medical profession considering it impossible to afford relief; and yet there are perhaps five hundred educated physicians in this land who know how to treat it successfully, but not one of them wears the collar which is marked "Regular," and there

> I have not named one-twentieth part of the remedial measures, new medicines and medical discoveries, which all over this country are being prepared to bless humanity and supersede existing quackeries. The Eclectics have thirty or forty invaluable remedies, of which the regular colleges have known little or nothing, and more than thirty or forty successful methods of treating disease unknown to the old-school professors. The whole materia medica of homeopathy is unknown to the old school, and is practically more extensive than theirs, requiring a much longer study. The hobby (though not avowed) of these fossilized skeptics is the limitation of knowledge -the reduction of Nature's boundless resources to a convenient handful for a routine doctor, as Sir Astley Cooper boasted that he could practice medicine successfully with half-a-dozen remedies. But the hobby of the Independents is the increase of knowledge—the enlargement of our resources; hence the great majority of our valuable resources consists of articles which the old school has either proscribed or neglected; every "regular" medical college being a den of professional ignorance, proud of its anatomy; chemistry, and pathology, but utterly poverty-stricken in its healing resources, and, consequently, skeptical as to the possibility of any great success in over-

> coming disease. As poverty is jealous of wealth, so these meagre schools of medicine are bitterly jealous and hostile against competitors of ampler resources. robust medical professor in a Western medical college declared, in a public lecture, that he and

his medical party thought that all homeopaths ought to be confined in the penitentiary! You are asked to legislate against this scientific progress, and in favor of that species of quackery which rejoices in willful and sullen ignorance makes war upon our medical benefactors, and has been especially hostile to the beneficent entrance of women into the profession. Was not that treatment which hurried every consumptive that treatment which hurried every consumption to his grave a system of gloomy quackery? Was not the treatment of cholera during the past forty have been a fatal quackery? Was not years very largely a fatal quackery? Was not the bleeding and salivating practice, which has been lately overthrown, a fearful, bloody, poisonous quackery? And is not the cancer treatment, which knows nothing but to use the knife and wait the reappearance of the disease in a more aggravated condition, a loathsome quackers in high places contrasted with the successful ery in high places contrasted with the successful practice which the Trades-Union colleges ostra-cise, asking your aid by law to resist its progress, and drive the poor victims, dying of cancer, away from hope of relief, to death by the assist-

Foreign Correspondence.

A Medium in "The Holy Land."

To the Editor of the Banner of Light: When last I wrote to you of an journeyings I was about setting out for the Holy Land, or as the geographies have it, Palestine. A ride on the Sacz Canal, with the countless stars shining overhead, and the moonbeams shedding beauties over the waters, is indeed a joy; the party are all pleasant people, although it contains ministers of every de-nomination, and just as the bells are tolling the hour of midnight we step on shore at Port Said, to rest for the remainder of the night. From this port we take an Austrian steamer for ancient Joppa, or Jaffa, as it is now called. The harbor is a very bad one, the sea very rough, but we are obliged to take small boats sent out to meet us two miles from the shore,

After a weary row, when it seemed as if every moment

ve should be overturned, we neared the landing-place; here a fresh difficulty awaited us; the captain—with other than the spirit of human kindness—had neglected to send the health report ashore, consequently we had an hour more of auxious suspense. Shall i add that patience is a pirtue that even ministers do not always possess. It was at this port that the cedars of Lebanon were landed for the uilding of King Solomon's far-famed Temple. I trust that surly captains and health reports were then unheardftroubles. The Jerusalem Hotel is a very good one, and easily found, and affords ample accommodation for its new comers. Jaffa is noted for two things: first as having been the abiding-place of Simon the Tanner, and second for its extensive orange groves. Of course Simon's house is to be seen-as indeed is every place ever heard of-if a little backsheesh (money) can be obtained. I do not know whether Simon has ever seen the place or not; if he has, he must have surveyed it from his seat in glory; the place shown is a small room with one window in it. A far pleasanter theme to write about are the oranges; the groves cover about forty acres, and yield about one million to the acre: the fruit measures from fifteen inches in circumference, downwards. Never was anything more delicious, and I begin to have more faith in Simon for having chosen Jaffa we next proceeded to visit the Holy Land. The most in-

fidelic of us have all had visionary ideas, clothed with what-ever poetry the imagination possessed, of this land where the great passion play upon which Christianity has built its faith was enacted. We tell our children of them, and in hours of thought they seem to be localities and places that belong to another world; the hills and valleys not made of common clay. In reading the Bible we have peopled these places from our imagination, have dilated on their glories, and grown elequent over their beauties. A ride of ter miles brings us to the ancient Tower of Ramleh, still stand ing, surrounded by its cloisters "through which the foot steps of godly men were wont to echo." The above information comes from an Episcopalian brother, who, with Bible in hand, was wandering through these immense ruins. After resting a few moments we drove on. Soon we came to the plains of Gath, where Samson tried the experiment with the foxes' tails. We didn't see any foxes, by the way. Then came the lovely plains of Sharon, green and fertile in the warm sunshine; most of the party left the carriages and walked, picking here and there the beautiful lilies of the field, whose richness of color outshone th glory of Solomon. Leaving the plains far behind us, we came to the brook where David picked up the stone with which he killed Gollath. We looked for the stone, but did not find it. Allow me to say the ministerial brothers lacked enthusiasm, and like the venerable turtles retired into their shell. Three of us more wordly, wished for glant upon whom we could try our skill.

All along the country little farm-work is being done; the expectation of war has called many of the younger mer away; here and there are fields, old men and ing with plows made of a picked stick-such as Abraham is supposed to have used. There are no walls or fences; the taxes are so enormous that the peasantry are discouraged There is no appointment of a tax-collector, but the oppor-tunity or position is sold to the highest bidder, and a man never needs to be a tax-collector more than two years to make him independent. You see they understand all the

dodges of civilization.

After a while we come to the lofty hills of Judea, and begin their ascent; alialong the hillside we see large flocks of long-haired goats and sheep, with their shepherd clad in a costume suggestive of the necessity of fig-leaves, to say wind along the mountain-side, while all about, these loft, hills rise toward the deep blue sky, wrapt in a silence op pressive and deep. Formerly, these hills were fertile and roductive, and were terraced to their very summit and agu=rime with its ceaseless changes hat was long years verdure away, the winds have blown the earth into the valeys, and where once vegetation flourished, now desolation reigns. As we toll along amid Nature's own ruins, we say involuntarily to ourselves, "Thus will it be when I am gone, 'All eyes are now looking anxiously for Jerusalem as we gain some new eminence; finally our dragoman, who is in advance, waves his hat, and we gain fresh courage, Everybody is slient, even the ministers look thoughtfulan unusual expression-for we all feel that we are about to look upon that city whose name and whose renown have been sung in nearly every land; that we are about to se Mount Zion, the Siloam, and many other sacred spots held dear to every human heart. I say human-not Christian alone-for wherever a man has suffered for what he be-lieved to be true, there we all have an interest.

the sun was just setting, flooding mountain and valley with its glorious light. The lofty minaret of the Mesque of Omar and the dome of the Church of the Holy Sepulchre, seemed like watch-towers over the walled city. We passed by the new Russian Buildings, just outside the city gates, and at the gates we were all compelled to leave our carriages, as there is no street in Jerusalem over six feet wide, and no carriages are allowed in the city-for the same reason that "Jack would not eat his supper." The houses are built of stone, plastered and whitewashed; they are two stories in height; on the second story are placed a species of balcony, which projects so far as to nearly cover the street. T streets themselves are badly paved, and very dirty. The notel is not superior to Parker's, yet we are able to get along very comfortably. There are very many things to see in Jerusalem, and nearly every traveler has enumerated them; were I writing a book instead of a friendly letter, I ould enter into many of the minor details, interesting in themselves; but as it is, I shall only refer to the principal sights and places, and give somewhat of my impressions of them, together with the ministerial comments. I would not have any of my friends feel that I did not enjoy the ministers. On the contrary, they were the life of the party, and if I point out their peculiarities it is because I wish o show they are like most of the rest of the world-disagreeable when we are cross, uncompanionable when we are

elfish. After a walk of some distance, under arches and overhanging buildings, we came to the Church of the Holy Sepulchre, which is built upon the site where so many tragic events were enacted in God's attempt to demon strate immortality and save the human race. Entering the building through the inevitable assemblage of beggars, the first object is the Turkish guard; for as all these de nominations have chapels under the same roof, so is it ne cessary to have a guard in constant attendance to keep them from fighting each other, and that, too, in a temp dedicated to the Prince of Peace, and whom they pretend to worship and reverence. Refore you is the marble slat which covers the Stone of Unction, whereon Jesus' body was laid to prepare it for its final burial. Near this is the spot where the Virgin stood while his body was being nointed. A few steps from this, in the Rotunda, we come to the most sacred spot on earth-a spot where, instinctively, the most unthinking of us tread lightly, speak softly and hold our breath, namely, the grave of Jesus. It is enclosed in a sort of temple, and on either side of the entrance to it are immense candles. Within the temple is a part of the very stone which was rolled away from the door of the sepuichre, and upon which the angel sat; around this hang many lamps of gold and silver, gifts of the sovereigns of Europe.

All the Christians (except Protestants) have chapels here, and service is going on at all hours; it resembles a gymnastic school exhibition, except the dress is less suitable, to see these lazy fellows bowing down, kissing the earth, and making the most unearthly noises my ears have yet heard on this "terrestrial globe." We find, also, this to be the spot of Calvary, where the blackest of tragedies was enacted—the murdering of a man for his religious bellef." Some day the sweet Maid of Orleans, the immortal swedenborg, the valiant Parker, the despised witches of Salem may each have a monument as commemorative of them as is this magnificent pile of one of the world's

great teachers. Who can realize that this is Calvary? that on this spot the bleeding, aching body of a man was torn down, too low even for human sympathy—this spot, that Christian poets dream and sing about? Yet we know it is-all history points with an unerring fluger to it. The Catholics hold the spot, and Catholic service is going on, and we each, silently praying that rest has at last come to the weary worker, pass down the stairs. It is a place that admits of no words; we are standing face to face with the realities. Taking a candle we pass the spot where St. Helena discovered the true cross-a monument has been erected to her name: there are many other spots of interest filled in, and having deposited a goodly amount of backsheesh, we file out-the ministers looking glum that a spot should be thus defiled, while the rest of us find ourselves busily employed

fighting off the beggars. The next object of interest, and one that, with its court,

occupies one-fourth of Jerusalem, is the Mosque of Omar. To a Mahometan the Mosque is the most sacred spot on earth, and none but the faithful were once admitted; but a silver key fits many locks, now-a-days, and for a franc one can go where he likes. There is an immense rock in the centre of the rotunda; on this rock Abraham came near offering up his son Isaac, and the angels stood and threat-ened Jerusalem, and David persuaded him to spare the city. Mahomet ascended from the stone to heaven; the stone tried to follow him, but the Angel Gabriel held on to it and prevented it, much to the disappointment of the rock; his finger prints are still visible on the rock now. It is claimed that the rock is suspended in the air, and there is a stairway that leads under it. There is also a saving stone, as it is called, in the floor; you put money on We did so, all but it, and your sins would be pardoned. the ministers-they knew the game. A priest came along, and with the quiet dignity of a roulette-player counted he money and walked off, and we are disputing the matter whether that investment will pay dividends or not.

Outside the mosque is a small temple, where David and Outside the mosque is a smart temple, where the judgment at the last day must take place. Down in the ground, underneath the court of the great mosque, are the remains of Solomon's Temple—such masonry as we know nothing of, not a thin wall filled in with rubbish, but blocks of stoneso solid and firm that all the changes of time have falled to crumble or change them—grand arches which suggest the imposing beauty of that structure. We go down another flight of steps, and see a place hewn out of a rock, said to have been the cradle of Jesus; there are Persian rugs before it, and here come the people to worship, kneeling before it and kissing the cold granite. Oh, that they could but love each other as they do their idols! But then human nature is-queer.

The pools of Biloam still send forth their clear streams of water, wherein, in olden time, such wonders were Gethsemane still blooms with a verdure distinctively its own. Mount Olivet rises heavenward as of yore, and the hill of Evil Counsel, with its solitary tree on which Judas hung himself, stands out against the sky; and many other places occur to the mind and the vision which the present will not permit me to describe.

This, then, is Jerusalem, the home of Christianity where God lived in human form, and there are here less than one hundred Protestant Christians. Revivals are unknown and missionaries are forced to labor long, and with poor results. The statements rehearsed are what the Christians call facts—they are the basis of Christian faith—and yet we are told that Spiritualism is superstitious, that its facts are too insignificant for belief ! Well, Christians, if you wish to keep in your faith, you had better stay in America Jerusalem looks better when viewed from that point.

Very truly; Hotel Mediterranean, Jerusalem, March 14th, 1876.
[To be continued.]

THE LIBERAL DOCTOR'S STORY.

Deacon Rogers, he came to me, "Wife is agoin' to die," said he. "Doctors great and doctors small Have n't improved her any at all. "Physic and blister, powders and pills, And nothing sure but the doctors' bills!

"Twenty of 'em, with remedies new, Bother my wife the whole day through. "Sweet as honey, or bitter as gall— Poor old woman, she takes 'em all.

'Sour or sweet, whatever they choose; Poor old woman, she daren't refuse. "Physic and blister, powder and pill— Bound to conquer and sure to kill!"

* * * * * * * * *
Poor Mrs. Rogers lay in her bed,
Bandaged and blistered from foot to head, Blistered and bandaged from head to toe, Old Mrs. Rogers was very low. Bottle and saucer, spoon and cup, On the table stood bravely up. Physics of high and low degree; Calomel, catnip, boneset tea; Everything a body could bear, Excepting light and water and air.

* * * * * * * * * * * * * I opened the blinds; the day was bright, And God gave Mrs. Rogers some light. I opened the window; the day was fair, And in came a cust of wholesome air. Bottles and blisters, powders and pills, Catnip, boneset, sirups and squills; Drugs and medicines, high and low,

I threw them as far as I could throw. "What are you doing?" the patient cried;
"Frightening Death!" I coolly replied.

* * * * * * * * * * * * Deacon Rogers, he came to me; "Wife is getting her health," said he.

"I really think she will worry through; She scolds me just as she used to do. "All the people have poohed and slurred-All the neighbors have had their word:

"'T were better to perish, some of 'em say,
Than be cured in such an irregular way." "Your wife," said I, "had God's good care, And his remedies, light, and water, and air.

Verifications of Spirit Message.

To the Editor of the Banner of Light: In the Banner for Jan. 27th I can verify truly the message from my dear old friend, Asa Rogers. Throughout the whole communication it reads just like him. When he says, "I was formerly a Methodist," it takes me back many years, when I used to hear his pleasant voice precising proving a phorting in meeting and or praising, praying, exhorting in meetings, and am not surprised that he should feel, while waiting on your platform for an opportunity to speak, that he would like to sing "Glory Hallelulah!" remember well how he would shout and praise

his Heavenly Father.
Almost the first circle I ever attended was at his home in Hartford, Ct., over twenty years ago. Fannie Felton (spoken of in his message) was the medium. The Dr. Smith he mentions I recognize. Cordelia and Lucy I also know. Calling people "Brother" and "Sister" was a

ery marked characteristic with him. I anxiouswaited to have his message published, to see if here would be anything in it by which I could recognize my old friend of former years, and I assure you I have not been disappointed.

Yours in search of truth, CORNELIA P. MUNDY. Rahway, N. J., March 5th, 1877.

To the Editor of the Banner of Light:

I was very much interested in reading, in the last Banner, a communication from Asa Rogers. I would like to say that I have known Mi Rogers as many as twenty years; and for several of them while Mr. R. was engaged in business in this city, I was intimately acquainted with him, seeing him every day and attending circles with him night after night. The message as published seems just like him.

He was one of the first to embrace the truths of Spiritualism, and was very devoted to the cause; and I know that he was formerly a Metho-

I was also well acquainted with Dr. Smith and have often heard both him and Mr. Rogers refer to the old lady with a mission, and laugh heartly over the affair. I am acquainted with his daughter, and know that her father was anxious she should perfect her education, and know about the different members of his family to whom he refers. But as convincing as all else is the eager, straightforward way in which he says what he has to say—his very own manner throughout.

Spiritualism is not very popular in this place, but there are a few who have long been con-vinced of its truth, and more who almost believe, but who must have yet more evidence before they can say, "I know that this is true."

Respectfully yours,

ROYAL R. CALLENDER.

Waterbury, Ct., Jan. 30th, 1877.

Sardou, the French playwright, said: "I lmit that I believe I owe my best pieces to invisible and supernatural collaborateurs. I write in a state of hallucination; in it I see an imaginary theatre where the actors dictate the dialogue to me. Their acting gives me the plot, which I transplant from the imaginary stage to 'the boards that mean the world.' That is my whole secret—my entire art."

Banner Correspondence.

Spiritualism in Arkansas. To the Editor of the Banner of Light:

Thinking perhaps some of your numerous subscribers would like to hear from this section of the State, I have concluded to give you a few jottings occasionally. In the first place I would say that Spiritualism is spreading rapidly in this and the adjoining county of Poinsett. We have at least three hundred Spiritualists in Craighead County. You will allow this is doing very well, when I tell you that three years ago perhaps one other believer in spiritual philosophy besides myself constituted our strength in this county.

We held our State Convention at Harrisburg,

We held our state Convention at Harrisoung, on the 31st of March last, the anniversary of Modern Spiritualism. Owing to bad roads, the difficulty of reaching the point selected and various other causes, there was a small Convention. We lightened the labors of the delegates by adopting the Constitution and By-Laws of the Tenn. Association of Spiritualists and Liberalists. Our principal reason for this course was to bring the Associations of the different States into perfect harmony. In this Convention nothing was said of Christ. Buddha or Mahomet, neither was any other spiritual leader of ancient or modern times selected as the great central idea of our spiritualistic system. We hope that Spiritualists throughout the State will approve the work of the Convention, and will enroll their names as members. The initiatory step had to be taken at some time and place, for, God witnessing, we were governed by but one motive, and that the good of Spiritualism. If any change in the Constitution or By-Laws is desired by any Spiritualistitution or By-Laws is desired by any spiritualist in the State, that change can be legally effected at the next regular State Convention. We hope, then, if there be any in the State who are dissatisfied, they will wait patiently until the proper time and meet us in the proper spirit, and we pledge ourselves to do all in our power at least to harmonize with all spiritualistic ele-

ments.

Dr. Watson, of Memphis, was with us, and lectured with great power on Saturday night, Sunday and Sunday night. Many old Methodists listened for the first time to the unfoldment of the spiritual theory, and appeared spell-bound and absorbed in profound thought. Bigotry was rampant, as usual. On Saturday the Convention appointed a committee to wait on Mr. James M. Steel's lady and ask the privilege of holding meetings in the Methodist Church, the only house in Harrisburg dedicated to religious services—Mr. James M. Steel being absent, who is come way has control of the church. The who in some way has control of the church. The who in some way has control of the church. The committee reported, after a conference with Mrs. Steel, that she had consented for us to occupy the house until Sunday night. To our utter astonishment, after the close of Dr. Watson's lecture Saturday, we were informed, unceremoniously and without explanation, that we would not be allowed to meet again in the house. The Spiritualists had nothing to do but to submit, which they did with all the grace and dignity imaginable. Not so, however, with the people, and especially with the members of the Methodist Church. They felt that an insult had been offered as good a class of people as live in Eastern Arkansas, and the Hon. Benjamin Harris, the present State Senator from this senatorial district, arose in the audience, and stated that the people of Poinsett, and especially the Methodists, repudiated the action taken by Mrs. Steel. He claimed it was one of the inalienable rights of the people, as well as the Methodists, to hear all questions freely and fully discussed, and censured in the most unmeasured terms the attempt to prevent free speech. This action on the part of the Hon. Senator was warmly endorsed by the members of all denominations present. The church had been in possession of benches made by the county and at the public expense some five or eight years since, and which cost Poinsett about two hundred and seventy-five dollars. These the honorable gentleman proposed to carry back to the Court House (where they legally belonged) the next morning, which propo-

We cannot close this communication without tendering our thanks to the few liberal minds in the North who have so nobly responded to our call for spiritual papers, tracts and books for distribu-tion among the indigent. We have received and distributed a good deal of reading matter, and it is as bread cast upon the waters, to be gathered up many days hence. Numbers have already been converted in this way. I wish I had the names of the persons who have supplied them, that I might thank them in a public manner for the kind and benevolent disposition they have manifested toward those who are thirsting for mistral bread and wire and are water thanks. spiritual bread and wine, and are unable to furnish this intellectual aliment. Will not others imitate them in the good work?

I am receiving a goodly number of letters from

Spiritualists in various sections of the Union, who are desirous of emigrating to a new country, asking about our lands, climate, health of country and other matters of interest to emigrants connected with our State. I have replied as far as possible to all such letters, and am still willing so to do, provided parties making inquiries furnish the stamp for return letter. In this connection I will say that we have as fine lands here as can be found in the South or West, and large bodies at that. Our lands are productive, yieldrye, etc., etc., as grow elsewhere. All the grasses grow here, nearly; fruits, such as apples, pears, peaches and plums. Melons simply grow to perfection in Arkansas. The State also abounds n fish and game. Trappers do well here in the trapping season. As to timber, there is absolutely no end to it here, such as the principal varieties of oak, walnut, cypress, hickory, cherry, etc. Fraternally yours,

JOSEPH A. MEEK, M. D.,
President of the Association of Spiritualists and
Liberalists of the State of Arkansas. Jonesboro', Ark.

Kentucky. To the Editor of the Banner of Light:

Thinking that a few items regarding the status of Spiritualism in Louisville might not come amiss to the readers of the Banner, I gladly address myself to the task of writing to our representa-tive paper, which commences in so auspicious a manner its forty-first volume.

Although, like many other cities of equal size

and possessing a more liberal public sentiment, Louisville has no Spiritualist society, under whose auspices public meetings are held, yet Spiritualism, as a living fact and a loving faith, has acquired too strong a foothold here to languish in default of an organized body to advance its claims. Indeed, I do not know of a place where, in private life, and more particularly in the families of church members, Spiritualism runs in a deeper undercurrent, or elicits more attention and respect from its investigators. All this must eventually bear fruit openly and boldv in due time.

We have fine media in our midst. Mrs. Cooper, although a Spiritualist and medium of short standing, bids fair to rival any materializing medium now in the field. She is doing a great work in an unobtrusive way, in bringing immortality from the realm of doubt to that of certainty. Among our other media of note may be men-tioned Mrs. Carvein, Mrs. Hawks, Mr. Johnson, Miss Bailey, the latter especially well known through the southwest as having done valuable pioneer work for ten years past, as a test medi-

um of wonderfully varied powers.

For two months past we have had Sunday afternoon lectures, held in private houses, which are well attended. These meetings have been addressed by Mrs. Carvein, Mr. Stewart, Mrs. Dr. Cutter, Mr. Caldwell, and the writer. Mr. Caldwell is a new speaker, and, should he be sufficiently encouraged, would attain an enviable position as such. He is a cultivated, studious, upright gentleman, and friends in the vicinity of Louisville desiring a speaker, would do well to give him a call. Address Mr. J. Caldwell, S. W. corner 6th and York streets, Louisville, Ky. Mr. C. W. Stewart, well known in the West for years as a first-class speaker, has been ad-

mitted to the bar, having graduated from the law school here with high honors. Although now a member of the legal fraternity, he is no less a Spiritualist, and will not leave the lecturers' ranks, but will continue to work for this cause so near and dear to him wherever he may be called

I cannot properly close this letter without al-lusion to the great work for her sex which Mrs. Cutter, of Boston, has accomplished here. Her lectures have been delivered to crowded houses, her pleas for a larger field of usefulness for wo-man received with eagerness, and herself honored with the respect and patronage of the leading portion of the community. An earnest, uncompromising Spiritualist, she is doing her work wisely and well.

wisely and well.

In response to the many inquiries from friends and societies regarding my present and future work, I would say that I am located here and will answer calls to lecture at convenient distances from this city. I hope to visit the East this year, and attend some of the camp meetings. My eastern address is Lynn street, Salem, Mass., care Frank Tyler; western address, 27 7th street,

care Frank Tyler; western Louisville, Ky.

The Banner of Light may be procured here through its agent, Mr. Cuscaden, 117 Centre street. With an earnest wish for the Banner's prosperity, I am fraternally yours,

Louisville, Ky. Nellie L. Davis Barnes.

New York.

BROOKLYN.-Charles R. Miller writes May 3d: "Mrs. F. O. Hyzer, of Baltimore, follows Mrs. C. Fannie Allyn, who concluded a two months' engagement with the Brooklyn Spiritualist Society last Sunday evening.

At the close of Mrs. Allyn's lecture, the Chairman stated that the Executive Committee had prepared and instructed him to present the following resolutions, expressive of the satisfaction of the Society with the manner in which Mrs. Allyn had discharged her public duties. Mr. Miller said he was glad to be the mouthplece of such an expression, for he knew and they all knew that it was richly deserved:

such an expression, for he knew and they all knew that it was richly deserved:

Whereas, The broadening power of Spiritualism as an intellectual force is commanding nore and more—never so much as to-day—the attention of candid and thoughtful minds; and whereas, the Spiritual Phenomena in their varied phases are attracting attention and challenging discussion in the newspaper press and in scientific circles hitherto hastile to even any consideration of the claims of Spirifualism; therefore,

Resolved, 1. That it is more than ever important and more than ever incumbent on Spiritualists to sustain their lecturers, touphold the spiritual press, and to stand by their mediums—which varied instrumentalities are our available and efficient means of access to the public; that it is a great element of strength to our cause that the angel-world have brought out a class of speakers—trance and inspirational—for the defence and upholding of Spiritualism; that the Brooklyn Spiritualist Society considers itself fortunate in having secured the services of a most able corps of lecturers; that whether we regard the utterances of Mrs. Cora L. V. Richmond, Nellie J. T. Brigham and G. Fannomena, or merely as the exhibition of intellectual force, we recognize in their labors an instrumentality of irresistible power for the defence and vindication of the Spiritual Phenomena and Philosophy.

Resolved, 2. That the services of Mrs. C. Fannie Allyn for the last two months on this platform have been rendered in a most acceptable manner; that Mrs. Allyn's rich endowment of spiritual giffs, her fidelity to her convictions of duty, and her courage and tearlessness in giving utterance to those convictions, have given her the strongest claims to our respect and to our fellowship as coworkers in the cause of Spiritualism.

Resolved, 3. That the disinterestedness of purpose and nobility of character which have been instinct in all of Mrs. Allyn's labors, whether on the platform or in private life, and her intercourse with us, whether personal or

The reading of the resolutions was received with very hearty applause. Mr. Willicott, in rising to second them, offered an amendment that the Executive Committee be requested to make a new engagement with Mrs. Allyn, and invite her return at as early a day as practicable. As amended, the resolutions received the unanimous endorsement of the large assembly. Mrs. Hyzer will speak for us during May."

WESTFIELD .- J. Tinney writes: "If not intruding I would like to give a brief reply to the questions of H. R. Adkins in your issue of the 24th March, subject to such criticism as the answer is entitled. He asks, 'Is it safe to deny the plain statement of the Bible? and if so, what standard we have to rely upon for instruction?' In reply I would ask, is it safe to rely upon the the teachings of a book whose authors taught and believed, if they believed what they taught, that this little world was the centre of the universe, with the sun, moon and stars its tributaries and ornamental appendages, the subsequent creation of a being that existed anterior to and independent of them? As these are plain statements of the Bible, each must be his own judge whether it is safe to reject them or not. The only reliable standard of instruction is the organic law by which we exist as individuals, and that law a balance by interchange of the elements that constitute our individuality —the motive-power of everything tangible to our senses; the law by which every problem connected with existence which every problem connected with existence has been solved that ever was solved, and which we have left for one that has always proved a failure. If by the term immortal is meant an unchangeable condition of being, that there is a germ in man, or anything else, that ever retains its distinctive individuality through all the changes to which existence is subject it is as follows: the belief has ever reverse. subject, it is as false as the belief has ever proved pernicious. If, on the contrary, it means that our spirit-world is the positive half of our material world, that from spirit to matter is as natural and necessary as from matter to spirit in the production and evolution of higher from lower grades of being by the same organic law that higher numbers are combinations of and derived from lower ones, and could not exist independent of them, then it is a fact that cannot be re-futed, as it is subject to a mathematical demonstration, which is nothing more nor less than re-versing a rule to prove its correctness. The rule, Do unto others as you would they should do unto you, whether taught by bibles or almanaes, by Confucius or Jesus, is simply action balanced by reaction of all that constitutes individuality. The history of the world, and the present condi-tion of Spiritualism after near thirty years' exist-ence, would seem sufficient evidence to satisfy the most devoted advocates of the supremacy dogma that spirit and matter are the positive

genuine test for fear he is a medium, for he is not At least if he is, in his three nights' exhi-bitions in my presence he did nothing that would amount to a test. And his whole manner showed him to be a weak blusterer and palaverer, and that his notion is to bully any audience, and pre-vent too close a scrutiny."

California.

SAN FRANCISCO.-Alonzo W. Allen, Secretary of the Spiritualists' Union and Lyceum, writes April 29th: "Another faithful worker has just passed from her field of active labor here to off the mortal form, in this city, on the evening of April 7th, after an illness of but one week. For the past year she has been Conductor of the Children's Progressive Lyceum, and her labors in that field were, in the highest degree, successful, and the Lyceum was never in a more prosperous and flourishing condition. She has been constant and indefatigable in all her labors, ever exhibiting intelligence and kindness of heart. exhibiting intelligence and kindness of heart. The remaining officers and the friends of the Lyceum generally feel that they have sustained a great loss; but we trust and believe that, though she is not present to the physical eye, she will frequently be with us in our labors in the Lyceum, and for humanity everywhere.

Mrs. French was formerly Conductor of the Lyceum, I believe, in Washington City, and I think she was well known as a zealous worker in the spiritual ranks in Philadelphia, where she gradulated and received her diploma as a physician.

ated and received her diploma as a physician.
She was also recognized as one of our best mediums. Since she was so active in some of the eastern cities I am instructed to communicate these facts to you for publication. I will only add, Hon. Warren Chase is again with the Spiritualist Society as their speaker, for a short time, and his labors are appreciated in the highest degree. Mr. J. M. Peebles was with us in November to December he was followed by the way. gree. Mr. J. M. Feebles was with us in November and December; he was followed by the wonderful "boy orator," Thomas Walker, during January. Then Warren Chase spoke for us during February and March, and J. L. York and Mrs. Addie Ballou in April. Mrs. H. F. M. Brown, and Mr. Plumb of Boston, will soon occupy our rostrum for a short period.

Texas:

TOWASH, HILL CO.-A. C. Martin, M. D. writes that the cause is making excellent progress in this town. "Quite a number of circles have been formed, and we are developing some of the most remarkable mediums of whom I have ever read. I will speak more fully of the varied phenomena hereafter. I second the motion of Bro. S. Watson, on the subject of organization, and also the time and place of meeting, July 4th, at Washington.

Recently, I had something to make me feel proud of the Spiritual Philosophy. Young Mr. Williams of this vicinity died of 'pulmonary congestion,' and when I asked him of his views concerning the future, he began and gave me a description of the most beautiful country ever pictured to the human mind; he said an angel, a lady (who was a stranger to me), awaited to escort him across the chill waters of the river of death, to that beautiful land which was so plain to his interior sight. He said repeatedly: 'Doctor lot me gray ways mylet to always a polytome for lot me gray ways mylet to the said repeatedly: tor, let me go; your anxiety to cure me holds me back; let me go, I shall be happy, oh, so happy! The house was filled with relatives and sympathizing friends, and all were in tears, though they rejoiced at so glorious a birth. May God and the angels bless you in your course for the redemption of the human race."

Connecticut.

HARTFORD. - Mrs. E. A. Root, 534 Main street, writes: "We have an organization of Spiritualists here, called 'The Progressive Union.' It has been in existence some six months. We all feel anxious to bring to it everything which will promote its growth, and through it to ad-vance the cause of spiritual truth."

Ohio.

CLEVELAND .- C. H. Prentiss writes that through the mediumship of his wife Lillia, and another lady, also that of his young son, and himself, scances for the mental phase of the phe-nomena have been held with great success at his residence, 12 Grant street, for some time past.

NEWS FROM THE WAR.

Gayly the paper man Touched his guitar, While he was reading the News from the war. Singing, "You bet your boots Now here'll be fun; We don't care whom it shoots

War has begun.'

He sang as how he knew, Six months before, There'd have to be a Eu-Ropean war. Now he was glad enough
That it had come,
And his heart laughed at the

Roll of the drum.

But when the czar at last Arming his youth, Sent Petrovlarsichravst Over to Pruth; When Ibraimrustechukus Met Stchobialefest, Sighed the newspaper man, "Give us a rest."

No rest; for Khalifat-Irtschuskcamos-Dsripstefoalmat-Phrstchigalos Met in the field where Guiguervenogorih Wallahnoskwapchtinere--Hawkeye. Prstch, &c.

Address of Cyrus Jeffries

TO THE SPIRITUALISTS OF PENNSYLVANIA.

tion of Spiritualism after near thirty years' existence, would seem sufficient evidence to satisfy the most devoted advocates of the supremacy dogms that spirit and matter are the positive and negative sides of the same circle, instead of distinct entities, as is now taught and believed. Over twenty years' advocacy has only strengthened my conviction that all opposites are interchanging relations, and that motion and consequent life are the effects of that interchange."

I saw in your paper an article from Mr. E., Gale, of Yonkers, N. Y., in regard to W. O. Page's powers in healing the sick, which I can testify to as exemplified in my own case. I was lame, but managed with difficulty to limp down stairs. Dr. Page came in and volunteered to cure me, which he did, in less than five minutes, so I could attend to business as usual, free from pain. I remained well for ten years, and was again cured of a similar difficulty by the same man, and am now well. I am informed by the Bible that this menner of healing is no "new departure," having been known about eighteen hundred years ago. T. L. Davis, Stationer.

Missouri.

ST. JOSEPH.—A correspondent writes, April 19th, as follows: "I have seen so much about Mr. Baldwin that I desire to give in a few lines samoth surface, like a watch-spring, which was smooth surface, like a watch-spring, which was smooth surface, like a watch-spring, which was a smooth surface, like a watch-spring, which we should be of chieve to the surface of the samply active to be sufficient to the besings of these happy mortals, we must be supply pushes something that is thin, and has a smooth burface, like a watch-spring, which we was a sum of the surface,

all other privileges in conformity with the constitution of the State and of the United States.

I would also recommend that as Orthodox Christianity has discarded and cast out of her creeds and confessions many of the teachings of Josus, that we as Spiritualists should continue to obey them all, especially those that the Christian churches have trampled; under foot—such as the healing of the sick, the casting out of evil spirits, the seeing of visions, the curing of the lane, the delivery of prophecy, the working of miracles, the restoring of the dead, the curing of the dumb, the having of trances, the discerning of spirits, the speaking in strange tongues, the interpretations of tongues, and the raising of the dead. These teachings have never been altered or repealed, and ought to be all obeyed to the letter by our people, that we may show that Spiritualists are the true followers of Christ, while the professed Christian ministers and laymen neglect all these commandments, and deny their force, declaring that they have passed away. We know these commands are still the glad tidings of great joy, and are now, by being obeyed by our people, as in the days of primitive Christianity, becoming glad tidings of great joy to all people, because they emble us to heal our sick, circ our lame, restore our blind, cure our dumb, raise our dead, &c., and we shall continue to do so until our holy spiritual religion shall stand the eternal Sinal of the world, around whose sammit immortality shall biaze, and at whose base priesteraft, superstition and ignorance shall expire.

Yestee for the Hannon of Light.

We then Cother of the Mannon of Light.

Written for the Banner of Light, A DREAM.

BY HELOISE MIGUEL.

Entranced, I entered a city, Whose walks were paved with gold; Its beauty of birds and flowers No mortal tongue e'er told.

On a margin of crystal waters The fair new moss was growing, Bright shells and coral branches Beneath its waves were glowing.

Each spirit lived in a dwelling From its own ideal formed; With holy love for the Giver Each spirit-heart was warmed. No spirit misjudged its neighbor; All joined in one work of love, Praying tenderly for each other

Thus I stood entranc'd with pleasure, 'Neath its sky's cerulean blue, Mid its groves and fairy blossoms, And its mountains fresh with dew : Whilst a band of angelic voices Sang softly to harps of gold:

To the throne of Our Father above.

As heavenly joys unfold. And to each their hours are useful, Filled so well with works of grace; For they ofttimes leave their Eden To visit earth's toiling race.

Of how the soul rejoices,

To wipe from the eyes of sorrow The homesick tear away, And point to the brighter morrow In the land of eternal day!

Passed to Spirit-Life:

From Big Flats, Chemung County, N. Y., April 6th, William H. Palmer, at the age of nearly 75 years.

Brother Palmer (with his worthy partner, who became a trance speaker) adopted the spiritual philosophy, theoretically and practically, at a very early day; and both have been indefatigable laborers in the broad field of real usefulness, until he was compelled, by disease and age, to lay his armor by and enter a higher field of usefulness and enjoyment.

ness, until he was compelled, by disease and age, to lay his armor by and entor a higher field of usefulness and enjoyment.

For about twenty years Brother and Sister Palmer have left their good farm home on Saturday of every week, and traveled a distance of from five to twenty miles, to hold a Spiritualist meeting on Sunday, at their own expense, and returned home on the following Monday. Bro. Palmer usually introduced the exercises with plain, sensible remarks, after which Sister Palmer became entranced, and spoke for about three-quarters of an hour in a very pleasant and interesting manner. These meetings, in many cases, were the means of introducing Spiritualism in the community where they were hold, and from which great results have followed. At the meetings now held every year at Eidridge Park, in the city of Elmira, from 10,000 to 20,000 persons attend, and for many years Bro. Palmer was President of the Spiritualist Association which holds these meetings.

He was a very genial man, with a strong physical organization. He retained the use of his faculities until the day of his death, and gave directions about his funeral, and designated the person whom he wished to officiate at the funeral. The services were held at the family residence, conducted by Mr. J. V. Mapse (President of the Southern Tier New York, and Northern Tier Pounsylvania Spiritualist Association). Bro. Palmer lived a sincere and true Spiritualist, and was loved and honored by all who knew him. His departure is feit and mourned by a very large circle of friends and acquaintances.

At sea, Frank J. Houston, of Bradley, Me., aged 25

At sea, Frank J. Houston, of Bradley, Me., aged 25 At sea, Frank J. Houston, of Bradley, Mo., aged 25 years, son of Capt. J. D. and S. J. Houston.

We deeply regret to chronice the loss of our dear young friend, who has over borne a high reputation and stainless character. He was taken away in the flush of youth, from a home where all had departed save the mother, who now deeply mourns the loss of her only and last child. On a trip from Cuba to Pensacola the vessel encountered rough weather, and during the night of December 31st he undertook to haul in the sheet, and was thrown into the sea. Two weeks before the sad intelligence arrived, his mother became conscious of some presence about her, and numerous indications seemed to point to the ill-fated vessel. At last the letter came, in almost the manner predicted, announcing the sad intelligence. The blow was terrible, but the kind attention of friends helped much to alleylate the mother's sufferings. Is it not a pleasant thought and consolation to the afflicted to know their departed friends are near, and can communicate with those left behind?

From Peabody, Mass. suddenly, April 11th Mr. John

From Peabody, Mass., suddenly, April 11th, Mr. John

From Peabody, Mass., suddenly, April 11th, Mr. John Dodge, aged 75 years.

Mr. Dodge was one of the well-known and most respected citizens of Peabody. He was a kind husband and father, a good friend and neighbor, and one of the truest of men. The possession of a healthy mind in a healthy body has much to do toward the possession of a cheerful temperament; and these were precumentianles. He radiated, as it were, wherever he was a beam of genial sunshine. In regard to a future life he was, ever since the advent of the new era of Spiritualism, a firm believer in its truth-not in a credulous, hasty way, but intellectually and religiously. He was fond of nature and children, and nothing delighted him more than pleasant summer walks with a child. It is not for us to say more, nor will your space allow us. In a few words he was a good man and just, and one who will be greatly missed in the community where the whole of his long life has been passed.

Krom Torra Haule Ind. April 224 William P. Pearst

From Terre Haute, Ind., April 22d, William P. Bennett.

From Terre Haute, Ind., April 22d, William P. Bennett, at the ripe age of near 72 years.

He was among the first to embrace the Spiritual Philosophy in Terre Haute; and but a few weeks previous to his exit to spirit-life. Mrs. Stewart, accompanied by a few friends, gave him at his bed-side a compilmentary scance, by which the spirit friends were favored with power to soothe and caress the wasting and decaying body of their affilieted friend. They encouragingly promised that when the time came, they would be present so strew his pathway to spirit-life with rare, fragrant and beautiful flowers. He in the trying hour, unlike his Orthodox friends, could truly exclaim, in a realizing and appreciative sense, "Oh, death, where is lip sting? Oh, grave, where is thy victory?"—Prairie City Gem.

From the home of her sister, Mrs. M. A. E. Green West Winfield, N. Y., April 29th, Miss Laura Eldred,

before.

Her funeral obsequies were conducted by O. B. Beals, a Spiritualist speaker of Utica, N. Y., who cheered all by his tender words of belief in the immortality of the soul, and the precious thought of spirit watchfulness and communion with those heart-stricken ones waiting on this side the beautiful river of death.

E. F. BEALS. west Winfield, N. Y.

From the city of Springfield, Mass., May 3d, of consumption, H. H. Hastings, of Whateley, Mass., aged 43 years. GEO. DUTTON, M. D.

Grove Meeting,

Grove Meeting.

The Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Bro. Wm. Scovel's grove, in Princeton, Green Lake Co., Wis., June 8th, 9th and 10th, 1877, commencing June 8th, at 10½ A. M. Capt. H. It. Brown and Dr. J. It. Severance are already engaged. Other speakers are expected to participate. Committee appointed at last meeting to cooperate in raising funds previous to meeting: Mrs. Burch. Appleton; James Slover and Mr. Sanford, Neemah; Isaac Orvis, Oakfield; J. R. Talmadge, Fond du Lac; Mr. Slade, Glen Beulah; R. C. Richardson and Mrs. L. Jones, Omro, Mrs. Taibot, Waukau; Mrs. J. Hazen, Ripon; J. F. Hamilton, Berlin: Mrs. Ione Bentley, Princeton; D. S. Woodworth, Oak Grove; M. F. Fease, Lowell; Mrs. Geo. Gunn, Beaver Dam. A grand time is anticipated. Let all true Spiritualists be in Dr. J. C. PPILLITS, Sec'y.

Omro, May 7th, 1877.

Spiritual Work in Minnesota.

Spiritual Work in Minnesota.

According to the wish of the State Association of Spiritualists, I present a report for publication of my labors in the State for the month of April. My work began at Main Prairle, Stearns Co., where I gave two lectures, receipts, \$2.12, expenses, 75 cents. I then went to Sauk Rapids, lienton Co., where I held a three days' discussion with the Rev. Mr. Dimmick, of the Second Advent Church, receipts, \$3, 70; Santiago, Bents Co., one lecture, receipts, \$0 cents; Princeton, Mille Lacs Uo., four lectures, receipts, \$1,70; Lake Fremont, one lecture, \$2.00; Elk River, one lecture, receipts, \$4,70, expenses, 26 cents; Champlin, one lecture, receipts, \$3,55, expenses, 60 cents; Osseo, Hennepin Co., one lecture, receipts, \$2,10, oxpenses, 25 cents; Minneapolls, Sunday, 20th, two lectures, receipts 60 cents; expenses, 50 cents. Whole number of lectures, 16; total receipts, \$34, 39; total expenses, \$2.34; nett receipts, \$32,-04.

Farmington, Minn. Farmington, Minn.

New Yooks.

RESEARCHES

THE PHENOMENA

SPIRITUALISM.

BY WILLIAM CROOKES, F.R.S.

PART I.

Science, and Experimental Investigations on Psychic Force.

PART II.

Psychic Force and Modern Spiritualism:

A Benly to the Quarterly Review, and other

Critics, to which is added Correspondence

upon Dr. Carpenter's asserted Refutation

of the Author's Experimental Proof of

the Existence of a hitherto

PHENOMENA CALLED SPIRITUAL

during the years 1870-73, to which are added three letters, entitled, "Miss Florence Cook's Mediumship;" "Spirit Forms;" and "The Last of Katle King; the Photographing of Katle King by the ald of the Electric Light."

No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SIXTH EDITION.

Seers of the Ages:

ANCIENT, MEDIÆVAL AND MODERN SPIRITUALISM.

BY J. M. PEEBLES.

This volume, of nearly 400 pages, octavo, traces the phe-nomena of SPIRITUALISM through India, Egypt, Phu-nicia, Syria, Persia, Greece, Rome, down to Christ's time,

Modern Spiritualism.

The wave commencing in Rochester: Its Present Alti-tude; Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hepworth, etc., etc.

Its Doctrines Systematized. What Spiritualists believe concerning God, Jesus Christ, the Holy Ghost, Baptism, Faith, Repentance, Inspiration, Heaven, Heil, Evil Spirits, Judgment, Punishment, Saivation, Progression, the Spirit-World, the Nature of Love, the Genius, Tendency and Destiny of the Spiritual Movement

ment.

Bound in beveled boards. Price \$2,00; postage 16 cents.

For sale wholesale and retail by the publishers, COLBY

& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass.

DOCTORS' PLOT EXPOSED;

CIVIL, RELIGIOUS AND MEDICAL PERSECUTION.

Being the Report of the Henring granted by the Senate Judiciary Committee, on a Proposed Act No. 40, entitled, "An Act to Regulate the Practice of Medicine and Surgery in the State of Masanchusetts."

The readers of the Banner are aware that for some years past the Regular Facuity M. D.s have been making extra exertions to obtain a monopoly of the healing art in various States in the Union.

In several, they have been successful, and their acts under the laws which they have inthered have been such as to make the friends of justice in those States feel ashamed of their citizenship; but in Massachusetts, we are pleased announce, this insidious movement, thanks to the earnest opposition of the fearless men and women whose utterances this pamphlet records, and the fair-minded and enlightened character of the Senate Judiciary Committee to whom the matter was referred, has met with a signal defeat!

whom the matter was referred, has mot with a signal defeat!

Let residents in other States purchase and circulate this pamphlet, for the arguments which apply to the case in Massachusetts are equally true in every state in the Union, and the germs of thought furnished by Allen Putnam, Esq., A. E. diles, Esq., Ikev. Charles W. Emerson, Mrs. Ricker and others, as here reported, deserve the most extensive diffusion among the people.

Paper, 69 pp. Price 10 cents, postage free.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Works of Hudson Tuttle.

ARCANA OF NATURE; or, The History and

aiming to show How the Universe was Evolved from Chaos by Laws Inherent in the Constitution of Matter, &c. Price \$1,25, postage 10 cents.

ARCANA OF NATURE; or, The Philosophy of Spiritual Existence and of the Spirit-World. Second Vol. Intensely interesting, offering Evidences of Man's Immortality drawn from Ancient History and from Modern Spirituality.

Immortality drawn from Ancient History and from Modern Spiritualism, &c. Price \$1,25, postage 10 cents. ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. An original and starting book. Price \$1,50, nostage 10 cents. CAREER OF THE CHRIST-IDEA IN HISTORY. This volume treats its subject from the high and unprejudiced grounds of calm and unbiased reason. It will be of deep interest to the student of history, to the skeptic, to the religionist, to all who desire to learn the truth. Price \$1,50, postage 16 cents.

For sale wholesale and retail by COLBY & RICH, at their Publishing House, No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

ACHILLES' WRATH.

A COMPOSITE TRANSLATION

FIRST BOOK OF HOMER'S ILIAD

PREPARED BY

P. ROOSEVELT JOHNSON, M. D.,

This neat brochure in verse is printed on elegant tinted

paper, paper covers, 12mo, 42 pages. 25 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

The Tyler Boys.

BY F. M. LEBELLE.

dertake it.
Price 75 cents, postage 10 cents.
Price 75 cents, postage 10 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The University of the Future,

An Address delivered before the Alumni of St. John's College, at the Annual Commencement, July 7th, 1875, by Hiram Corson, M. A., Professor of Anglo-Saxon and English Literature in the Cornell University.

Price 25 cents, postago free.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

ORIGIN AND PROGRESS

OF THE MOVEMENT FOR THE RECOGNITION OF THE

CHRISTIAN GOD, JESUS CHRIST, AND THE BIBLE, IN THE UNITED STATES CONSTITUTION.

BY W. F. JAMIESON. Price 10 cents, postage 1 cent.
For sale wholesale and retril by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Buston, Mass.

"THE THRILLING ECHO."

"VIVID TRUTHS."

Mailed to any address on receipt of 25 cents. Also,

" " CHURCHAL JESUS,
" " NATURAL JESUS.

TREATING OF THE MYTHIC JESUS,

Sixteen Illustrations and Diagrams. Price, 50 cents; postage free.

Undetected Force.

Price, 30 cents; postage free.

Price, 30 cents; postage free.

PART III.
Notes of an inquiry into the

SPIRITUALISM AND SCIENCE! Spiritualism and Insanity.

BY EUGENE CROWELL, M. D.,

New Books.

Author of " The Identity of Primitive Christianity and Modern Spiritualism," etc.

FACTS AND FIGURES.

Just the Book to hand to Skeptics.

Dr. Crowell has in this neat tract condensed information concerning the comparative relations of Spiritualism and the Churches to insanity, which months speat in research among larger and more pretentions volumes would tail to afford. Those conservatives in the community who have been accustomed from mental habit to ascribe all of virtue to the various religious systems of the day, and to dismiss the subject of Spiritualism with the threadbare phrase "Mother of Insanity," will, if they but peruse this well-digested thesis, be amazed to discover that there is no foundation whatever for that while-spread libel on the cause; while Spiritualists themselves will find in it an unanswerable argument in defence of their bellef.

Paper, 3 cents; by mail 4 cents.
For sale wholesale and retail by the publishers, COLBY & RIClit, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Spiritualism Viewed by the Light of

Arcana of Spiritualism:

A MANUAL OF

SPIRITUAL SCIENCE AND PHILOSOPHY.

BY HUDSON TUTTLE.

BY HUDSON TUTTLE.

This work embodies the results of the author's researches and experiences during the past twenty years, and is without doubt the most thorough presentation of the subject of Modern Spiritualism before the public. It treats of the Evidences of Spiritualism; the Relations of Matter and Force to spirit; the Spiritual Atmosphere of the Universe; the Relation of the Spiritual to the Animal In Man; Animal Magnetism—its Boundaries, Laws and Relations to Spirit; the Phenomena and Laws of Spirit; the Philosophy of Death; Mediumship; Heaven and Hell, the Supposed Abodes of the Departor; the Spirity's Home, and the Religious Aspects of Spiritualism. Accepting generally admitted truths as its basis, it builds on facts, and appeals not to the passions and prejudices of men and women, but to their impartial reason and common sense. Now celliton from English plates, cloth, \$1.50, postage 10 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Pace, corner of Province street (lower floor), Boston, Mass.

Solar and Spiritual Light. AND OTHER LECTURES,

Delivered by CORA L. V. TAPPAN,

COMPRISING MEDIUMS AND MEDIUMSHIP,

* SPIRITUAL SOLVENTS, THE OUTLOOK FOR FREEDOM, THE HISTORY OF OCCULTISM.

Here Charles Summer gives his ideas on the publical future of America. Here the investigator who desires to compass an inside view of the working of the subtle laws governing mediumship, the chemistry of atoms, etc., etc., will find a pamphlet full of hints and suggestions which, matched with his thought, will go far to bring forth the coveted revelation.

Paper, 127 pages. Price 15 cents, postage free. For sate wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE SYMBOL SERIES

Three Lectures, BY CORA L. V. TAPPAN,

COMPRISING The Symbol of the Letter M.

The Symbol of the Cross.
The Symbol of the Trinity.

The symbol of the Trinity.

Some months since these remarkable discourses appeared (as originally reported) in the columns of the Banner of Light, and they are now embodied in pamphlet form in asswer to the popular demand. Wide views and keen analysis, polished diction and justly polsed argumentation, are to be met with in this brochure, and flow in unbroken currents from its first to its closing page. Give the work a broad circulation, friends of freedom in matters of religious inquiry, for it will throw much light on points heretofore obscure.

obscure. Paper, 59 pages. Price 10 cents, postage free. For sale wholesale and retait by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE AGE OF REASON: AN INVESTIGATION OF

True and Fabulous Theology.

PARTS I. AND II. BY THOMAS PAINE,

BY THOMAS PAINE,

Author of "Common Sense," "American Crists,"

"Rights of Man," &c.

Also, a Brief Sketch of the Life and Public Services of the Author.

This work is published by the American Liberal Tract Society, and contains 213 pages, set in large, clear type, substantially bound in cloth, and is the best edition of the Age of Reason extant. The proceeds from the sale of this work are used by the Tract Society in Issuing liberal tracts. Price 75 cents, postage 5 cents.

For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Man and his Relations. ILLUSTRATING THE INFLUENCE OF THE

Mind on the Body:

THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ORGANS AND THEIR FUNCTIONS, AND TO THE E ORGANS AND THEIR FUNCTIONS, AND TO T ELEMENTS, OBJECTS, AND PHENOMENA OF THE EXTERNAL WORLD.

BY PROF. S. B. BRITTAN.

Dr. Brittan grapples carnestly with the facts that have puzzled the brains of the philosophers of every age and country; and has grasped in his masterly classification the greatest WONDERS OF THE MENTAL WOLLD!

In this respect his remarkable book is a COLLECTION OF In this respect his remarkants look is a Collection of Raik Curiostries, and must attract universal attention. At the same time, the student of Vital Chemistry, Physiology and Medicine, the Divine and the Moralist, the Metaphysical Philosopher, and the Political Reformer, will find it replete with profound and profitable instruction.

30 One large 800, white paper, cloth, beveled boards, with steel engraved portrait of author; \$3,50, postage20 cents.

cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE SLADE CASE: Its Facts and its Lessons A RECORD AND A WARNING.

BY "M.A. (OXON.)"

This work formerly appeared in the London 'Human Nature,' and lyfull of good advice and excellent hints, tersely and vigorously presented.

English edition, paper, 20 conts, postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THIRD EDITION. THE SPIRITUAL PILGRIM.

A BIOGRAPHY OF

This is a capital story, well written, lively and entertaining. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a wider stage. The characters are so vividly portrayed that the reader can see them every one. The Spiritual Philosophy is nicely interwoven throughout. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it. JAMES M. PEEBLES. BY J. O. BARRETT.

"My name is 'Pligrim;' my religion is love; my home is the Universe; my soul effort is to educate and clevate hunanity.'' The book contains A Fine Steel Portrait of Mr. Peebles,

Engraved in London.
Price \$1,50; postage 20 cents.;
For sale wholesale and retail by the publishers, COI BY & RICH, at No. 9 Montgomery Place, Boston, Mass.

MY EXPERIENCE,

POOTPRINTS OF A PRESBYTERIAN

SPIRITUALISM. BY FRANCIS H. SMITH.

An interesting account of "sittings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting messages are given.
Price 75 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE FALLACIES ' OF THE

Free Love Theory;

OR, LOVE CONSIDERED AS A RELIGION. A Lecture, delivered in Washington, D. C., April 25, 1875, by J. W. PIKE, of Vineland, N. J.

96 pages, 4x7 in., 50 cents. 8 pages of contents free. A precious boon to seekers of religious truth.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass. Price 20 cents, postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

TO ROOK RUYESS.

attention of the reading public is re large supply of Spiritual. Reforma us Works, which we keep on rale at 1 laneous Works' which we keep on rale at the BANNER F LIGHT BOOKSTORK, ground foor of building No 9 Wont-gomery Place, corner of Province street, Boston, Mass, We are also prepared to fill orders for such books, pam-phets, etc., as have appeared by name in the catalogue of works form rly offered by Andrew Jackson Davis, and hope to hear from the triends in all parts of the world. We will also forward any of the publications of the Book Trade at usual rates.

at usual rates.

**The We respectfully decline all business operations looking to the sale of Books on commission. Send for a free Catalogue of our Publications.

ColorY & R. Ch.*

SPECIAL NOTICES.

Notices of meetings, beture appointments, etc., should be fotwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

edition of the Banner.

The lagualing from the Banner of LiGot, care should
be taken to distinguish between editorial articles and the
communications reomensed or otherwise) of correspondents. Our commission open for the expression of Impersonal free thought, but we cannot undertake to endorse the shades of epinton to which correspondents give ut-

Panner of Light.

BOSTON, SATURDAY, MAY 19, 1877.

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

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS CO., 41 COURT ST. NEW YORK: THE AMERICAN NEWS COMPANY, 39 AND 41 CHAMBERS ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Letters and communications for the Editorial Department of this paper should be addressed to LUTHER COLBY, and Business Letters to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM-The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Rev. Dr. Stone on Spirits.

Years ago, Rev. A. L. Stone preached in the Park-street Church, Boston, the pulpit having been occupied afterwards by Mr. Murray of the New England Church, and being now occupied by Dr. J. L. Withrow. Dr. Stone, like his successor Mr. Murray, loved horse-flesh, though he never bred it. But after a time he accepted a call to San Francisco, where he has been preaching ever since. Very recently he delivered a discourse in that city on Spirits, which was reported in the columns of the Pacific, and which has naturally provoked a good deal of deserved comment on that side of the continent. Dr. Stone, it appears, puts no faith in good spirits; not he; that would surely upset his whole theological applecart. But he believes in bad spirits every time; would n't believe, in any other kind, if he knew

"Legions of lost spirits," says he, in the frenzy of what must have been a fit of indigestion, "lavish their malevolent regards upon us and seek to despoil us of what they have lost-the heritage of a happy immortality. We hear, with our finest listening, no rustling of wings; we catch no soft and stealing footfall; we are ambushed when we know it not: we can be sure of no privacy." Very well, then spirits are certainly about us all the while, and we cannot escape from them. That is one important admission for Dr. Stone to make. The Nevada Transcript logically suggests that an unbiased spectator might reasonably come to the conclusion that if an allwise and just God would allow evil spirits to swarm around us and "lavish their malevolent" and so forth, he would permit the few saved spirits to surround us, and to seek to secure to us what they have gained.

That is even so, and it is well put, too. The Sacramento Bee, in commenting on the same address by Dr. Stone, remarks that hitherto the monstrate both to the apprehension of even the of the Spiritualists as heterodox and absurd. It theology, that it is possible for something good therefore appears strange to hear an Orthodox divine advancing theories in support of the tenets of the Spiritualists. And then the Bee proceeds to give the extract above from the discourse of Dr. Stone, which was published in the Pacific, to which it applies argument after this fashion: If the evil and damned spirits have this power over us and influence our actions, they must have derived it from the Great Source of all power, the beneficent Almighty; and it is not humanly reasonable to suppose that He would give the evil spirits greater power than He has conferred upon good spirits.

On the contrary, says the Bee, reason teaches us that He would give the greater power to good spirits. Therefore, if Dr. Stone's spiritualistic theories are at all well grounded, there is a solid and sensible foundation for the Orthodox-condemned religion of the Spiritualists. It is a fair answer, and takes Dr. Stone completely off his feet. It will not do for these Orthodox assailants of Spiritualism to assume that Spiritualism is true for one purpose that they may destroy it for another. If it is true for one kind of spirits, it is true for all. The Creator never would grant privileges to one class of his creatures which he would deny to another, and give the best chance to the worst class, too. These ecclesiastical efforts to demolish the great and mysterious truths of the universe are the veriest puerilities, and utterly unworthy of minds that can take in even the smallest arc of the vast circle of what is yet

Temperance Bigotry.

We are reputably informed that in the town of Mansfield, in this State, the so-called Reform Club, an organization made up of men and women of all shades of religious belief, recently denied the use of their hall on a week evening for the purpose of a lecture on temperance, solely on the ground that the speaker was a Spiritualist! Such bigoted action should be frowned down by every decent person in the State. It is simply the acme of condensed Pharisecism.

Spiritualism covers the broad ground of all human needs, embracing everything that is good and true in the past, present and future. It is therefore the life of all progress, reform, philosophy, religion and revelation. Its foundation is laid in the great heart of humanity, and on the biblical facts of all ages and nations, while its | phenomena because we know of none." dome rises over the loftiest empyrean of heaven, forming the boundless cathedral at whose altar the countless myriads of the eternal world are evermore ministering in behalf of man.

Hon. J. L. O'Sullivan writes to The Spiritualist, from Paris, that at the Count de Bullet séances he has frequently been privileged to see four spirit-forms "at a time, with Firman [the medium] asleep into the bargain."

The Children's Progressive Lyceum, of Boston.

Is the oldest legal organization (through its Association) of Spiritualists in the State of Massachusetts, and has since its foundation-some sessions, regularly, and with untiring devotion to the cause for whose advancement among the rising generation it was instituted. The history of this school—which it is our purpose to present awaken pride, and sorrow as well, in the heart of every lover of Spiritualism-pride that men and women have been found to labor so long, and so earnestly, without reward save the consciousness of duty well done, to instill in the minds of the children, who are to be the adults of the future, the foundation principles of the New Dispensation which has brought so much of joy to human life since its advent; and sorrow to witness the apathy with which so large a portion of the liberalists of Boston and vicinity have in the past regarded the struggles of the school in its efforts to sustain its meetings and enlarge the sphere of its usefulness.

This Lyceum system—the gift to the world of the inspired Andrew Jackson Davis-is emphatically THE prime agency as to public assemblies for advancing a knowledge of Spiritualism throughout the country, working as it does on the plastic heart of the little ones before they have been led by attendance of creedal Sabbath schools to centre involuntarily into shapes of intellectual and moral monstrosity upon the surface of some of the irregular and corrugated church platforms. He would be regarded as a poor farmer indeed who allowed an enemy to sow tares in his field, and then awaited their upspringing before he strove to destroy them and to plant the true grain in their stead; and the hearty rebuff which Nature would probably bestow upon him through the failure of the second attempted crop would be voted by all lookers on as well-deserved; but how much better or more consonant with reason is the course of Spiritualists in general, who, partaking joyously of the rich food which the cause has given them, still remand their children to the dark domain of the church catechism in some husk devouring "evangelical" Sunday school, and leave the knowledge of the truth to be attained to, if at all, by painful struggles in after and maturer life!

We are pleased to note that this fact of the useful nature of the Lyceum system generally is beginning to be more widely appreciated of late among the people, and that there is a marked and growing interest in the Lyceum cause all over the country-noticeable particularly at Cleveland, New York, Philadelphia, Baltimore, and San Francisco, as well as other points-and are happy to see that the school in this city is also at present floating (after many sore buffetings and stormy trials in the past) upon the topmost wave of success, under management of its enterprising Conductor, James B. Hatch, and his indefatigable corps of officers and leaders. The school, as it now stands, is an honor to Spiritualism, and is worthy, in the fullest degree, of receiving the pecuniary aid and loving endorsement of every well-wisher of humanity. Its scholars and teachers need not fear comparison with any of the so called "Evangelical Sabbath schools" in Boston, while the order maintained at its sessions would astonish some of the staid superintendents in this city, who find it almost an impossibility to keep the attention of the children fastened on the serious matter they have in hand. Of the interest manifested by the childrenwhich interest is the secret of the good order just spoken of-and of the real and practical value of this organization, it is not necessary for us now to further speak, because a visit to the Lyceum (which course we recommend to every one who can do so) on some Sunday morning, will deto come out of the Nazareth of Spiritualism.

The beautiful weather on Sabbath morning, May 13th, brought a large and appreciative audience to Rochester Hall (the place of assembly), to witness the exercises at its session. In addition to the usual interesting form of duty (laid down in Bro. Davis's Lyceum Manual), such as singing, Silver Chain Recitations, Grand Banner March, Wing Movements, Target March, etc., etc., the following literary programme was presented: Songs by Alice Bond, Jennie Miller, Jennie Shuman, Nellie Thomas, Miss Florence Danforth: Recitations by Rudolph Bertleson, Jennie Bicknell, Lizzie Bond, Belle Shuman and Ella Carr. Mr. Hatch made some remarks which were brief and to the point, and the meeting was evidently much enjoyed by all present.

About the middle of next month, Mr. Hatch, Conductor of this Lyceum, will pay a flying visit to New York, Philadelphia, and Baltimore, for the purpose of enlisting the attention of the Spiritualist residents in aid of the Lyceum movement. This is a step in the right direction, and as this gentleman is well versed, through long experience, in all matters pertaining to the welfare of these organizations, we recommend him to the cooperation of the friends wherever he may go, wishing him every success in this his laudable

During the Camp-Meeting to be held at Highland Lake Grove the present summer, it is announced that one day will be devoted entirely for the purpose of increasing the interest in the Lyceum movement. Several of these Schools have signified an intention of giving this Convention their support, by choosing delegates to attend, and we trust that all who have not yet done so will look at this matter seriously, and at once perceive the necessity of a united action for the strengthening of these liberalistic nurseries now in existence and the formation of new ones at all practicable points throughout the country.

Troy, N. Y.-according to the Daily Press of that city-has a "haunted house," (formerly a police station,) wherein strange things occur, and from out of which tenants take a hasty departure as soon as they have obtained a taste of the same. The paper alluded to above vouches for the respectability of the parties who so unceremoniously quitted the domicile, and says in conclusion: "We offer no explanation of the

Some twenty years ago, from his pulpit in Music Hall, Boston, Theodore Parker said of Spiritualism, or "Spiritism," as he termed it: "This belief, without priests, without creeds, without any established form of worship or teachers, entering silently every pathway of life, piercing every department of science, of literature, of religion, is destined to be the religion of the future." And so it is.

The Pre-Natal Idea.

A very few persons who hold pens are more or less disposed to throw ridicule on the suggestion that every child receives his stamp and start before he is born, but the majority of reflecting perfourteen years ago, or thereabout-continued its | sons, especially parents, understand the mystery as the actual fact which it is. The embryotic period is conceded to be the most important one in a person's life. The Chicago Times, which is and is not intelligent, is and is not liberal, and is more fully in a future issue-is calculated to and is not serious about these things, has devoted a fragment of its attention to this subject, and, assuming that the State does so much for us all in respect to other matters, urges that it undertake the supervision of the embryotic period of life also. It intends to deal ironically with the subject, yet it sees that it cannot do that without making an involuntary confession of the truth which it contains.

> This is its distinct proposition: "Let the State keep an accurate record of the moral and physical qualities of every one of its subjects. Possessed of this knowledge, and judging of probable results by the inevitable laws of heredity, it would be prepared to judge accurately in the case of every union as to the character of the issue. It could say with certainty that the issue of this or that union would be scrofulous or consumptive, or a drunkard, a preacher, a statesman, or a thief. Knowing in its wisdom and potentiality what would thus happen, is it not the plain right as well as duty of the State to shape these results? It is vastly more easy to prevent than to cure. It is much less a labor to handle, to bend, to shape the twig than the fullgrown and stubborn oak. Still easier is it, then, to deal with the acorn than the twig. . . One moment spent in endeavoring to influence the pre-natal existence of the subject is worth months of similar effort in mature life." And so

on, in the same strain of badinage and irony. Now even ridicule is useful in its way, and in the present instance it supplies good enough testimony. The nonsense consists only in calling with a mock seriousness on the State to do what people must of course do themselves. If the State is to be instructed on such a matter by individuals, the latter manifestly can ask for no outside power to compel them to do what they would prefer to do of their own notion. The care to be exercised comes, not as the result of authority, but in consequence of knowledge and insight. No one needs to have the law tell him what to do when he intends to do that very thing anyhow. What people want in respect to this particular matter is education. No law could force them to marry according to a rule or principle that was not first imbedded in their own intelligence, and did not sway their sentiments and

passions. The State, therefore, can prudently keep out of sight in the case, but the process of enlightenment should go on all the faster. That is the security which the future race of human beings will have. Inasmuch as it is easier, as the journal quoted admits, to choose the acorn than to bend the twig, and to train the twig than to bend the oak, it is clearly right to begin at the beginning, with what is called the protoplasm, but what we shall call the first principle. Natural likes and dislikes are more to be trusted than measurements, estimates, and calculations alone; yet if the former were to be guided and restricted by the latter, a result would follow that would show how great and instantaneous was the miracle. The few perfect and beautiful children we see are ever the fruit of unions made according to these subtle but irreversible laws. If they are only studied until they are understood, and then obeyed, beautiful and perfect children, with large and noble dispositions, will not form the exception, as now, but the invariable rule.

The Davenports at Dunedin.

The Davenport Boys have left Australia, and expounders of Orthodox ideas of the revealed re- most casual observer, and ought to point the fact at last accounts were in New Zealand. We have ligion of Christianity have scouted the religion to the mental perception of the veriest bigot of received a copy of the Otago Guardian, bearing date of March 17th, which sets forth in a strong light a recent victory gained by them in Dunedin. The account opens as follows:

"We do not remember to have witnessed an audience more intensely excited and interested in the result of any performance, than was that assembled in the Princess Theatre last night. The occasion was the acceptance by the Daven-port Brothers of the challenge made by Captain Barry—viz., that he would lay a sum of fifty pounds that he would so tie the Brothers that hey would not unloose themselves. The house was crowded; Capt. Barry tied the

Boys" outside the cabinet, in plain sight of the audience, making a perfect webwork of rope around each, and afterward "mooring" them to the seats of the cabinet, which he first had sealed so that he might be satisfied they were not false or moveable ones. Fifty-four minutes were occupied in doing so, and then he stated to the people: "If they get out of that, without undoing it with their teeth, between now and five weeks, they will do well, and they must have some outside agency of which I know nothing. I have been tying knots in this country for forty two years, and I assure you if those two gentlemen get out there is no one on this side the line will tie them securely."

tie them securely. The result we give in the language of the

"The cabinet doors were then closed, and scarcely had they been so when the musical in-struments began to play and the bells to ring, a ct which effectually disposes of the hypothesis that the Brothers slip their hands from their fas-tenings in order to set the instruments in motion. The cabinet being opened and reclosed the excitement, as the time flew, began to height en. In 7min. 20sec the first hand appeared at the peep hole of the cabinet amidst loud applause, a satisfactory proof that at least one hand was free. In 8min. 40 secs. two hands ap-peared, and in 12mins. 35 secs. the four hands appeared, at which sign the applause was deafening. From this forward it was only a matter of time when the remaining knots would be un-

In 19 min. 40 sec. the doors flew open, and the Brothers stepped forward free from their bonds, not freed by merely shaking them off, but with every knot undone, and the rope perfectly free from tangle. In reply to Mr. Fay's request to make any statement, Capt. Barry said: 'Well, gentlemen, I have had every fair play. (Applause.) The way I tied those men is a way no other man this side of the line could tie them. You can take that for granted. I started with a tom fool's knot over the shoulders and round the neck; I followed this with a slip-hitch on their wrists, and I put clover-knots and timber-hitches, and fastened them down with a mooring; and there must have been an agency or something outside assisting them to get out of that lot After the applause had been repeated and had subsided, the usual performance was proceeded

We understand that the health of Mrs Mary M. Hardy has so much improved that she has indefinitely postponed her projected tour to Europe. She will remain at No. 4 Concord Square, Boston, where she hopes to see her

friends and patrons as usual.

"Surveying the Field."

The London Medium is irate beyond the utmost bounds of justice. According to its late reasoning upon the subject, it would seem that it is disappointed because Dr. Slade, whose genuine mediumship no honorable person who has ever witnessed the manifestations in his presence can gainsay, was not left to the "tender mercies" of the bigoted enemies of Spiritualism in England, to be incarcerated in prison simply because he was a spiritual medium. We fear some selfish motive lurks beneath the sombre garb of the writer, when he asserts that the successful defence of Dr. Slade by good and true English and American Spiritualists " was a blunder from beginning to end." Just such statements as the one under consideration will "dishearten," if anything can, all sincere Spiritualists who fully realize the importance of protecting the sensitive mouth pieces of the angel-world.

Not until less selfishness exists among Spiritualists will our truly humanitarian religion rise above the crudities that for hundreds of years have periodically cropped out with such disastrous results in all the creedal organizations of the world.

It is a well known fact, patent to every close student of Spiritualism, that the wise ones in spirit-life, who have the good of all peoples at heart, have opened the avenue between the two worlds (never again to be closed) for the paramount and indeed we may say sole purpose of bringing the whole human family into closer ranvort with their heavenly homes, by teaching through the media of earth the sublime fact of immortality and direct spirit communion.

It is our belief that all denominations of Christians, and all the so called Heathen, will in God's own good time be gathered together under the broad ægis of Humanity through the instrumentality of Modern Spiritualism, and live one with the other in utmost harmony; when war shall be known no more; when universal peace shall permeate and fructify the nations of the earth; when songs of praise shall go forth continuously from millions of joyous souls, up, up on the wings of celestial magnetism to the great white throne of Intelligence, the fountainhead of Wisdom. Then, in the name of the Father and the Mother of us all, we call upon every true Spiritualist-the pioneers in so glorious a work-to lay aside their minor differences, and work more zealously than ever, in conjunction with their translated brethren, for the best good of the whole human race.

Truth about Miracles.

"It is growing harder and harder every day," says the Haverhill Publisher, "to make people believe in miracles," as that word is commonly used. It generally means, it says, an occurrence entirely without law and in opposition to all law the reason why the old belief is becoming so rapidly subjected to qualifications is that people are accepting it as a fundamental belief that all things are moving in perfect harmony with law. and that the effects we see about us follow invariably from some cause which we may or may not see, and are in harmony with some law which we may or may not fully understand. This is the conclusion to which the general mind is fast arriving, nor can all the ecclesiastical thunders in the world stay or impede such a belief.

The Publisher records the very recent instance of a clergyman in one of the local pulpits, who deplored in sad and solemn terms the increasing prevalence of unbelievers, and who proposed as a remedy for unbelief to throw away every doubt as quick as it arises, and believe implicitly and devoutly. What kind of a belief would that be? The "devoutly" part means superstitiously, and we insist that the preachers shall use the right word. "In other words," comments the Publisher, "what the minister, the theologian and the deacon tell you is true, and ought to be believed, that believe, and trample every doubt as to its justice or reasonableness under foot." "That's a first-rate remedy for unbelief, is n't

Dr. J. M. Peebles in Australia.

On our eighth page will be found an extended report of the welcome tendered to Dr. Peebles on his arrival at Melbourne, for which account we are indebted to the enterprise of The Harbinger of Light. Dr. Peebles has-so we are informed by a correspondent writing us from Melbourne-since reaching that city delivered several additional discourses at the Prince of Wales Opera House to audiences of three thousand persons, at times the number even transcending that figure, and his remarks have been well reported by the Daily Herald and The Age of that

The Children's Lyceum of Melbourne, so we are informed by the same writer, is composed of excellent material, in good discipline, and is doing fine work among the youthful scions of the antipodes. Several fine mediums, resident in Melbourne, are spoken of as creating by the exercise of their gifts a strong impression on public sentiment. As was the case when Dr. Peebles was there before, the priesthood are much exercised at his advent, and are trying to hound on the more bigoted of public journals to attack him, though not with a degree of success at all commensurate with their previous exploits in that direction. We congratulate Dr. Peebles on the auspicious characteristics developed by what may be termed the commencement of his second Around the World" tour.

Hudson Tuttle, Esq., one of our valued correspondents, is being very handsomely noticed all over the world; which shows conclusively that this grand inspirational writer is deservedly appreciated by a discriminating public, notwithstanding he is a Spiritualist. Now that you are becoming popular, friend Hudson, we hope the good things that are said of your literary efforts will not in the least disturb your usual equanimity.

G. W. Carleton & Co, of New York City, will, during the present week, publish from the author's manuscript simultaneously with its appearance in England, Mr. D. D. Home's long expected work entitled "Lights and Shadows of

An excellent trance medium-a young man named Colville-has been developed recently in Brighton, Eng. We are informed that his lectures and impromptu poems have called the public attention to him in a marked degree.

The Sunderland (Eng.) Daily Post, of a recent date, devotes upward of a column of its space to the report of a trance lecture delivered in the Hall School, that city, on the previous evening, by J. J. Morse.

Camp-Meeting at Highland Lake Grove.

The Eighth Annual Camp meeting of Spiritualists and Liberals will be held at Highland Lake Grove, Norfolk, Mass., commencing on Friday, July 20th, and closing August 6th, 1877. This Grove is admirably adapted for large public gatherings, and was fitted up with especial reference to the accommodation of the large numbers who annually assemble at the Spiritualists' Campmeetings.

There have been erected a large Restaurant and Dining-Hall, a large covered Auditorium, a splendid Dancing-Hall and other convenient buildings. During the entire continuance of the Camp a band of music will be in attendance on the grounds.

This beautiful place is on the main line of the New York and New England Railroad, twenty miles from Boston, and has direct daily communication (without change of cars) with Boston, New York, Philadelphia, Baltimore, Washington, and Virginia; also, with the main line, branches, and connecting lines of railroad to the principal large towns and cities of Massachusetts, Connecticut and Rhode Island. With the advantages of the location, the excellent grove arrangements and the determination of the Management to do all that can be done for the comfort, edification and enjoyment of visitors, there is every reason to predict the most pronounced success for this annual reünion.

The exclusive management of the grove and the meetings will be in the hands of Dr. A. H. Richardson and Mr. J. B. Hatch, to whom all communications should be addressed.

Some of the most prominent speakers and test mediums known to the spiritual cause will be present during this camp meeting-so we are informed.

During the meeting a Three Days' Convention will be held on Friday, Saturday and Sunday, July 27th, 28th, and 29th. One day will be devoted to a consideration of the best methods of advancing the interests of the Children's Progressive Lyceum movement, and the others will be consumed in public discussion and reflection on the needs of Spiritualism generally, among other topics to be considered being that of organization. We are informed that the indications are that representatives will be present from every State in the Union.

The first Grand Union Picnic for the season will be held at the above-named grove, on Thursday, June 21st. Particulars hereafter.

Local Organization in Lynn.

The First Progressive Society of Spiritualists of Lynn, Mass., legally organized in 1872, (though its meetings have been discontinued for some time past) has reorganized its forces, and its members have (it is officially announced) come together with renewed feelings of friendship, hoping to profit by past experience, and to be able to advance to a higher plane of thought. Meetings will be held every Sunday afternoon and evening at Pythan Hall, No. 11 Summer street, near the post-office. At the reorganization the following officers were elected: Isaac Frazier, President; S. S. Gibbs, Vice-President; Jonathan Buxton, Secretary; Wallace Osborne, Treasurer, and a Board of Trustees.

The Spiritual Offering

Is the title of a new forty-page monthly magazine issued at St. Louis, Mo., by Nettie Pease Fox, a copy of which we have received. The Offering will, so it is announced, devote its attention to the interests of humanity. In the table of contents given by No. 1 are to be found spirit messages, improvised poems, answers to questions through entrancement, etc., etc. Parties desiring to know more of the new project can address Mrs. Fox at 3600 North 9th street, St.

The Friends in New Hampshire

Will do well to make the best speed possible in circulating for signatures the petition regarding the medical law of that State, which was printed in our last issue. We will next week announce the name of the gentleman in New Hampshire to whom these petitions after being signed may be forwarded, and who will see that they are laid before the Legislature in June.

A majority of the Philadelphia newspapers have upon their editorial staff female writers, who do excellent work, not only as correspondents, but in other departments that require tact and knowledge of public affairs. The Daily Times has over half a dozen lady contributors, Forney's Press three, and the Item, the Sunday Times, the Evening Herald, the Commercial List, the Evening Chronicle, and Telegraph, all have more or less aid from talented and accomplished women, who have adopted journalism as their

At the regular monthly meeting of the Brooklyn, N. Y., Academy of Medicine, held May 7th, Prof. R. A. Gunn, M. D., in an able lecture denounced the practice of vaccination as 'the most absurd and most pernicious to the well being of the human race," among the many fallacies which mark the pages of medicine.

L. C. Whiting writes from East Saginaw, Mich, May 8th, "We have been entertained here for the last three weeks by lectures, and the most harmonious music, by Bishop Beals. Mr. Beals is an excellent trance speaker and inspirational singer. He is very much like Mr. Peebles, and makes lasting friends wherever he goes."

We find it necessary to specially repeat the notice that friends having dates of meetings, lecture appointments, etc., which they desire to have inserted in these columns must forward them to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

Horace Seaver, Esq., will speak in Investigator Hall, Paine Memorial, on Sunday forenoon next. Subject-"Infidel's Views are in Accord with Reason and Fact, or a Reply to Two Opponents." The public invited. Admission

With its issue for Wednesday, April 25th, that venerable apostle of free thought, the Boston Investigator, commenced its forty-seventh volume, under the management of Messrs. Menlum and Seaver.

A correspondent-a well-known legal gentleman in New York City-writes: "How very interesting the sixth page of the Banner continues to be. It is always a spiritual feast to me."

R. W. Emerson on Demonology. To the Editor of the Banner of Light:

In the North American Review for March is an article on Demonology by R. W. Emerson, the concluding sentences of which I quote: "Mesmerism is high life below stairs, a Momus playing Jove in the kitchen of Olympus. 'T is a low curiosity or lust of structure, and is separated by celestial diameters from the love of spiritual truth. It is a wholly false view tocouple these things, in any manner, with the religious sentiment, and a most dangerous superstition to raise them to a lofty place of motives. and sanctions. This is to prefer haloes and rainbows to the sun and moon. Demonology is the shadow of theology; the whole world is an omen and a sign. Why look so wistfully in a corner? Man is the image of God. These adepts have mistaken flatulency for inspiration. Were this drivel which they report as the voices of spirits really such, we must find out a more decisive sui-

"I say to the table-rappers, . . . They are ignorant of all that is healthy and useful to know, and by a law of kind-dunces seeking dunces in the dark of what they call the spiritual world-preferring snores and gastric noises to the voices of any muse. 'T is a lawless world. We have left the geometry, the compensation, and the conscience of the daily world, and come into the realm of a chaos of chance, and pretty or ugly confusion, no guilt and no virtue, but a droll bediam, where everybody believes only his humor, and the actors and spectators have no conscience or reflection, no police or foot-rule, no sanity-nothing but whim and whim creative."

I heard this article read in presence of a few ladies, and sat near two gifted and thoughtful women, one a Spiritualist, the other not, and both persons who read and prize Emerson's writings. As these closing words were ended an expression of surprise, pain and indignation passed over their features, and both expressed sorrowful regret at such unworthy and unwise utterances.

William and Mary Howitt, A. R. Wallace, Hon. George Thompson, M. P., Elizabeth B. Browning, Abraham Lincoln, Epes Sargent, J. R. Giddings, and their like-names synonymous with poetic genius, wise thought, scientific research, mental power, moral heroism and clear-sightedness, are among his " actors and spectators" who "have no conscience, no reflection," and "only whim," paying heed to "dunces seeking dunces in the dark"! Can eminence of ability or high service in the realm of thought exempt one from fealty to common justice or decent manners? Narrow bigots, shallow pretenders, dealers in coarse, vulgar and ignorant abuse of Spiritualism and its friends, will get some poor aid and comfort from these pitiful words. They will act like the boomerang of the Australian, flying back into the face, and bruising the savage thrower. They verify anew the old saying, "No one can hurt us as we hurt ourselves." They reverse the old Hebrew story of Saul going up among the prophets, and show the prophet going down to shout with the blind and vulgar crowd. G. B. STEBBINS. Detroit, Mich.

Letters on the Arm. To the Editor of the Banner of Light:

As every phase of spirit-manifestation is of interest, I consider one that has just occurred which is of somewhat an unique character, to be worth recording. I therefore give you the par-

The subject of the phenomenon is the wife of Mr. Henry C. Lull, at whose house I am residing. This lady, though not professe ily a medium, evidently possesses the requisite organization to develop into one. Rappings attend her, by means of which she is enabled to communicate with her sister, who passed away a few months ago.

Mrs. Lull had noticed a peculiar sensation in her arm, above the elbow, which was not only unpleasant, but painful. This increased to such an extent as to cause her to examine it. It was found to be very red. While looking at it and wondering what was the matter, the letter H appeared and then faded away, and another letter was formed in the place of it, and in this way the name of her sister was given in capital letters resembling type, about an inch in height, the whole process lasting about five minutes.

Spirit-writing on the arm is not a very common manifestation. It occurred with the late Mr. Colchester: and Mr. Foster is, I believe now the subject of it; but in these cases the writing, I think, has been in scarlet with white ground, while in the present case the letters were white on a red ground. There is also another differ ence to be noted. Usually the name appears in full at once, but in Mrs. Lull's case the letters appeared singly, one taking the place of the other, thus doing away with the theory general-By employed to explain this form of manifes tasion, viz: preparation. During the occurrence loud rappings were heard about the room.

Yours faithfully, ROBERT COOPER. 943 Washington street, Boston.

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE.—Mrs. Emma Hardinge Britten will give her next Sunday Evening Reading from Art Magic," May 20th, at New Era Hall, 176 Tremont street, Boston. Subject: "The Great Pyramid, or Ancient and Modern Free Mason-The reading will be succeeded by a short address, after which the audience will discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Britten. These meetings are very interesting.

CORRECTION.-In our issue of April 7th we printed a spirit-message from Martin Winsor. A note was added that "The spirit communicated last November." It should read January

Attention is called to the card of D. Doubleday, on our fifth page, concerning "The Spiritual Revelator."

Dr. Carter Blake, of England, is on the

In Holland there appears to be more freeom for scientific research than in England. Not has Dr. Slade not been vilified and abused nthe journals of that country, but the Dagblad, which is a very influential newspaper, devotes hree columns to one of M. Riko's lectures on piritualism containing descriptions of scances ith Dr. Slade.—The Spiritualist.

In this week's issue may be found the ospectus of the Banner of Light, a literary arnal, devoted to the advancement of the Spiral and Philosophical interests of the age. is is a most excellent journal, and an extendnotice at our hands would no more than do tice to its merits.—O'Brien (Is.) Pioneer.

"Modern Manifestations."

[The following article - which was prepared for the Boston Horald, but was declined is print d in these columns at the request of the writer, who (though he utilizes a nom de plume) is an old Spiritualist and a usoful medlum. -Ed. B. of L.]

To the Editor of the Herald:

In the issue of your paper for May 7th you print a report of a scance held at the Winthrop House in the presence of Charles H. Foster, spirit-medium

As Mr. Foster extended the invitation to the "skeptle" at my suggestion, and I being present at said scance as one of the "party," and an avowed Spiritualist, I think that in justice to Mr. Foster's mediumship and to Spiritualism it-self, your readers should be made aware of the conclusions arrived at by a person who looks upon the origin of the manifestations from a different standpoint than the writer of the said report. I have no criticism to make on the facts stated in your report, as they are essentially correct, but the conclusions drawn by the writer

There was a circumstance omitted in the report which "nonplussed" the friend of the "skeptic" somewhat. When the friend entered "skeptic" somewhat. When the friend entered the room, Mr. Foster said to him: "Your influences are not new to me. I have met your influences before." The friend replied, "Yes, I had a scance with you many years ago." Mr. Foster claims that he is an instrument for the spirits, and that what occurs in his presence is independent of the reliable and the reliable of t ent of his will or dictation, and governed by natural law.

The scance doubtless was not as satisfactory to the "party" as it would have been had it been managed by the spirits themselves. I will say this much for the scance in question: I never saw the difference between clairvoyance, mind reading and direct spirit control so fully and clearly demonstrated as was exhibited at this

sitting, therefore I consider it a success.

The "skeptic" simply wanted a spirit-name which he had written upon a slip of paper in the form of a pellet and sewed up with black thread. Persons who recognize mind reading and clair-voyance will admit that this simple test which he required could have been accomplished with-out the aid of invisible spirits, by thousands of persons gifted with clairvoyance and what is termed mind-reading. The test performed by Mr. Foster at this scance went far beyond mind-

reading, and rested on the spiritual hypothesis. In the last trial, not one present knew the pel-let which contained the "skeptle's" spiritfriend's name, but in the first one, doubtless, the minds of all composing the "party" were more or less concentrated upon the pellet sewed up with black thread, and this no doubt destroyed the conditions for a satisfactory answer to the name required. When anything new is discov-ered which requires time and patience to develop, we do not expect that everything satisfactorily can be demonstrated to the investigator, but allow conditions best suited to obtain results, and then judge of what occurs and the causes producing it according to the experience we have had.

This to me seems the only correct way to deal with things we cannot fully understand, and especially with invisible spirit forces. If the philosophy of Spiritualism-is a verity, which is not questioned by many millions of intelligent persons, it settles many of the conflicting problems in life which have been considered as mysteries; for interest interest in the conflicting problems in life which have been considered as mysteries; for instance, immortality for all mankind, and the means best suited to obtain happiness in

earth-life as well as in spirit spheres.

Mr. Foster has kindly consented to give members of the ministry free sittings, for the purpose of investigating the phenomena connected with

If our spirit friends cannot approach us and still exist as individualized spirits, is it not the duty of all thinking minds to know the reason Who are likely to know better concerning the

laws, conditions and requirements to obtain communications from friends in spirit-life than those who inhabit the spirit spheres?

Can Mr. Foster possibly be engaged in a better work than that of demonstrating immortality to be the universal birthright of the entire human

If the law of life admits all orders of spirit existence to visit the earth-sphere, who is to blame for the law? Does it not seem more reasonable to suppose that spirit friends returning from their better home, would be more likely to benefit mankind physically, morally and spiritually, than the reverse, as intimated by the "skeptic"? A MAGNETIC PHYSICIAN.

Movements of Lecturers and Mediums.

William Denton has, so we are informed, made an excellent impression in Springfield, Mass., where he has lectured recently. This gentleman is a worker who gives "no uncertain sound." and we are glad to see that he is fully employed.

Mrs. H. W. Cushman, the well-known musical medium, has recently held several successful séances in Lowell, Mass. Her audiences were good, and the phenomenon of a materialized spirit-hand playing the guitar, in a lighted room, in full view, was-we are informed-satisfactorily presented, the skeptics being more than puzzled by the fact. Mrs. Cushman desires to express her grateful thanks for the kindness shown during her stay by the First Spiritualist Society of that

Prof. Jamieson accepts the gauntlet thrown down by the Campbellites, and is ready to visit any locality in the State of Iowa, to meet their advocates in discussion. Address W. F. Jamieson, Box 178, Glenwood, Iowa,

Warren Chase and wife have accomplished a good work in California of late. A word from him descriptive of his journeyings, etc., will appear next week.

Giles B. Stebbins will speak May 20th and 27th at Waverly, N. Y., and afterward attend the Waterloo (N. Y.) Yearly Meeting June 1st, 2d

Frank T. Ripley and Dr. Ira Davenport have been holding scances and giving lectures of late at Hardy's Hall, Cleveland, O. They are at present en route for Boston, though stopping along the way as their services are required.

H. Morse writes: "My general post-office address is South Bend, Ind.; all letters addressed there will be forwarded to me. My engagements are at North Adams, Mich., May 11th, 12th, 13th; Elkhart, Ind., May 15th, 16th, 17th, 18th; South Bend, Ind., May 20th, 21st,; Kendallville, Ind., May 26th, 27th. I shall start the 28th of May for Binghamton, N. Y., and would like to make engagements along the road until June 15th."

Mrs. Lou M. Kearns is at present in New York City, and has created much interest by her publicitests at the Harvard Rooms.

Dr. Abbie E Cutter, well known in Boston, recently lectured in Louisville, Ky., on "The Right of Women to Participate in the Practice of Medicine," a report of which has reached us in the Courier of that city. It is a sound and able discourse, and one to which we hope to again revert at no distant day. The same is true of Prof. Buchanan's address on "Woman's Relations to Science."

Mrs. Abbie N. Burnham (No. 41 Dover street, Boston,) has of late been very successful in her platform efforts, and her remarks have called together large audiences. On Sunday, April 15th, she spoke in Clinton, Mass.; 22d, in Lynn; 29th, in Clinton; May 6th, in Mansfield; 13th in Exeter, N. H., where she addressed the people at the Town Hall. Next Sunday she will lecture in Mansfield.

Spiritualist Meetings in Boston.

ROCHESTER HALL. — Children's Progressive Lycsum to, I holds its sessions every Sunday morning at this hall, of Washington street, commencing at 10½-0°clock. The ubits cordially invited. J. B. Hatch, Conductor. NEW Ena Hall, Hotel Codman, 174 Tremont street, -Readings from Art Magic and discussions on Spiritual Sci-cuce, are participated in on each Studay evening at this hall, under direction of Mrs. Emma Hardinge Britten.

Tat. there direction of arts. Limins Hardings Fritten.

EAGLE HALL, 618 Washington street, corner of Essex.—

Tist Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% asd 7% P. M. Good mediums and speakers at ways present.

NASSAU HALL.—The Bree Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10% A. M.

ists hold a Free Circle, with good, reliable mediums, every Sunday, at 10½ A. M.

PYTHIAN TREFLE, 176 Tremont street,—The Spiritualist Ladies' Ald Society will hold a Test Circle every Friendly evening, commencing at 7½ o'clock. Many pronutent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall —Spirit-ual meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Rochester Hall.—The Spiritualist Association connected with the Children's Progressive Lyceum will meet at the house of Mrs. Hattie Wilred in will meet at the house of Mrs. Hattie Wilson, Hotel Kirkland, corner of Kirkland and Pleasant streets, on Monday evening, May 21st, at 8 o'clock. It is earnestly hoped by the officers that every member will be present, as business of importance will come before the meeting.

WN. II. MANN, Scc'y pro tem.

Eagle Hall. — Mrs. Fales, of Cambridgeport, and Mrs. Wildes, of Dorchester, will occupy the platform at this hall next Sunday afternoon and evening. The evening hour will be devoted mainly to the phase of mediumship known as mystic writing, and the interpretation of the same by Mrs. Fales.

Charletone Figure 1.

Charlestown District—Evening Star Halt.— Mrs Susie Nickerson White occupied the plat-form in this hall, on the afternoons of Sunday, May 6th and 13th. Her audiences increase in numbers, and she is a great favorite with the Spiritualists of this part of the city. She is one of the best mediums for both speaking and tests that we have ever been privileged to secure in this district, and any society wishing a first-class speaker and test-medium, will find it to their interest to obtain her services. She can be found at No. 130 West Brookline street, Boston. Mrs. White will speak and give tests in this hall next Sunday afternoon, May 20th, at 3 P. M. C. B. M.

Card.

I take this method of informing persons desirous of my professional services, that I shall not confine myself to office practice during the summer months, therefore I shall have no fixed time or place to meet them, but will arrange appoint ments by letter to visit the sick in or out of the city as per advertisement in another column of this paper.

A. S. HAYWARD.

Magnetic Healer.

ANOTHER SEANCE. — We have accounts of another occurrence of the unexplained phenomena at Mrs. Pickering's, in Rochester, last Thursday evening, in presence of persons from Salem, Newburyport, Dover, Great Falls, Portsmouth and Rochester, seventeen different forms appearing. In one instance an Indian came out, put aside the curtain, and stood with a child in his arms, which he placed in the lap of the medium, and the three were distinctly seen at the same time by the whole party. In another instance the form of a female opened the cabinet, revealing the medium and herself as two separate forms.—Haverhill (Mass.) Publisher, May 12th.

CRAZED BY THE REVIVAL - Revival excite ment has been too much for the brain of Luther Newton, a middle-aged and careful farmer and leader in the religious awakenings at Phillipston this spring. Among other insane freaks he pinned his father to the ground till the old genleman forgave his enemies: commanded an express train to stand still, being, he said, off the track by the Lord" just as the irreligious engine was about to crush him: and anointed his wife from head to foot with butter as a religious duty.—Springfield Republican.

Board of Directors of the 'New England Spiritualist Camp-Meeting Association' held a meetand decided to inaugurate their next annual camp-meeting at Lake Pleasant, Montague, Mass., on August 6th, to be continued to the end of the month. The first public meeting will be on Sunday, Aug. 12th, and the closing on Sunday, Aug. 26th. Every member of the board was present, and all feel confident that our next meeting will be a grand success."

New Publication.

Addition DACK Tales is the title of Rev. W. H. H. Murray's collection of stories, growing out of his experience in the Adirondack region in past years, which he has written from time to time and published in his paper, The Golden Rule. Those who first read them in that paper and were leased with them there, will be glad to possess them in this handsome and more permanent form, printed and bound almost sumptuously. The Man Who Didn't Know Much" gives the key to the character of all the rest. They are sprightly, humorous, packed full of a poet-ic and genuine love of Nature, and actually overflowing with the pure wine of healthy animal spirits. Mr. Murray must take great pleasure in being brought even closer to his hearers and friends by such means as this. Published by the Golden Rule Company,

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our talented English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office.

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3,00 per year, postage

25 cents.

HUMAN NATURE: A Monthly Journal of ZoisticScience and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

"HESPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$2,00 per year, postage \$1.00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents. year, postage 50 cents.

The Realigno-Philosophical Journal: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$4,15 rer year.

The Little Houguet. A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy. \$4,00 per

year.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tonn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.

THE CRUCIBLE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in St. Louis, Mo. Perannum, \$,25. Single copies,

RATES OF ADVERTISING.

Each line in Agate typo, twenty cents for the first, and fifteen cents for every subsequent insertion. sertion.

SPECIAL NOTICES. – Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

**For all Advertisements printed on the 5th page, 20 cents per line for each insertion. AT Advertisements to be renewed at continued rates must be left at our Office before 12 %, on Sninrday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES. THE WONDERFUL HEALER AND

CLAIRVOYANTI—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

Change of Locality.

DR. WILLIS may be consulted at the QUINCY HOUSE, in Brattle street, Boston, every Wednes-day and Thursday till further notice, from 10 A. M. till 3 P. M.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—DR. BUTTER-FIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. Burter-Field, M. D., corner Warren and Fayette sts., Syracuse, N. Y.

GUARANTEES EVERY CASE OF PILES. Ap.21.13w*

MRS. HARRIET BEECHER STOWE, after a rest dence of some years in Paris, and a thorough trial of foreign makes, wrote as follows in com-mendation of Walter Baker & Co.'s standard preparations ·

No one need to look abroad for a superior article of Chocolate, in any of its preparations, to that which you manufacture."

Du. S. B. Brittan treats chronic diseases, especially such as are peculiar to the female constitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnutism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when negerity

Thousands have been changed by the use of the Peruvian Syrup (a protoxide of Iron) from weak, stekly, suffering creatures, to strong, healthy, and happy men and women, and invalids cannot reasonably hesitate to give it a trial. For Dyspepsia and Debility it is a specific. My 12.2w

SEALED LETTERS ANSWERED by R. W. FLINT. 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. My.19.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon st. cet, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 Vest 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.7.

THE MAGNETIC HEALEH, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6thave., New York City.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shiflings per year. Partie desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London. Eng.

ROCHESTER, N. Y., ROOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works, published at the BANNER OF LIGHT FUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT LD & JACKSON, Booksellers, Arcade Hall, ter, N. Y., keep for sale the **Spiritual and Reform**Works published by Colby & Rich. Give them a call.

E. M. ROSE, 50 Trumbull street, Harlford, Conn., keeps constantly for sale the **Hanner of Light** and a full supply of the **Neittini and Beform Works** published by Coby & Rich.

WANHINGTON HOOK BEPOT.
RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform; Works published by Colby & Rich.

HALTIMORE, M.D., ROOK DEPOT. WASH, A. DANSKIN, 70 Samoga street, Battmore, Md., Reeps for sale the Barmer of Light, and the Spir-Runt and Reform Works published by Colby & Rich.

B. T. C. MORGAN, 2South Jefferson ave., St. Louis Mo., keeps constantly for said the HANKROF LIGHT and a supply of Liberal and Reformatory Works.

MRS, M. J. REGAN, 620 North 5th street, 8t, Louis, Mo., keps constantly for sale the BANKR OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL., ROOK DEPOT.
At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Nphritualist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens. Pinneheites, Spence's Positive and Negative Powders, Orion's Anti-Tolance Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free, & Bentitances in U.S. currency and postage stamps received at par. Address, HERMAN SNOW, P.O. box 117, 3an Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY.
CHANNING D. MILES keeps for sale the Bunner of
Light and other Spiritual Papers and Reform Books published by Colby & Rich, at the Haryard Rooms, 42d street
and 6th avenue, and Republican Hall, 55 West 33d street.

CHICAGO, ILL., ROOK DEPOT.
W. PHILLIPS, 100 Madron street, Chicago, Ill., keeps or sale the Bunner of Light, and other Spiritual and liberal Papers.

PHILADELPHIA ROOK DEPOT.
DR. J. H. RHODES, 259 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Cohy & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Du. Rhodes,

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 828 Market street, and N. E. corner
Eighth and Arch streets, Philadelphia, has the Ranner
of Light for sale at retail each Saturday morning.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the spiritual and Liberal Books and Papers kept for

ADVERTISEMENTS.

COLBY & RICH. Publishers and Booksellers No. 9 MONTGOMERY PLACE. BOSTON,

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform, AND

MISCELLANEOUS BOOKS.

AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express must be accompanied by all or part cash. When the money tent is not sunicient to fill the order, the balance must be said (1) by Orders for Books, to be sent by Mail, must invaria bly be accompanied by cash to the amount of each order.

Any Book published in England or America, not out o print, will be sent by mail or express.

** Catalogues of Books Published and For Sale by Colby & Rich sent free.

KIDDER'S SECRETS OF BEE-KEEPING.

One of the most rel'able BEE-BOOKS now in use. It touches on over a bundr, d point, pertaining to Bee-Keeping. It is a gold- to the Bee-Keeper in every department of Bee menay ment. It is gotten up in co-densed form, and centrains as much matter as any two-do lar book, and yet we pre possito sell it at a much less price. Boards, 75 cents, because 5 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor.) Boston, Mass.

THE "SPIRITUAL REVELATOR"-Some thing new. Answersquestions, gives messages, makes prescriptions, tells fortunes, gives advice, chooses lucky numbers, and amuses all who consult it. Price, boxed and mailed, 50c. D. DOUP LEDAY, 684Sixth ave., New York.

PROF. LISTER, 505 West 23d street, New York, (7 vears in Boston.) Send fo a Circular, Register Money Letters. Address O. Rox 4529. May 19.

M.R.S. M. DEXTER, Chairvoyant has removed to 200 West 22d street, New York. Will sit for Spirit Communications, Business and Life R-adings.

The Golden Melodies.

A NEW COLLECTION OF

Words and Music

FOR THE USE OF

LYCEUMS, CIRCLES AND CAMP-MEETINGS.

BY S. W. TUCKER.

This book is not a collection of old music re-published. but the contents are mostly original, and have been prepared to meet a want that has long been felt all over the ountry for a fresh supply of words and music.

ORIGINAL PIECES.

Beautiful Angels are Waiting for Me. There's a Land of Fadeless Beauty. Oh, show me the Spirit's Immortal Abode, Sweet Meeting There. Longing for Home.

> Moving Homeward, I shad know his Angel Name. Waiting 'mid the Shadows. Beautiful Land of Life.

Home of Rest. Trust in God. Angel Visitants. Looking Over.

What is Heaven ?

LeautHul City. Not Yet. Looking Beyond.
Let Men Love One Another. Strike all your Harps, Tenting Nearer Home, Welcome Them Here.

SELECTED

Chant-Come to Me.

Invocation Chant.

We shall Meet on the Bright Celestial Shore,

Angel Care. They'll Welcome us Home. Welcome Angels. Come, Gentle Spirits.

> Sweet Hour of Prayer. Moving Homeward.

Come up Hither. Bethany.
Only Waiting.

Gone Before. Chant--Hymn of the Creator. Freedom's Progress.

Chant—By-and By.
Shall we Know Each Other There? Angel Friends. Gentle Words. My Home beyond the River. Just as I Am.

Sow in the Morn thy Seed

A Child's thoughts of Heaven.

Single copies 30 cents, postage free; 12 copies, 83.00 21 copies and upwards to one address at the rate of 20 cents

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

GREAT REDUCTION! From \$3,25

\$1.50 and Postage, 25c.

PLAIN HOME TALK About the Human System; The Habits of

> vention of Disease; Our Sexual Relations and Social Natures.

Men and Women; The Causes and Pre-

EMBRACING Medical Common Sense

Causes, Prevention, and Cure of Chronic Diseases; The Natural Relations of Men and Women to each other; Society; Love; Marriage;

/ Parentage, etc., etc. BAY EDWARD B. FOOTE, M. D. The work contains a flue steel engraved likeness of the author, is neatly bound in mu-En, 900 pages, 12mo.

Pilce \$4,50, posting 25 cents.

For sale wholesale and retail by COLHY & RICH, at No. 9 Montgomery Pace, corner of Province street (lover floor), Boston, Mass.

WORLDS WITHIN WORLDS.

Wonderful Discoveries in Astronomy THE SUN AND STARS INHABITED.

BY WM. BAKER FAHNESTOCK, M. D. The reader is at once forcibly convinced that there are more things in heaven and carrit than are dream of this philosophy. All wonderful absorveries have from the highliosophy. All wonderful absorveries have from the highliosophy. All wonderful absorveries have from the highliosophy. All wonderful absorveries have from the highling and narrow-minded, and even from the more liberts class who cannot conceive the possibility of that which has not been known before. In this masterly work the intention is so enchained, the hingipation so much enlarged, that one could not read and tenethened. Short after thought on this zecat subject ho es the mind as well, and food for meditating on the wonders unfoled is lockhaustible. The whole explained in an explicit manner, and handsomely illustrated with a great number of beautiful eigravings, artistically drawn and printed in many colors, finely blended.

Price 50 cents, postage free.
For sale wholesate and retail by COLBY & RICH, at No.9 Montgomery Place, corner of Province street (lowerfloor). Boston, Mass.

LORD AMBERLEY'S GREAT WORK.

LORD AMBERLEY'S GREAT WORK.

Analysis of Religious Belief. BY VISCOUNT AMBERLEY.

Son of Lord John Russell, of Englant.

This remarkable work has attracted very unusual attention in England. It is the work of a brilliant young tord with Christian patch, who was brought up in the Christian fal-b, and who, upon levestigation and reflection, became a decided timedre ver, the result of which is the elaborate work here named, which took him several years to prepare.

repare. Complete in one volume, 8vo, cloth. - Price \$3,00, postage free.
To sale wholesale and retail by COUBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass. PRICE REDUCED.

SOJOURNER TRUTH'S Narrative and Book of Life

Price \$1.00, postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass,

W HILE in an unconscious trance state, controlled to the great Chief Warrior, she clearly examines and treats every disease. Send \$1, stamp, lock of hair. Give age and sex. Spirit remedles reasonable. Sure Specific for Generative Weakness, \$3,00. MRS, BERTHA GLYNN, No. 7 East 2d street, Oswego, N. Y. May 19,

The Star Medium!

SPERMATORRHŒA

DERMANENTLY cured by an external application and warranted, for \$10,50. This valuable remedy has now node 1000 permanent cures. Address, with stamp, DR. P. FELLOWS, Vineland, N. J. 10wis*—March 17.

English Spiritual Magazines.

We have on hand a quantity of back numbers of the LON-DON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by until to any address for 15 cents per copy-retail price 30 and 25 cents, respectively. COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

25 ELEGANT CARDS, no two alike, with name, 10c. post-paid. GEO. I. REED & CO., NASSAU, N. Y. May 10.

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIES, Rudd, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the medium-ship of Mrs. SARAH A. DANSKIN.

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the carth-sphere in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings

The Banner of Light Free-Circle Meetings
Are held at No. 9 Montgomery Place, (second story,) corner of Province street, every TUESDAY, THURSDAY AND
FRIDAY AFTERNOON. The Hall will be open at 20 'clock,
and services commence at 30 'clock precisely, at which time
the doors will be closed, neither allowing entrance nor
excess until the conclusion of the scance, except in case of
absolute necessity. The public are cordially invited.

As most of the messages given at the Banner Circles and published on this page are from entire strangerspirits to our medium and ourselves, it is desirable that
those who from time to time may recognize the party communicating, should forward such verifications to this office
for publication. A few do so, but we verbally hear of numerous verifications, yet those most interested fall to give
us the proof. This is to be regretted. But we hope those
interested will in future do us the favor to respond to our
request.

request.

Questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

Donations of flowers solicited.

LEWIS B. WILSON, Chairman,

We wish it distinctly understood that Mrs. Rudd, the medium engaged at this office, takes no fees for spirit communications. She sits exclusively for us, is paid by this establishment for her services, and the messages given through her instrumentality are printed from week to week in these columns. As we freely receive from the spirit-world, we as freely give to

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS, JENNIE S. RUDD.

the inhabitants of earth.

Invocation.

Father, we would banish care and sorrow from the earth, were we able to do so. Teach us to bring sunshine, to bring love and power. Teach us to strengthen all hearts; teach us to bring flowers of truth, and give us of thy presence, as we stand before the children of earth.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready for your questions, Mr. Chairman.

Ques.—[By C. A.] Is our present memory an attribute of the soul or of the body?

Ans.—Our present memory is an attribute of both soul and body, but more particularly of the soul, because it is the spiritual that takes cognizance of all things. An individual may read a certain paper, or learn some poem. In time he may forget it; but in some hour when the world calls him crazy he will repeat word for word the poem which he in his normal condition had no dea of whatever, proving conclusively that the spirit never loses anything; that whatever once passes through the mind is retained by the spirit to all eternity. Oftentimes the memory is held back, retarded in its action by infirmities of the body, as we often notice in old age. Oftentimes we see strange manifestations of it. The old man or the old woman can remember all they did in their childhood's days, while of what transpired a few weeks ago they can remember nothing; all proving as we said before that the

ing; all proving, as we said before, that the spirit recognizes all and holds on to it. Q.—What occasions our loss of consciousness during profound sleep or insensibility?

A.—There are various reasons why people are unconscious when they sleep. Many people are really never unconscious—the spirit is ever at work. They tell you they never sleep five min-utes of their lives but that they dream something. Again, sleep may be a blank, because the spirit may, for the time, leave the body while it rests—may travel off to some other place, returning to the body when the time comes for waking; and we do know that there have been many deaths occasioned in just this way. The spirit wandered from the body at night, and was not able to return to it, some impediment being in the individual entered spirit-life suddenly. You have called it, maybe, heart disease or some sudden attack of sickness which caused insensibility We to day hold an unconscious instrument. When she goes from this room she will have no more idea of what we have been talking about, or who has been here, than somebody in Europe or on the Mediterranean Sea; yet with it all there is an inner consciousness that takes cognizance of all; and really, as we progress, the brain of our me-dium progresses with us, and she finds herself capable of understanding subjects which she has known nothing of in the past. She finds herself in possession of knowledge which she cannot tell you how she obtained, simply because we, in using her brain, develop it, unfold her spiritual nature, impress thoughts and ideas thereon. while at the same time the outward consciousness is completely still. So, in sleep, the outer consciousness may be completely held in check, while the inner consciousness or spiritual may be taking cognizance of something miles away. Memory is a curious affair, and you may ask us why we do n't remember better when we come earth. Please think a little. Have you never had a fit of sickness which weakened your physical system to such an extent that when you wanted to say something, to speak of some particular object in the room, you could not, for the life of you, name that object? You knew it full well, yet you could not name it because there was a weakness of the body; so when we spirits come to earth we find imperfections in our mediums which disable us from remembering certain dates and circumstances which are often required of us; therefore we sometimes get the name of

Q.-[From the audience.] Is the Rochedale plan of cooperation the best for conducting busi-

A.—Cooperation always gives strength, no matter where we find it, whether it is in a matter of business, in a matter of religion, or in a matter of society. Wherever there is coopera-tion there is strength, if the cooperation is not aggressive. When, as many times is the case, there is cooperation, or an extensive plan to carry out selfishness, and for the larger to swallow up the smaller, then it becomes a dangerous instrument in the hands of society. This country is suffering from such combinations to-day. If you look quietly about, you find there are many societies existing—I might call them societies, or companies, or corporations—that have banded together to have their own way, to let no one else have power. These become dangerous. when a set of men and women will together and cooperate with each other to do good, to live pure and true lives, to work for the good of humanity, then they will have strength.

Q.—[From the audience.] We have been instructed that the five books of Moses, which relate to the creation of the world, are a myth, to a very great extent. Can the controlling intelligence give us any exact facts relative to the creation—to the commencement of all things as we

now see them? A.-I can only see from my standpoint in spirit-life, that the theory of creation which has been given to you in the past, through the book which so many long years has been called sacred, is a myth, and that it really does not refer to the creation of this planet. It is an Oriental story, if I may so express it, allegorical maybe, in itself, but yet filled with mysteries which mankind, if they only use reason's eye, must set

We look back into the past when the earth was a gas; we see little germs springing up here and

this room to-day some of the first specimens of the human race, you would be surprised at their peculiar appearance. You would be surprised that man has progressed so far and so fast as he has. We don't believe—in fact, we know that the old story of the creation of man, and the sur-gical operation that was said to have been performed on him when woman was created, is a falsity from beginning to end, for, were that so, it would be easy to produce men and women to-day in like manner. We know that God, or the great Overruling Power which we may call naure, has made certain laws for the reproduction of the species, and that these laws are never set-

We can only repeat again that the old idea is a myth, and that many of the scientific men of today know far more about the formation of the earth, as they have read the lesson in God's great Book of Nature, than did those who wrote the book called the Bible, for they can see his foot-prints there, while one might look in the dusty volumes for years, and never find out the truth.

Alfred Sawyer.

Please say that Alfred Sawyer, of Albany, called here to day. I've not been gone long. I promised if there was such a thing as this I'd be on hand. I was about thirty years old. I passed out with an internal difficulty, which, I learn ed out with an internal difficulty, which, I learn now, was a cancerous affection of the stomach. I've also learned that the physicians knew but dreadful little about what the matter was. I don't blame them, however. I suppose they did the best they could. I have kept my agreement. They will have to acknowledge that I have been here.

Elias D. Penniman.

I went out rather hurriedly—got pushed out. I do n't care anything about it now. It did n't hurt only for a few minutes. I went to one of the revival meetings once—not Moody and San-key's, but one something like it—and I thought I'd get religion if, it was possible, because I had always wanted to, and all my friends wanted me to have it. I belonged to a pious family. Well, I went there, and I sat down on one of the front seats, and I heard and saw and felt a power about. I had been under a spiritual power a good many times; not that which came from on high, but rather that which they keep on the shelf. But when I got this power I shall never forget how it passed round my head, and how strange I felt, and sure appears. and, sure enough, I got what they call religion. I do n't think it was real, for it did n't stick well. It didn't take more than six weeks to get me out of it. I know that the power which was exerted was a psychological power, and that's all there was to it.

all there was to it.

I wish I could tell my friends, my mother and my brother, that I believed it all, that I was very sorry for all that happened, but I can't, for I know it's all for the best; I know everything was all right. I aint going to worry about it, and I do n't want them to give themselves any uneasiness. I am, sir, as happy as I ever expected to be, though I hope to be happier some day, when I get to it. In order to grow I 've got to work. I used to wonder how the trees blossomed and the leaves came out, and there was n't any work about it. I can look now and see considerable work. The leaves stretch and stretch, and unfold and unfold till their beauty is perfected. I find up here that, in order to grow, we fected. I find up here that, in order to grow, we have to stretch and to unfold and to learn, and then we can do something for humanity, and we can't do it before. My name is Elias D. Penniman. I went out from New York City.

James Lynch.

I come here to-day partly as an inquirer, partly because I have a desire to understand more fully the workings of this philosophy which you term Spiritualism. I am not one of your faith; I never was; I don't know as I ever shall be; I never was; 100 n't know as 1 ever shall be; yet I felt that I would like to present myself here, and some of my views. I know that I shall astonish my friends, and that many of them will disbelieve that it is me. I heard much of this before I came from my body, which was only a few months ago. I learned much of the workings of this which I now state is a great and mighty truth for from the time of my listh will the truth, for, from the time of my birth until the present time, I have always been attended, more or less, by guardian angels. I have known that when I have prayed to the Virgin Mary I have felt something of her presence. I have known that when I bowed before the saints they seemed nearer to me. I have had physical manifesta-tions when I have been alone in my study, but I that this was too sacred given to the common people, and when some who were under my guidance have come to me with proofs of what you have called mediumship, I have said to them, "Let it alone, for I am well aware that the devil can deceive the very elect; that he can come in your presence, and can manifest himself as an angel of light, and yet be evil." I have learned, within the few months that I have been here, in what seems to me to be the only life that ever man lived, that there is no personal devil, but that evil, wherever found, may be denominated demon or devil.

I return here for the benefit of many of my

faith, which was the Catholic faith, and to say to all who may be within the hearing of my voice, that light dawned upon me immediately upon my entrance into my spirit-home; that I realized and felt and saw that spirits could return to earth, and that they could communi-cate under certain conditions, and I suppose I am to learn this, as I see gathered around m various parties who are neither of my church nor any other, that this place is free to all, and that spiritual communion can be obtained by any individual under proper conditions. I am glad that this is so. It seems to me that it proves more fully that there is a truth in our own church such as there is in none other in Christendom, for do we not pray to our patron saints? do we not believe in their intercession for us, which none of the Christians of the Protestant churches have ever allowed? do we not believe in the di-rect influence of the Virgin Mary in our behalf? and that has never been acknowledged by any of the Protestant churches. Now if this is not Spirtitualism, please teach me what is. And I recognize this, that to our church particularly has been given this great gift, and that only because we have not understood it fully, and have not been willing to adapt it to the common people, have we failed to make it a power. And I now desire to come to day to say to all my brothers, "Go forward and help in the work; keep it not within the closets of your souls; keep it not within the closter; let the common people have it, and I believe you shall be able to wield a power that no other has ever wielded. I will give my name-James Lynch, of Hartford, or rather I passed away there, as you call it. I was Vicar-General of the Diocese. I was about fifty years old. I lost my body about the first week in De-cember, 1876. Trusting that all good Catholics will pay some attention to my words, I bid you good afternoon.

Annie Fessenden Ames. Mr. Chairman, I have not the strength of the gentleman who has preceded me, but I would be very grateful if I could send a message to my friends. My name is Annie Fessenden Ames. I passed away about the middle of December, I think, from this city—Bostori. I would like to say to my husband, "Be of good cheer, and do not worry, for I have met father, and many others, and I know that this religion is true." I find that I was mediumistic while I was here that accounts for many experiences which I had. I wish to send my love to all of my friends in Hingham, Mass., also to friends in Boston. I shall be much obliged to you, sir, if you will send my letter promptly. My father's name was Luther J. Barnes, of Hingham, Mass. I have friends there.

John S. Lake.

I went away from earth rather unexpectedly to myself, and rather unexpectedly to my friends.

there. We can pass on to mineral, and from thence to vegetable life, and finally we reach the animal kingdom. Were there to be brought into this room to-day some of the first specimens of the human race, you would be surprised at their peculiar appearance. You would be surprised was sapping his vitality, I felt a desire to go out. was sapping his vitality, I telt a desire to go out. I cannot understand it; it was a power outside of myself—I could not help it, and I resorted to poison to send me out of the body. I was successful in doing it. I would like to say to Dr. Leavitt, there is no blame to be attached to him, he did everything it was possible for him to do. I thank him for his kindness, also for his chiding I thank him for his kindness, also for his chiding. l lived long enough—threescere years and ten is long enough for almost anybody to live. I was nearly that, yet I know, as I come here to-day, that I had no business to get impatient; I should have waited until the threads of life were broken, until time had had its sway, and I was ushered into spirit-life by the angels. It would not have been long. I would not have had to wait long, yet I was impatient, and I came. I would have received a 'more unwelcome sentence than I did had I not lived to so good an old age, but I had done about all way work, and therefore I was hat. done about all my work, and therefore I was better able to comprehend the spiritual, and I return here to-day to thank all my friends for what they did, and for their kindness. I have not a word to say for any unkind thought or treatment which I received. I forgive every trespass against me, as I hope to be forgiven. I give my name, John S. Lake, of Trenton, N. J.

Sarah J. Kirkwood.

I wish to send a message of love to my friends, and to my husband. I wish to let him know that the sun shines brighter for us than ever before. I want him to understand that the rosebuds of love are blooming more brightly up here than he can have any conception of; not to mourn for me, not to cast one thought of regret. It's all for the best, and I shall learn so many thoughts, so many new thoughts, and I will try to advance myself the best I can, that I may be able to tell him so much when he comes up here, and it he ill grapt me an interview conceived. and if he'll grant me an interview, sometime, I'll give him all that I cannot now. Please say to him that the spiritual far outwelghs the material. If you look at one of those little stars that shine so brightly in the sky, you may think how very small it looks; yet if you comprehend as-tronomical law, you find that many of them are so much larger than your earth that your earth is but a little speck in comparison. So it seems to me in regard to the spiritual life; and this little earth looks to me now as does yonder star in the evening to you. It has been but a little while since I've been here, yet I've had excellent teachers. I have met with so many loving ones, and I have loved them in return, and to the little ones that are here I will try and be true. I will try and be patient, try and learn all I can that I may impart this knowledge to my loved ones. My name is Sarah J. Kirkwood. My husband's name is John. I went out from 246 South Fourth street, Brooklyn, N. Y. I was about twenty-seven years old.
My heart is full of love to all on earth. I cannot
repress it. I felt that I must come to earth and
must tell them how I felt.

Charles H-

I wish to say to Estella H-, of Northampton, Mass., that she is treading upon dangerous ground, that our mother is watching over her, and looks with longing eyes to see if she will understand where she is. She would bid her watch and wait; she would bid her pray, lest she enter into temptation. Tell her I am with her often. Charles H—.

Joseph John.

A bright panorama spreads out before me; sunshine and light are gathered there. I feel the presence of the great invisibles that visited me while on the earth. Since entering spirit-life I have learned of the inspiration which has ever whispered words of beauty in my ears. I feel the power of the very gods as I see the canvas spread out before me. I know that my very soul was filled with a spiritual life. I know that every part of my being was permeated with a spiritual force; and while my hand held the brush that painted the beauties which came to me, visions of the mighty past were unfolded. And now, I glide over the spiritual river, I see before me all that I had glimpses of before I passed on to the immortal shores. I have clasped the hands of the Indian maiden ["Springflower"] who showed me her face while I painted the lineaments of her features on the canvas. Oh, could I bring to your view the visions that came to me as I was journeying on the shore of the summer-land, I know that your souls would be filled with ad-miration! I can only watch and wait till the time comes when I can clasp the hand of some brother through whose aid I can continue my

In my spirit-home I find the walls adorned with beautiful thoughts that came to me while solourned in the human form. Music, sweet and pure, falls upon my ear, from instruments far more grand and perfect than any I ever dreamed of. The angels are very near me, and I love them very much. I give thanks to the great Father of all that my spirit is free. I thank the angels for the bright visions that they have brought to me in the past; and oh, I thank them for the grand limnings they exhibit to me for the future! I shall not be idle; I shall work on and paint the pictures of life, and bring them to earth. I hope to demonstrate that there is no death. Oh, the river of life is so beautiful! you can launch your boat thereon, and silently glide over its bosom until you come to the immortal shores to be clasped in the arms of the angels.

I thank all the kind friends, so dear and so

near to me, who gave me the hand of friendship, and assisted me when in the mortal. God and the angels bless each one of them, and when they come to this shore may I be able to pour forth my gratitude to them and show them a bright and more beautiful picture of life. I have no condemnation for any one, for I have learned to love all. I have stood beneath the Tree of Fate, and looked upon its branches of truth, and felt the power of its love. I have plucked the fruit of divine affection, and would fain bring it

back to earth and give it freely to all.

I am thankful for the privilege I enjoy, of again coming to earth. I thank all for every kind remembrance. May the angels come so near you as to light up your souls and brilliantly illuminate your lives, until you shall be able to say," God bless humanity!" JOSEPH JOHN.

George N. Wilcox.

I have been trying for a week to get here, and have just accomplished it. I've come on some magnetism that came here to the building, this week or last. I do n't know as I can talk very much now, but I promised if there was any such thing as getting here I'd come. I have n't been gone many weeks. I think I am pretty smart to get round here so soon. I have been a defender of truth for a good while. I want to see fair play, no matter where it is. I've had evidence enough that spirits do come back. I've stood alone, and borne the gale as it blew over me, and add n't care anything about it. I can look back now and see the opposition. There was a magnetism that did n't do me any good; I do n't care for that; I do n't care how they buried me, or when they buried, so long as I had spiritual words said over me. Now I 've come here to let my wife and my friends know I aint dead, but that I've got a bigger work to do than I ever had before. I shan't be half so much afraid as I have been. I do n't care for anybody. I've got nothing to lose. I have n't got anything to save. I aint used to public speaking; I don't know how to do it very well; but I did know how to do a kindness to" my neighbor, and I knew how to work when they told me how to do it. I want you to direct my message to Mrs. George N. Wilcox, of Madison, Conn. I was an old ploneer worker; I worked as hard as anybody; and when they turned me out of the hall I opened my house, and when the house wouldn't hold 'em the old elms did n't refuse to spread their branch-

now. Just as soon as I get strong enough I'll control some medium to go there, and if I don't overhaul that old theological town, it will be because I can't do it. I warn those people I'll have a hall there before many years, anyway, if I have to build it all myself. I'll have spiritual preaching, too, and if I can't do anything else I'll go there myself and talk. They'll say they aim! go there myself and talk. They 'li say they aint afraid of me. I do n't want 'em to be ; I 'd rather rule by love than fear, any time. They've got to hear from me before I get through. I aint dead, not a bit of it. They need n't think Spiritualism has got to be shut out just because I've got out of the body. Tell'em I am round, and I've got a work to do. I mean to take care of the missionary cause there, and see that there's a place open for 'em. I will have Spiritualism heard in the old town. I know my wife will be glad to hear from me, and my friends. As soon as you can, Mr. Chairman, why, pass this along.

Betsey Brown.

Mr. Chairman, I suppose no one is pushed out of your meeting? [No.] I am one of those individuals that was called crazy when I lived here. I know now what "crazy" meant. I was a medium, and the influences of the spirits out of the body and in the body affected me at times. I am a stranger, almost, in Boston. I went away with a sort of cancer-humor, a great many years ago. They called me a Methodist. There were times when I could write. I could not talk well, but I could always write my thoughts. I know, now, it was because I was a medium, and I used to write a great many letters to my friends. I used to write a great many letters to my friends. I used to write to them about God and the angels, but I didn't understand what it was. Everybody laughed at me, everybody said I was "crazy." I was surrounded with peculiar influences. In fact, I had the care of two idiots, and that didn't make it any better for me. I lingered round the old home for a great many years. I'm afraid I haven't made it any better years. I'm afraid I have n't made it any better. Someway, whatever I tried to do seemed to go against them. I have been here in the spirit-world a great many years. I have been trying to get all the light I could; and I have tried to be a medium for the spirit world to communicate through, but I do n't succeed as well as I wish to.

I have been trying for three weeks to get hold of this subject. It's hard work for me to talk. It was n't able to talk a great deal, but there's an old lady who used to be a friend of mine, who could always talk. Now she's in what they call the almshouse—she's got to be eighty years old and more. She's a medium, too. Spirits go to her and talk to her, and people call her crazy. She's no more crazy than I am. She's a Spirit-She's no more crazy than I am. She's a Spiritualist; she reads your Banner every week. There's a good Methodist brother that subscribes for it for her. He said she should have it if it gave her any comfort at all. I think the angels will bless him for doing it. She has thought if Betsey would only come and give her a message she should be so glad. Sarah, I 've come! I want you to know that this is Betsey Brown. Now be of good cheer. When you get up here I shall meet you and I'll do all I can to assist you. I don't want you to feel that you are alone. Your father, your mother and your brother Nathaniel are with you. They help you every night—that's what has made you so strong the past winter, and enabled you to do what you the past winter, and enabled you to do what you have done. Don't be discouraged; be careful what you say. They'll call you crazy, I know, because you are a medium, but never mind; you'll have a nice home when you come where I

Capt. Ezekiel Jones.

[To the Chairman.] You seem to sail this boat pretty carefully and pretty regularly, do n't

Well, this thing is pretty mysterious to me. Well, this thing is pretty mysterious to me. I do n't understand much about it. If I understand it rightly, these meetings occur often, do n't they? [Three times a week.] I've not been out of what you call the form a great while. I had a pretty good one—a pretty good sized one. Now I have put in an appearance. I am a man pretty well known on the "South-shore." I do n't know as it will be believed that I have been a hut I want them to understand that this is

come, but I want them to understand that this is me—Capt. Ezekiel Jones. I was an old man. I have grown young every day since I have been up here in spirit-life. I feel as if I wanted to carry an influence to my friends down there, to do them good.

L'II say no more—it is n't necessary for they

I'll say no more—it is n't necessary, for they will all know me, if not as Capt. Ezekiel, as old Capt. Zeke Jones.

somewhere about the middle of the month, calls here to day. I have friends who have believed partly in this for some time, but they say they never have met a message from any one they ever knew, and if they could only read someever knew, and it they could only read some-thing from somebody that they knew, they would believe. Not long ago, at a circle, I sent them word I would come to Boston and communicate with them, and they said, "I will get the paper for three mouths, and if you will come during that time I will believe." If I do not come then, I said, I will fail for want of opportunity; but I will come if possible. The three months are nearly ended. I have tried every week to come, and I have failed. I come to-day, and say that they need not feel as they do, for the angels do not condemn as the people of the world condemn. That which to the world sometimes seems a great wrong, is not always a wrong in the sight of the spirit-world. Though the laws of God and the laws of man sometimes clash, God's laws are laws of truth and life everlasting. This truth is given to all spirits.

William S. Hasgood.

You can say that William S. Hasgood, from New Orleans, has tapped at the door, and asks to come in. His business is still unsettled; he would be glad of the chance of looking after his own affairs. If they will give him that privi-lege, all right; if not, they will hear from him in another quarter. I have waited seven years, and cannot wait any longer. I am bound to be heard.

J. W., to Edward.

Mr. Chairman, I have had the privilege of con-trolling mediums several times, and yet I have a desire this afternoon to control, I can't tell why, perhaps because a brother who was less interest ed in Spiritualism than I—and surely I was not interested in it, but an opposer, although my father was a believer in Spiritualism—yet I have felt I would like to communicate, and I do not know that I can do myself a greater favor, or my friends more good, than I can by calling here and communicating. I think my father will be glad to hear from me. I do not know whether the rest of my friends will or not; I hardly believe they will. I shall endeavor to impress my father, that he may know who I am. I am not given to public speaking: it is new to me, I am not used to it; yet I have come here for a purpose, not perhaps for my own advance ment, but for the advancement of a friend whom I wish very much to aid, and I wish to aid those friends that are interested. I do not like to give my full name. If you will allow me the privilege of controlling behind the curtain, I shall be very glad. I would like to say to my friend: Within four weeks you must stand firm with uncovered head before the angel-world. Do not fear, for there will be spirit friends that will hold your hands and will guide you safely over the bridge of life. Do not shrink from any responsibillty that may be placed upon you, but rather stand firm, strong and true.

I would say to a very dear friend of mine that I have watched round her and guided her, and have endeavored to make health and strength come to her. I would say to my family: Be true, do n't look

for me in heaven, for I am still on earth, and do-ing all I can for you and for all my friends. would say to father: Be not discouraged that es over 'em.
They think I am dead and buried, do n't they?
I never was so much alive in all my life as I am

wealth has taken its flight, and that you have been so unkindly treated, so terribly wronged; yet I know it will be better for you than for

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN: /

Mrs. Danskin's Mediumistic Experiences. [Part Sixty-Six.]

BY WASH. A. DANSKIN.

While'I always dwell with pleasure upon the reminiscences of the earlier days of Modern Spiritualism, and recall with delight the many hours spent in converse with the spirits who came to our circles, or in the silent hours of the night held sweet counsel with us when alone in our own quiet apartment, yet the more practical phases of our experiences, those that will per-haps most interest the readers of the Banner, and leave their most distinct impress upon the cause in which we have been so long engaged, are the facts of the present, those that are occurring daily, and carrying conviction to persons in every part of our country, some of whom have derided every other form of spirit-manifestation. No matter how hardened or bigoted may be the

skepticism, it almost invariably gives way before such evidence as stands alone, above and beyond all suspicion of collusion or fraud; which is admitted by intelligent minds to be outside of all laws known or recognized by Orthodox scientific schools.

Among all the various systems of medical practice taught in the numerous colleges devoted to that subject, in our own country or Europe, no one of them has ever pretended to impart to its pupils the power to read clearly and accurately the interior of the patient's structure, and there

discern the cause or causes of disease.

Modern Spiritualism, the grand university of all sciences, the interior or spiritual source of all rational religion, is entitled to the merit of bringing before the world this higher form of intelligence and the characteristic disease. gence as applied to the treatment of disease, and in doing so it presents its claims to careful and respectful consideration in a form that cannot be assailed.

Many theories are offered in explanation of the usual phenomena of Modern Spiritualism. Many exposers and imitators of its various wonders get a hearing before the people—sometimes a successful one apparently—but when a clear and accurate diagnosis is given to a distant patient—a thousand miles or more away—without any clue whatever to the physical condition, other than the magnetism which passes from the hand of the applicant to the paper upon which he writes—when this is done skepticism is silenced. How wide an influence is being exerted through this channel, is demonstrated by the many letters we are receiving daily from different sections of the country.

On the 21st of March we received an applica-

that the case had baffled the best skill of the Medical Faculty, whose physicians had been un-able to relieve, and had finally pronounced hope-

By instruction of Mrs. Danskin's spirit-control —Doctor Benjamin Rush—medicines were immediately prepared, magnetized and sent by express to the patient, and on the 20th of April we re-ceived a letter, from which I give the following extract:

"MRS. DANSKIN-Mr. 8—1I—n's wife has gained most remarkably since she received the medicines you sent her, and everybody is astonished, white the M. D.s are nonplussed. Her night sweats have ceased, and, in fact, she seems on the highway to health."

Another letter, which came to day from New Jersey, says:

"Yours received yesterday. The examination was true in every respect. While reading it aloud my husband exclaimed, 'How perfectly correct in every part!' Most certainly I desire your treatment, and how thankful shall I be for relief."

Testimony corresponding to this has been multiplied hundreds of times during the past year. These are among the present practical experiences of Mrs. Danskin, and while they give renewed strength to the Spiritualist, they utterly confound the skeptic.

John Berner.

Capt. Zeke Jones.

Mary Augusta Lewis.

Please say that Mary Augusta Lewis, of Philadelphia, who went away under trying circumstances, about seven years ago last January, somewhere about the middle of the month, calls.

As for this new world. I have no unpleasent.

As for this new world, I have no unpleasant news to give. It appears to me that impediments which were mine in the earthly life have died out, and now the watchword comes, "Take up the thread of the existence, that which is thine by inherent law," and in comprehending this, I shall work with the elements that surround me, and from them draw strength, force and energy, I will go on in the work, for I see work lies before me, and I will attain that which will satisfy the longings of my soul.

I search not for a personality. I am searching for an outspread mind that lives and breathes in every living being; for one who, after the death of the body, provides a home eternal for the spirit. Here the thread of my new life commenced, and thus it ends. I am a mere traveler, and on my way I have dropped a few lines for education, to the ignorant and unlearned, in the laws and regulations of the other life.

Albert Stone.

The way of the transgressor is hard, however downy may be the bed upon which the body lies. I am a stranger to yourselves—noways familiar with any of you. I am hither sent to investigate the problem of what I call death and they call

It was at my residence in Trumansburg, New York, and I was in my forty-eighth year, when that giant, death, bade me disrobe myself of earthly elements and follow that gaunt form that made me feel as if I knew not where it

would lead me. My name was Albert Stone.

I have not found either the blessedness of heaven nor the bane of hell, but I feel sadly disappointed. I paid well into the church. I was accounted a respectable citizen. I was honorable and dealth are the complex and the rest of the contract o ble, and dealt honorably with men, and I thought in so doing I should find after death peace, comin so doing I should find after death peace, con-fort and plenitude. Alas! I see not a shrub, not a flower, nor grass nor water. I am all alone, with no one to comfort me. Well, my story is told. I am little by little quickening up the interior senses whereby I may understand the work that must be done by my-self. Having made this confession, and feeling somewhat better my burden somewhat lighter.

somewhat better, my burden somewhat lighter I withdraw—pass on step by step, asking and receiving, if it be possible to do so.

Good-night to you; it is night to me. Those

who weep over me, who pray for me, know not where I am nor what my condition is.

John Bear.

At Dover, Ohio, I died. I was the eldest son of John and Elizabeth Bear. My father was a reverend—a gospel preacher. A man of worth, integrity and soundness of purpose, knowing the laws of God, and following out his commands in all respects. I, being the heir, had some of his qualifications.

Like all others human, I would have liked to live, but death came, and I was compelled to go. I send not a single vibration of discontent from the other land. It is fine and beautiful. Each one has his own place, his own development, his own aspirations, and in aspiring for the better and more beautiful the faculties which were latent become unfolded.

You find not a personal God, but that universal one that bids you do well unto others, and through the law you will be doing well unto

Let not any one who dies expect to find heaven immediately after getting out of the body, for that cannot be. Little by little the senses be-

come quickened, the friends become recognized, the communion unfolded. That which you do not know is then taught, and hand in hand with tutor and guide you traverse this grand open country with freedom.

Now, these are facts such as present them-selves to me individually, and individually I give them to you as my experience.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

George A. Trenholm; H—.

Charles Daniels; Deacon Alcott Allen; Mary Bancroft;
Mrs B. Burr; James Dorrity; Lizzle Clough; Hepsey H.

S. Wayland. S. Wayland, Sames Dorrity; Lizzie Clough; Hepsey H. Elvira Myers; Alexis Delafolle; Rebecca R. Jenkins; James W. Converse; Upton Frazier; Isaac; John Downes; S. —: Mary Resman; Samuel Wood, Cant. Joseph C. Curcher; David Brault; Rebecca Litchfield; Rev. J. Richardson; Joseph Dowd; William Wise; Joseph Whittemore; George Marsh; Lucretia —: Fanny Ballou; Alen Faxton; Horace N. Stevens; Charlotte Courtney; Sylvanus Cobb, for S. P.; George M. Williams; Rosey Doland; James D. Burgess; Dr. Bossuite; William T. Blaisdell.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School."

Pupil of Dr. Benjamin Rush.

Office, No. 701/2 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether piesent or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer,

Prepared and Magnetized by Mrs. Danskin, an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.
Price \$2,00 per bottle. Three bottles for \$5,00. Address
WASH. A. DANSKIN, Baltimore, Md. March 31.

Dr. F. L. H. Willis May be Addressed till further notice:

Care Banner of Light, Boston, Mass.

P. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

Dr. Willis claims especials kill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilensy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been curred by his system of practice when all others had falled. All letters must contain a return postagostamp. Send for Circulars and References.

April 7.

SOUL READING,

Or Psychometrical Delineation of Character. Or Paychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps, Address,

MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets, April 7.

White Water, Walworth Co. 30

THE DINGEE & CONARD CO.'S BEAUTIFUL EVER-BLOOMING

roses.

Strong Pot Pinnis, suitable for immediate flowering, sent safely by mail, post-paid. 5 splendid varieties, your choice, all labeled, for \$1; 12 for \$2; 10 for \$3; 20 for \$4; 35 for \$5. For locents each additional, one Magnificent Premium Rose to every dollar's worth ordered. Send for our NEW GUIDDE TO HONE CULTURE, and choose from over 800 finest sorts. We make Rosesa Great specialty, and are the largest Rose-growers in America. Refer to 100,000 customers in the United States and Canada. THE DINGEE & CONARD CO., ROSE-GROWERS, West Grove, Chester Co., Pa., Feb. 10.—10teov

PATENT OFFICE,

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions. April 14.—cam

Pleasant and Profitable Employment

"Beautiful i" "Charming I" "Oh, how lovely! "What are they worth?" &c. Such are the exclamations of those who see the elegant chromos produced by the European and American Chromo Publishing Co. It requires no talking to sell the pictures—they speak for themselves. Canvassers, agents, ladies and gentlemen, will find this the best opening ever offered to make money. For full particulars, send stamp for confidential circular. Address F. GLEASON & CO., 738 Washington St., Boston, Mass. May 5.—4w

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope.

JOHN M, SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.—7

THE SPIRITUALIST NEWSPAPER A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1809. The Spiritualist is the recognized organ of the educated Spiritualists of ist is the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the Unit-ed States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 38 Great Russell street. Bloomsbury, London, is \$3,75, or through Mossrs. COLBY & RICH, Banner of Lightonice, Boston, \$4,00.

SPIRITUALIST HOME, 86 DOVER ST., near Washington st., Boston. Rooms to let by the day, week or month. Mrs. WESTON.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and at this office. Frice \$1,25; cloth-bound copies, \$2,50; postage 18 cents.

Dumont C. Dake, M. D., PRACTICAL PHYSICIAN and Magnetic Healer Cures Chronic Diseases incident to both sexes whet all other methods fall. Offices 15 Hubbard Court, Chicago, Remedies sent to any address. March 3.

all other methods fall. Offices is Hubbard Court, Chicago, Remedies sent to any address.

THE PSYCHIC STAND AND DETECTOR, invented by Francis J. Lippitt. The object of the Psychic Stand is simply to refute the popular beilef that the communications spelled out through the movements of tables and other objects always emanate from the mind of the medium. This object is accomplished by the use of an alphabet which the medium cannot see, and the location of which may be changed at the pleasure of the observer. The medium places his hand on the top of the Stand, and in a shorter or longer time, according to the degree of mediumistic development, the observer sees a letter shown through a small metallic window out of the medium's sight. The Stand will operate through tipping mediums with a success corresponding to their mediumistic power.

For sale, wholesale and retail, by COLBY & RICH, Agente, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

WATCHES! Stem Winding! One agent made of the overy agent. Address C. M. Lining Ton, 45 and 47 Jackson street, Chicago, Ill.

Twe-April 28.

OUT AT LAST.

THE SEVENTH BOOK OF MOSES. The great
And mysterious book. Translated from the
Hebrew. 30,000 sold. Price \$1.50. Circulars for
stamp. J. G. Stauffer, Bachmanville, Pa.

April 28,—4w

46 BEACH STREET, Boston, Mass. MRS. A. M. ONEY TO LOAN on Mortgage of Furniture, not to be removed. Also on Diamonds, Gold and Silver Watches, and valuable Jeweity. E. N. MIORE, 225 Washington street, Room 9, Boston. BOARDERS WANTED.—EMILY J. PIKE, No. 2499 Washington street (Highlands), can accommodate a gentleman and wife, or two single gentlemen, with good board and pleasant rooms. The best of reference given. Price reasonable.

sa]

nto

ven.

Mediums in Boston.

NOTICE THE CHANGE OF PLACE.

DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston MRS, JULIA M. CARPENTER, Medical Clairvoyant.

E TREAT all forms of Chronic Disease with remarkable success, by direct applications to the nerve centres of the spine, and by our

NEW ORGANIC BEMEDIES, Resolvent, Detergent and Nutritive.

Clairvoyant examinations, by full name, age and lock of hair, written, \$2; when present, \$1. Medicines, with full districtions for treatment, sent to all parts of the country districtions.

Dec. 22.

OFFICE at 8% Montgomery Place, Room 4, Boston Mass. Office hours from 9 A. M. to 4 P. M. Prescriptions given and Medicine sent when desired. Patient visited at their homes. Parties joined in marriage. Funerals attended on notice.

I. P. GREENLEAF,
Medical Clairvoyant and Homeopathic Physician

Dr. Main's Health Institute.

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra. April 21.

Mrs. S. E. Crossman, M. D CLAIRVOYANT AND MAGNETIC PHYSICIAN also Trance Medium. Speciality: Curing Cancers, Tu mors and Female Complaints. Examines at any distance Terms 82.00. Also Midwife. Magnetic Paper \$1.00. 57 Tro mont street, Boston, Suite 8.

Mrs. Maggie Folsom WILL still continue giving Medical Examinations and Business Tests at 41 Dover street, although not, as formerly, in partnership with or under supervision of Duc. 16. H. B. Storer. Dec. 16.

Susie Willis Fletcher.

TRANCE MEDIUM, 7 Montgomery Place, Boston May 5. Mrs. J. W. Ellsworth,

OF New York, Medical Clairveyant and Trance Medium, 29 Dover street, Boston, Mass. 4w - May 12. MR. HENRY C. LULL, Business and Medical ATL Clairvoyant. Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A. M. to 12, 2 to 5. General sittings, terms one dollar. Circles Tuesday and Thursday evenings. Admission, 25 cents. 13w*-April 7.

MRS. JENNIE POTTER. MEDIUM—Test, Medical and Business—136 Castle st near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. May 5.—4w*

M. M. HARDY,

TRANCE MEDIUM, No. 4 Concord Square, Boston Office hours from 9 to 3. 13w*-March 24. A. S. HAYWARD, Magnetic Physician, will optical of the control of

TRANCE and MEDICAL MEDIUM, 130 West Brook-line street, st. Elmo, Suite 1. Boston. Hours 9 to 4. Public séances Sunday evenings. Feb. 17. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

MRS. JENNIE GROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 75 Dover street, Boston. 1w*-May 19. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 28 West street. Boston, Mass. 4w*-May 5.

AUGUSTIA DWINELLS, Clairvoyant, April 7.—6m

MRS. C. H. WILDES, No. 8 Eaton street, Bosdays. Hours 10 to 12 and 2 to 4. Wednesdays and Thursdays. Hours 10 to 12 and 2 to 4.

DHYSICIAN, "Hotel Kirkland," suite No. 1, Boston.
From I till 6 P. M. 8w*-May 12.

Jos. John's Works of Art.

The Dawning Light.

This beautiful and impressive picture represents the "Birthplace of Modern Spiritualism," in Hydesville. Size of sheet, 24 by 20 inches; engraved surface, 14 by 11 Size of sheet, 24 by 20 inches; inches. Steel Plate Engraving, \$1,00.

The Orphans' Rescue.

This beautiful picture, and one of most thrilling sonti-ment, lifts the veli of materiality from beholding eyes, and reveals the guardians of the spirit-world. Size of Sheet, 24 by 30 inches; Engraved Surface, 1514 by 1914 inches. Steel Plate Engraving, \$2,00.

Life's Morning and Evening.

AN ART POEM, IN ALLEGORY.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a timeworn bark, containing an aged Pilgrim. An Angelaccompanies the beat; one hand rests on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so

"That when their barks shall float at eventide,
Far out upon the sea that's deep and wide,"
they may, like "Life's Evening," be fitted for the "crown
of immerial worth,"
Size of Sheet, 28½ by 22 inches; Engraved Surface, 20½
by 15 inches.
Steel Plate Engraving, \$2,00.
The above Engravings can be sent by mail securely
on rollers.

on rollers. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor,) Boston, Mass.

THE NEW MOLA;

The Spiritual Mystery.

The Ghostly Land,

BY THE LATE DR. P. B. RANDOLPH, Author of "Eulis," "Pre-Adamile Man," "After Death," "Ravalette," etc.

EVERYBODY should read these works who cares for Truth, the Immortality of the Human Soul, the Prolongation of Earthly Life, and the attainment of Mental and Magnetic Power; also the Secret of Magic.

Both "Mola" and "Ghostly Land" will be sent to one Both "Mois" Blue address for 75 cents.

All works by P. B. RANDOLPH may be had by addressing K. C. RANDOLPH, 105 Missouri street, Toledo, 13w—April 7.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will, be laued the 1st and 1st not each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. The "Hale," an autobiography of the undersigned, for sale as above. Price \$1.50, postage 10 cents.

Dec. 16. Publisher Voice of ANGELS.

Mercantile Savings Institution,

No. 581 Washington street, Boston.

DEPOSITS made in this Institution will draw interest quarterly, commencing on the first day of April, July, October and January in each year. Dividends payable in July and January. The Institution has a paid-up guarantee fund of \$205,000 for the protection of its depositors, in addition to the amount required to be set aside semi-annually by the new Savings Bank law.

6m—Feb. 3. Do Your Own Printing.

PENSE, except for ink and paper, after pro-OLDING'S OFFICIAL PRESS and Electro-printing Cards, Labels, Circulars, etc. Outfits from \$1 up.

Send 3 cent stamp for new Illustrated Catalogue,

GOLDING & CO., 40 Fort Hill Square, Boston.

April 28.—4w

DR. J. R. NEWTON

Siven. Price reasonable.

1-May 5.

1-May 6.

Miscellancons.

J. H. RHODES, M. D.,

Clairaudient and Clairvoyant, Medical and Electro-Magnetic Healer,

READS the interior condition of his patients with perfect correctness, pointing out every diseased condition more readily than the patient could do. Dr. Rhedes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and power from physicians in spirit-life. He has for the past ten years been Practicing Physician in the city of Philadelphia, and is acknowledged and enrolled as such by the Board of Health.

Spirit Physicians Examine the Patient.

Dr. R. will, on receiving full and exact name and address, age, married or unmarried, and \$2,00, request a spirit doctor to examine the person named and report all the diseased conditions, also the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly followed.

lowed.

Medicine sufficient to last one week will be sent by mail, and two spirit magnetic treatments be given, and whatever else the spirit doctor may direct. In all cases of treating patients at a distance successfully, letters from the patient or a near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

Medicated and Magnetized Paper,

Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensi-tive person. He has had the best of success in curing dis-case of the Lungs, Heavt, Liver, Kidney and Kiom-ach, or any diseased part where it can be applied. Price, six sheets \$1,00, with full directions.

Liver and Blood-Purifying Pills,

Composed of the best known Anti-Billous and Blood-Purifying proporties in the vegetable kingdom, and made by
hand while under the magnetic control, thus giving them
the spirit-vitalizing power which is the only force that can
throw off disease and revive and build up an exhausted system. Price \$1.00 per box of 50 pills.

The Doctor has made diseases of women and children a
special study, has had the best of success in treating them,
and has received many testimonials.

Address, J. H. RHODES, M. D.,

259 North 9th street, Philadelphia, Pa. The Scientific Wonder!

THE PLANCHETTE.

E WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished as some or the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. some of the results that have been attained through its

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. tf—Dec. 18.

MEDIOMETER.

Planchette Attachment.

THE Boston Investigator.

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year.

\$1,75 for six months.

8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. MENDUM.

Investigator Office.

Paine Memorial.

April 7.

Boston, Mass.

Catarrh, Diptheria,

And all Throat Diseases curable, by the use of DR. J. E. BRIGGS'S THROAT REMEDY. MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Threat Remedy for the Throat and Catarrhal Affections, including Diptheria, I know to be equal to the claims in his advortisement."

Price 50 cents per bottle.

To Never sent by Mail; by Express only,
For sale wholesale and retail by COLBY & RICH, at No. 9 Monigomery Place, Boston, Mass.

Babbitt's Chart of Health. Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Diress; How to Eat; What to Eat; How to Bleep; How to Bathe, etc., teaching peopl to be their own doctors on the powerful and yet shipple plans of Nature.

Price 50 cents, postage 10 cents;
For sale by CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. tf

STRAWBERRY PLANTS LL the best varieties at prices lower than ever offered before. Warranted pure. Price-List free. CHAS. PRATT, North Reading, Mass. 8w—April 7.

B. PRATT, North Reading, Mass.

B. SHRAFL, No. 18 Prospect Place, San Francisco, Cal., will send a beautiful specimen of the California Sea Moss, finely mounted on cardboard, free to every reader of the Banner of Light, who will forward him two three-cent stamps.

Revolvers Seven-shot \$2,50,70 kinds. Guns and Rifles Revolvers 3-cent stamp. WESTERN GUN WORKS, 60 Dearborn street, Chicago, 1h. 7w*—April 28. DR. J. W. DENNIS, No. 100 W. 4th street, voyant Dentifrice for the cleansing and preservation of the TEETH. Send stamp for circular.

TEETH. Send stamp for circular.

R. H. SPALDING, Jobber and Retailer in SilTable Cutlery, Fancy Goods, Yankee Notions, &c. 96
Chauncy street, Boston.

MIXED CARDS, with name, 10c. and stamp.
25 styles Acquaintance Cards, 10c. Samples for 3c.
M. W. DOWD & CO., Bristol., CONN.

March 24.—13w

AGENTS double their money selling "Dr. Chase's Improved (2) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich.

TENTH EDITION.

THE ELECTRIC PHYSICIAN; Or, Self-Cure by Electricity. BY EMMA HARDINGE BRITTEN.

A Plain Guide to the use of the Electro-Magnetic Battery, with full directions for the treatment of every form of disease on the new and highly successful French and Viennese Systems of Medical Electricity, as administered by Drs. Wm. and Emma Britten in their own practice.

ministered by Drs. wm. But Entre Printles.
Price 50 cents; malled free for 55 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

THE MARRIAGE GUIDE, Or Natural History of Generation;

A Private Instructor for Married Persons, and those about to Marry, both Male and Female, In everything concerning the Physiology and Relations of the Sexual System, and the Production or Regulation of Offspring; including all New Discoveries, never before given in the English language. BY DR. F. HOLLICK.

Author and Lecturer upon the Physiology and Diseases of the Generative Organs. With numerous Engravings and Colored Plates. 300TH EDITION !! Much Enlarged and Improved, and brought down to the Present Day.

Price \$1.00, postage free.

For sale wholesale and retail by COLBY & RICH, at 1.00 Montgomery Piace, corner of Province street (lower foor), Boston, Mass.

New Books.

Life--Health--Happiness. Mental Medicine:

A THEORETICAL AND PRACTICAL TREATISE

MEDICAL PSYCHOLOGY. BY REV. W. F. EVANS.

Author of "The Mental Cure,"
One of the best, clearest and most practical treatises upon the application of psychie or mental force to the cure of the slek. Its clear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and horein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician. And to those who desire to lift the heavy burden of sickness and debility from their suifering fellow-beings, thisbook is as a light shining in a dark place, and a guide to usefulness. The nature of the force employed—the qualifications of the practitioner—the methods of applying the force—and the results to be obtained under varied conditions—are clearly stated, and in a manner that renders this treatise a standard work of study and reference by students of practical psychology. Price \$1,25, postage 10 cents.

The Mental Cure. f... BY REV. W. F. EVANS.

The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. 354 pp. The work has received the encomitums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and cradicate disease without medicine. It contains more sound philosophy in regard to the laws of life and health than all the medical works in the libraries. Price \$1,50, postage 10 cents.

The Vital Magnetic Cure. BY A MAGNETIC PHYSICIAN,

The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both healer and patient as far as is practical, and must become a standard work, as these natural forces are eternal and university. and universal. Price \$1,50, postage 10 cents.

Nature's Laws in Human Life.

The Philosophy of Happiness: or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D. D. s., and others in opinosition to its truthfulness; Normai, Inspirational and Trance Speakers and Writers in favor. 308 pp. 18 immortality Universal? Knowledge of Nature's laws and the destiny of the human race result in happiness, also proves an antidote to "Free Love" tam. The treatise is destined to do a great work, inasmuch as it deals with principles and laws that relate to the material and spirit-life, Giving different persons 'dews as no other work has, the subject should interest humanity more than all others. Price \$1.60, postage 10 cents.

The above books are for sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Fifth Edition --- Revised and Corrected.

THE WORLD'S Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST

New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the

Christian New Testament. and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES, Author of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles.)

Printed on fine white paper, large 12mo, 380 pages, 82,00; postuge 10 cents. For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

An Epitome of Spiritualism and Spirit-Magnetism, Their Verity, Practicability, Conditions,

Their Verity, Practicability, Conditions, and Laws.

BY THE AUTHOR OF "VITAL MAGNETIC CURE," "NATURE'S LAWS IN HUMAN LIFE," ETC.

These subjects, to receive universal attention, should have an established philosophy founded upon have and principles that are reliable, and will defy all reasonable opposition. Skeptics should know what Spiritualism proper claims before making an assault upon its teachings. Mistakes and inconsistencies are acknowledged and explained. Persona interested pro or con. should know of the detrine if they desire to meet it understandingly.

Subjects.—Modern Interpretation of the Rible; Mediumship, its Laws, and the Reliability of Spirit-Communications: Re-incarnation: Alchemy, Magic or Fanaticism.

SUBJECTS.—Modern Interpretation of the Rithlet Mediumship, Hs Laws, and the Reliability of Spirit-Communications; Re-Incarnation; Alchemy, Magic or Fanaticism, Which T Mind-Reading Psychometry and Clairwoyance; Spirit-Healing the Highest Mode of Treatment; Magnet-Ized Paper; "Social Freedom" an Obstacle to Spiritian Ism; Animals Susceptible to Spirit-Influence and Disease, influence and the Unitaria Resons why Spiritualists do not Organize, and the Ultimate Results of their Teachings.

A million of copies should be sent to skeptical church members during the centennial year.

Price, paper, 35 cents, postage 3 cents; cloth, 60 cents, postage 5 cents, content of Province street (lower floor), Boston, Mass.

HOME: Femme Heroic and Miscellaneous Poems, BY JESSEE H. BUTLER,

San Francisco, Cal. HOME, the longest poem, is, as its name indicates, a racing of human life in this sphere, and also (by the use of awakened spirit-sight) a portraiture of "our Home in Jeann 11". Heaven."
"FEMME HEROIC" speaks of the earth struggles, and the lessons flowing therefrom, of a true-hearted wo-

man.
The MINCELLAN EOUS offerings are varied, and fit-ted to all mental tastes. The work contains a fine steel engraving of the author. Bound in fine cloth, gilt side and back, \$1,50, postage 10

cents.
Full gilt, side and back, beveled boards, \$2,00, postage 10 cents. cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Also by HERMAN SNOW, 319 Kearney street, San Francisco, Cal.; and by the author, JESSEE H. BUTLER, 650 Market street, San Francisco, Cal.

MISUNDERSTOOD.

BY EMILY J. BEACH. A volume of 421 pages, reciting in verse the history of a medium, to whom, after sad becavement, the spirits ministered consolation; and also embracing spirit teachings upon a great variety of moral and practical subjects. "She was herself surprised at thoughts which filled her brain, thoughts which were entirely aboof from things she e'ver had, read or seen. The topics of the day she found were brought forth, discussed and sentenced by her spirit-guides." This poetical narrative comprises about 2500 verses.

verses. Cloth, \$1,50; postage 16 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston. Mass.

DR. BROWN'S RECEIPTS Or Information for the Million.

An Invaluable Collection of Original and Practical Receipts, Household, Family, Domestic, Agricultural, Medicinal and Miscellaneous, with directions for preparing all the Thomsonian Remedies, and directions for course of treatment; to which is added some original suggestions pertaining to the laws of Life and Health.

Price 25 cents, postago free.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A TREATISE INTELLECTUAL, MORAL AND SOCIAL

MAN, WRITTEN UNDER FORTY CAPTIONS. ESSAY ON MAN.

BY HIRAM POWELL. Price \$1.50, postage 10 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New York Advertisements:

The magic control of SPENCE'S POSITIVE AND NEGATIVE POWDERS over diseases of all kinds is wonderful beyond all precedent.

Buy the PONITIVEN for any and all manner of diseases, except Paralysis, or Palsy, Blindness, Dearness, Typhus and Typhold Fevers.

Buy the NEGATIVEN for Paralysis, or Paralysis, or Palsy, Blindness, Dearness, Typhus and Typhola-Fevers.

Buy a Box of HALF PONITIVEN AND HALP NEGATIVEN for Chilis and Fever.

FAMPHILETS with full explanations mailed free.

AGENTN wanted everywhere.

Malled, postpaid, for 81,00 per Box, or 6 Boxes for 85,00. Send money at our risk and expense by Registered Letter, or by Post office Money Order made payable at Manton D., New York City.

Mation D., New York City.
Address, PROF. PAYTON SPENCE, 138 E. i6th street, New York City.
Nold also at the Banner of Light Office, No. 9
Montgomery Piace, Boston, Mass. April 7.

HALE'S

HONEY OF HOREHOUND AND TAR

FOR THE CURE OF Coughs, Colds, Influenza, Hoarseness, Difficult Breathing, and all Affections of the Throat, Bronchial Tubes and Lungs, leading to Consumption.

This infallible remedy is composed of the Honeyof the plant Horehound, in chemical union with Tabberland, extracted from the Lipe Phinciple of the forest tree Abies Balsamea, or Balin of Global.

The Honey of Horehound Southers And Scatters all irritations and infaminations, and the Tar-Baim Cleanses and Healts the throat and air-passages leading to the lungs. Five additional ingredients keep the organs cool, moist, and in healthful action. Let no prejudice keep you from trying this great medicine of a famous Doctor, whe has saved thousands of lives by it in his large private practice.

N. B.—Tho Tar Baim has no bad taste or smell.

PRICES 50 CENTS AND \$1 PER BOTTLE.

Great saving to buy large size.

Great saving to buy large size, "Pike's Toothache Drops" Cure in

1 Minute. Sold by all Druggists.

C. N. CRITTENTON, Prop., N. Y.

A GREAT OFFER! We will during these A GREAT OFFER! We will during these of 100 Planon & ORGANN, new und second hund, of this class makers, including WATERS, at low-er prices for each or installments or to let until prid for, than ever before offered. WATERS GRAND, NGUARE and UPRIGHT PLANON & ORGANN, (INCLUDING THEIR NEW MOUVE-NIR AND BOUDDIR, hard the BEST MADE, 700-tave Planon \$150. 71-3 do. \$160, not used a year. "2" Ntop Organs \$55. 4 Stops \$65. 7 Ntops \$70. 8 Ntops \$70. 10 Ntops \$90. 12 Stops \$100 cash, not used a year in perfect order and warranted. LOCAL AND THAVELING AGENTN WANTED, Himstrated Catalogues Balled. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Nheet muste at half price. HORACE WATERS & NONN, Manufacterers and Dealers, 40 EANT 14th STREET, New York. P. O. Box 3567

JUST ISSUED.

"The Analysis of Religious Belief,"

BY VISCOUNT AMBERLEY, Son of Lord John Russell, late Premier of England.

WORK of profound research, and just the thing for A WORK of profound research, and just the thing for inquiring, thinking people. The lengthy and able ar-ticle on "Jesus Christ" is alone worth four times the

Republished complete in one volume from the London edition, (2 vols. 8vo), and at one-fifth the price. Cloth, \$3: leather, \$4: morocco, gilt edge, \$4,50. Sent by mail at these prices. D. M. BENNETT, Publisher, 141 Eighth street, New York.

4w-April 25. MRS. A. G. WOOD, Clairvoyant and Magnet-te Physician. 222 AVest 37th street. New York. 12 years' practice in New York and Chicago, treating all chronic diseases. Correct diagnosis of disease given to parties at a distance by seading a rock of hair and 22 00. Satisfaction guaranteed, and references if required. 4w-April 23, 4

SPIRIT MAGNETISM supplied to the sick through WM, OSGOOD PAGE, 5214 Sixth ave., New York. Thirty years' experience. May 19. A WONDERFUL Diagnosis of Disease given at the wish of any Medical Band for 50 centeand stamp. Send lock of hair, state age and sex. Medicine, put up by spirit sid, sent at low rates. Magnetized Gatarri Shuif (a spirit prescription), 50 cents and stamp. MISS ELLA BILADNER, Hichardson Block, East 2d st., Oswego, N.Y.

THE MAGNETIC TREATMENT.
SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly flustrated Book on this system of vitalizing treatment.

April 7.

April 7.

A USTIN KENT ON LOVE AND MAR-RIAGE.—The Book, "Free Love," in paper cover, the Pamphet, "Mrs. Woodhull and Her Social Freedom," and Tract, "Conjugal Love: The True and the False," together with one or two other Pamphiets or Tracts, and Photograph of Mr. Kent and myself, will all be sent by mall on receipt of 50 cents. 1 much need and shall be grateful for the money. Address MRS. AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y.

DISCOURSES

THROUGH THE MEDIUMSHIP OF Mrs. Cora L. V. Tappan.

This beautiful volume contains as much matter as four ordinary books of the same bulk. It includes

Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides: Sixty-Three Extemporaneous Poems.

and Sixteen Extracts. Plain cloth \$2,00, postage 12 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Ropp's Easy Calculator

Is a new publication that must prove of incalculable benefit to Farmera, Mechanics and Business Men. It is so rapid and original as to startle the most scholarly, and yet so simple and provided that the most different in figures can instantaneously become his own accommant. It enables thousands to accomplish in a minute what they could not learn to calculate in many months.

The first part contains an entirely new system of. Tables which show at a glance the exact value of all kinds of Grain, Stock, Hay, Coal, Lumber, Merchandise, etc., from one pound up to a carload and for any price that the market is likely to reach; the Interest on any sum for any time at 6, 7, 8 and 10 per cent; correct measurement of all kinds of Lumber, Saw Logs, Cisterns, Tanks, Granaries, Bins, Wagon Reds, Corn Cribs, a Time, Wages and many other valuable tables.

The Second part is a practical Arithmetic, and embodies a simple mathematical principle which enables any one familiar with the fundamental rules to become a lightning calculator; and by which over two-thrifts of the figures and labor required by the ordinary methods, and fractions, with their intricacles, are entirely avoided.

The work is nicely printed on fine tinted paper, is well and elegantly bound in po-ket-book shape, and is accompanied.

Fine or lish cloth, \$1,00, postage free.

pa.) P. Fine " lish cloth, \$1,00, postage free. For sale w desale and retall by COLBY & RICH, at No. 9 Montgomory Place, corner of Province street (lower floor), Boston, Mass. Eating for Strength. A New Health Cookery Book, BY M. L. HOLBROOK, M. D.,

BY M. L. HOLBROOK, M. D.,

Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble babes and delicate children so as to got the best bodily development. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

Price \$1,00, postage free.

For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 1 ct. BETTER VIEWS OF LIVING; or, Life according to the doctrine "Whatever is, is Right." Price *1,00; postage 5 cents. CHRIST AND THE PEOPLE. Price \$1,25; postage 10 cents.
SOUL AFFINITY. Price 20 cts.; postage 1 ct.
WHATEVER IS, IS RIGHT. Price \$1,00; post-

age 10 cents.
For sale wholesale and retail by the publishers, COLBY & RIOH, at No. 9 Montgomery Place, corner of Province.
street (lower floor), Boston, Mass.

Banner of Zight,

BOSTON, SATURDAY, MAY 19, 1877.

Arrival of Dr. J. M Peebles. [From the Harbinger of Light for April.]

In our last we announced the arrival at Auckland, en route for Melbourne, of Dr. Peebles, but thought it probable he would stay either at Auckland or Sydney. Contrary to expectations, however, he came on to Melbourne direct, spending only two days at Sydney, his only public ap-pearance there being at the Victoria Theatre, on Sunday, March 4th, where after the close of Mr.

Dr. Peebles arrived at Sandridge by the City of Melbourne about eight P. M., on Thursday, the 8th ult., and, accompanied by the editor of the "Harbinger of Light," and two other intimate friends, proceeded to our office in Russell street, where a number of his old friends had as-

Tyerman's lecture, he (by request) spoke for a

sembled to greet him.

The public reception was appointed for Thursday 15th, and on that evening the Melbourne Progressive Lyceum, and friends to the number of about three hundred, assembled at the Temperance Hall, Russell street; the platform was graced with the handsome Banner of that institution, whilst the Group standards and flags were arranged in the centre of the hall. The chair was taken by John McHwraith, Esq., who, accompanied by Mr. Peebles, appeared on the platform about half-past seven, amidst consider-

It had been arranged that the Lyceum exer cises should precede the formal introduction, but before calling the Lyceum to order Mr. Brotherson, the conductor, read the following paper:

before calling the Lyceum to order Mr. Brotherson, the conductor, read the following paper:

As an initiatory portion of the welcome to Dr. Peebles, we have determined to hold a Lyceum exhibition to precede the audress, and this practical reception and welcome of him ought not to be considered inapprepriate when we remember that he on his previous visit to Victoria materially aided in the establishment of this Lyceum, giving us the necessary directions and introductions under his personal superinter dence, and eventually leaving us in good working order, started with a fair prespect of success.

It may, therefore, be correctly concluded that Dr. Peebles after five years absence will feel gratified if we can exhibit to him any progress, and to enable him to judge of this, we have put torth our best efforts to hold a session in his presence this evening.

For the information of those who do not belong to the Lyceum, I may state that its constitution defines it to be "for intellectual and moral progress, and the social improvement of our children and ourselves,"

We try to effect these objects in the most agreeable and concentrated manner we can devise; we do not impose lengthy and tedlous lessons on the children, we desire rather to interest them and provoke inquiry; we could not in about two hours each week undertake to give much intellectual culture; but we can indicate the course we think the application should take, leaving it to the parentsor the children themselves to get prepared by study or practice for the next week's lesson.

We therefore to not impose upon the children the unpleasant tack of acquiring learning in the Lyceum, but we endeavor to impress upon them in a practical and agreeable manner the pleasure and profit of what they have already acquired, and to indicate to them some of the most beneficial objects for their attainment—the ba-is of which we lay down to be, a beaithy body; a kind, charitable, and coursous disposition; and the attainment of an intelligent mind levoted principal to the stu

The Lyceum was then called to order, and the opening song, "Be Happy," sang with spirit; this was followed by a selection of Golden Chain recitations and musical readings, after which, under the leadership of Mr. Terry, a series of musical calisthenics were performed; at this stage the Lyceum was temporarily dismissed, to

allow of the introduction.

The chairman expressed the pleasure he felt in introducing Dr. Peebles, for whom he entertainboth friendship and esteem, to the meeting there had been one man during his recent tour through America he had desired to see it was Mr. Peebles, and he had made a considerable detour do so, but unfortunately reached his abode at Hammonton before his return from his Southern tour. He and his friend Mr. Carson, however, received a hearty welcome from Mrs. Peebles. As an address had been prepared by the committee, he would not detain them with any further remarks, but call upon a member of the committee to read it. The following address was then

DEAR SIR-Your former visit to these shores marked an epoch in our Spiritual History, and stamped indelibly apon its earlier jeges the record of your labors and ability. By it we were for the flist time brought into immediate relation with the greater body of our brethren, and our native development was united to the more complete knowledge of the Older World's.

analyse occupation was united to the more complete knowledge of the Older World's.
You proved yourself a capable and acceptable representative of the great noveme in adorned by so many flustriens names of every age and country, in whose ranks we have been proud to enroll ourselves.

A scholar, an orator, and an author of established and extended i putatilen, your talented advocacy during your previous visit, gave us an impulse toward spiritual endighter ment which has not passed away. We have increased in strength, and we first also in higher attainments, but as Spiritualism is not a specialized activity in a present, we have been content to merge our aspirations in the more popular offorts for the progress of Humanity, vizi-Policial, Relgious and Social. Ever holding you in affectionate remembrance, we have followed with continued interest your nominent and successful continued in

manity, viz:—Policical, Rebigious and Social, Ever holding you in afterionate remembrance, we have followed with continued interest your prominent and successful career in your far distant pligrimages.

Your presence te-night is at once the realization of a cherished hope, and the source of very general satisfaction. It assures us that we are not forgotten by our more favored kindred across the waters, when you amid the otherwise multifudinens calls upen your attention, once more find time to need your many colonial friends and well-wishers \$65,003 to revive in your me nory the recollections so fresh in theirs. In the name of the Spiritualists of Australia, and more particularly of this city, we bid you welcome, confident that depite all temperary and external pauses the great truth which is supported on this mundane sphere by such able expendix as yourself, and beyond, by the Great at d 6 ccd of all time, will tre long obtain the universal rec gnitton of the rationally minded.

That which you have taught and teach, and which our expert ince in common with that of thousnds of unblased crities and science and benored in every he me. Such at least is the lessen of history that "every the right comes upperpend and ever is justice done."

In this faith we new greet you, hoping that your stay with us may be one even more pleasant than the last, an event to which we may lock back with gratitude, and from which the future may gain additional brightness.

At the conclusion of the address the Chairman made a short speech endorsive of its contents, and in the course of his remarks complimented the Lycum on the progress it had made since whose desire is for "more light," and higher and he last had the pleasure of seeing it. It might nobler aspirations. As a community we are not be thought by some that he was a renegade to the cause, but such was not the case. Public duties had for a time necessitated his withdrawal from any active duty in connection with the movement, but his sympathies were still with them, and he hoped to be able to be more with them in the future.

Dr. Peebles replied in substance as follows: It is with no ordinary emotions of pleasure and satisfaction that I meet the Lyceum this evening, as well as this fine assemblage of prople. Naturally social as well as intellectual be ings, pulse beats to pulse, soul throbs to soul, and heart responds to heart, while the memories of my past labors in your midst, flaming up within, fill the council chambers of my very in-

most being. The eloquent address of welcome to which we just listened, while quite too flattering, rightly gives the assurance that neither you nor the many personal kindnesses received at your hands during the previous visit to Melbourne have been forgotten. No, no; memory is immortal; and friendship—all unselfish friendships are plants and buds on earth, that transplanted

thrive and bloom eternal in the heavens.

From this colony and New Zealand, I went to China, India, Arabia, Egypt, Palestine, and through Europe to America. And a year ago the past winter I was in Central America, Yucatan, and Mexico, exploring, studying, and com-paring their mounds and pyramids with those I had seen in Egypt and portions of the Orient. I had not returned from this tour when Mr. McIlwraith, the honored chairman of this evening, and Mr. Carson, another of your citizens, did me

the honor of calling at my American residence. When leaving your colony again I take the more Southern tour around the world, via Ceylon, Madras, Madagascar, Cape Town, South Africa, to England. And as I go I scatter tracts, papers, pamphlets, books—all kinds of Spiritualist literature. The thinking people of all lands, tions of Orthodox theology, crave that spiritual food which they find in Spiritualism. This, considered as a phenomenon a philosophy state of the physical senses? Can you weigh them in a pair of scales? Can you melt a thought with the blowpipe? Can you sidered as a phenomenon a philosophy state. sidered as a phenomenon, a philosophy, and a religion, just meets the soul's demands. Spiritnalism, no longer local, has become cosmopolitan. In America it numbers its millions of believers; and as a diffusive power, as a liberalizlievers; and as a diffusive power, as a liberalizing principle, it was never making such rapid
the rind, the pulp, the seed, symbolizing the
physical body, the spiritual body and the soul.

"Norston's Rest" is the may novel written by Mrs. Ann S. Stephens, n w in press and to be pubstrides as at present.

"Norston's Rest" is the may novel written by Mrs. Ann S. Stephens, n w in press and to be published in a few days by T. B. Peterson & Brothers, Palis-

The national excitement in America the past year was the Centennial Exhibition. It was gratifying to see Victoria, and Australia generally, so well represented. The Main Building covered twenty five acres; this with the others covered an area of over eighty acres; while thir-teen acres of machinery were driven by the Corliss engine. It was a grand success, knitting to-

liss engine. It was a grand success, knowing together in bonds of fraternity the great nationalities of the world.

But I arose to simply extend you my hand of
fraternal good will—a hand bearing in its palm
the warmth of millions of American hearts and millions of souls too whose motto is, "Free

speech, a free press, and free thought."

At the close of his reply, Mr. Peebles was greeted with hearty applause, and the Lyceum session was resumed, a series of recitations and songs being given by the members, the session concluding with the usual ornamental marching. The formal proceedings being over, a conversazione followed, fruit and other light refreshments being handed round, two or three dances were improvised at the request of the younger members of the meeting, and the assembly dispersed shortly after 11 P. M

SYNOPSIS OF DR. PEEBLES'S FIRST LECTURE IN THE OPERA HOUSE.

At an early hour on Sunday evening, the Opera House was so densely crowded that many were compelled to stand during the discourse. It was estimated that there were upwards of two thousand persons present, all of whom paid the most respectful attention to the earnest words of the speaker. Mr. John Ross occupied the chair. After singing and other preliminary matters, the chairman introduced Dr. Peebles to the audience

He had much pleasure in having been called upon to preside that evening to introduce to a Melbourne public their esteemed and valued friend Dr. Peebles, whose personal acquaintance they made during a previous visit between four or five years ago. During that first visit Dr. Peebles did not come to them as a total stranger but was preceded by the reputation of a culti-vated scholar and a gentleman; an author of high standing, and the friend and correspondent of many distinguished men in his own and other lands. But it was as a Spiritualist and a lecturer upon Spiritualism that he was principally related to us. During his first visit Spiritualism in this city was passing through that state of feverish excitement which seems to be characteristic of its initiatory stage in all parts of the world. The startling inquiries were made for the first time, "Can a state of conscious living existence beyoud the tomb be a demonstrable and demon-strated reality?" "Is the gulf between this world and the world of spirits so bridged over a to make intelligible intercourse with our departed friends possible?" It need not be a matter of astonishment that many were so eager to find affirm-ative replies to these questions that they did not sufficiently examine the character of the phenom-ena upon which they based their belief, while opponents of a movement so unfriendly to Orthodox doctrines and institutions did not fail to take advantage of every circumstance which could make "confusion worse confounded," and thus help to conceal from the general public the real issues involved. It was at a time like this that the master mind was required to separate the chaff from the wheat, the true from the false that which in the hands of the unmethodical may seem the disorder of chaos, under the careful treatment of critical and logical reasoning may be made so simple and plain that the general

mind can successfully grapple with it.
In America and Europe the phenomenal side
of Spiritualism had been taken up by men holding high rank in the scientific world, and one after another of these high authorities, who had undertaken to find either the phenomena false or to discover mundane theories to account for them, had been obliged by the force of conviction to come to conclusions quite contrary to their preconceived notions, and Spiritualism promised at no distant date to be as popular a scientific belief as that of evolution.

But the movement had another aspect, which might be characterized as the religio-philosophical, and with this phase of it men of scholarly attainments and literary abilities occupied themdone more by speech and pen to spread the glo-rious gospel of Spiritualism than our distin-guished friend who is again amongst us. His first advent was so opportune and needful, and the results of it so eminently satisfactory, that it must always be remembered with peculiar pleasure and gratitude. As already observed, Spiritualism in this city was in its crude initiatory stage, and the Peebles lectures threw new light upon the subject, to thousands of eager, earnest inquirers who thronged this and other halls to listen to them. Incongruities and difficulties disappeared as the subject was treated rationally and religiously, in accordance with the most exacting demands of the intellect and the purest desires of the soul. A state of future existence which found such loud response in the soul's "longing after immortality," became a matter of scientific verification, the doctrine of the Allloving Father, not one of whose children would be eternally lost, and which is in natural harmony with what seems to be a sense of divine sonship in the human heart, found proof in every maxim of morals and every principle of justice. Human brotherhood, deeply rooted in the sentiments of sympathy and love, is a practical necessity in our social inter-dependence, and our duties were to discover and apply to beneficent purposes the laws of nature around us, and the laws of individual and social existence. Thus science and philosophy seem to combine to make Spiritualism the religion of the future, a religion which neither prays for rain nor dry weather for miraculous removal of plagues, nor any in terference between cause and natural effect, but as yet very remarkable for the development of these high qualities, as may be seen by the fact (amongst many others) that access to knowledge and access to "God's glorious oxygen" are forbidden on Sunday to thousands who would joyfully take advantage of the opportunities, if offered to them. While bigotry then reigns ram-pant, and the friends of progress either too few or too disunited to successfully demand what are the rights of all, it cannot be said that there is no room for improvement from a second visit from

our friend Dr. Peebles, whom we cordially wel-Quoting the words of the Prophet Isaiah, "Come now and let us reason together," Dr. Peebles said that when the ancient Brahmins of India spoke of Brahm and the Persians of Or-muzd—when Proclus spoke of Causation, Jesus of Spirit, Mahomet of Allah, Zimmerman of In-telligent Force, Spencer of the Unknowable, and Emerson of the Oversoul, they all meant this: that there was a potency, a Divine Presence, governing the universe by fixed and immutable law. This Divine Power was well defined by Jesus when he said, "God is a Spirit." And man made in the Divine Image, was necessarily a spiritual being, with mental activities and spirit

I am, said the speaker, almost a Berkleyan, be lieving there is no such thing as matter. What we denominate matter is but the reflection—the shadow-the residuum of spirit. The hardest bit of rock put into the hands of the chemist. could by the application of intense heat be driven from a solid to a liquid, from a liquid to the gas-eous state, and by intensifying the heat it van-ished from sight. Matter was shadowy, unreal and unsubstantial. Spirit was the only reality. All force, all power, was invisible. When mate rialists captiously said, "Show us your spirits," the speaker replied by saying, Show us your ideas, your thoughts, your aspirations. Can ideas be recognized by the physical senses? measure love with a yard-stick? All these at-tributes and spiritual forces, as well as spirits themselves, are invisible to the physical eye. You do not see me, said the lecturer; but the body, the temple, the house that ! live in. He illustrated the three-fold nature of man by an orange,

Dying was only being relieved of the body, the outer vesture. The real man continued to live. This was demonstrated by Modern Spiritualism. Conscious communion with the spirit world was Conscious communion with the spirit world was not new. The Bible was all aflame with spirit ual marvels. And nearly all the great souls of the past, Zoroaster, Plato, Socrates, Jesus, Tasso, Bruno, Louis the XVI., Joan of Arc, Swedenborg, Wesley, George Fox, and multitudes of others, were endowed with spiritual gifts. Modern phenomena were in perfect harmony with the ancient, and all were within the realm of the natural. But owing to the stupidity of sectarists, they could accept only the marvels of a tarists, they could accept only the marvels of a dim and dust buried past. Reading the twelfth chapter of Acts, they believed that a "light shone into Peter's prison," that "an angel spoke to him," that "his chains fell off," and that he followed this spiritual being out through the different "wards of the prison to the gates"—they believe it, though it occurred in the dark, and rests alone upon the testimony of Peter, who cursed and swore, who lied, and who denied his Lord! And while they believe this midnight scene in a Palestinian prison, resting alone upon the testimony of this Peter, they reject the testimony of Wallace, Crookes, Varley, and scores of scientists and thinkers of the world! Has it come to this that spiritual facts must be two thousand years old before they can penetrate

Christian craniums?
The speaker spoke of the rapid strides of Spiritualism in America, of their conventions, their camp-meetings, their publications, and the liberalizing influences it had exerted upon sectarians. Hell was seldom mentioned by the more popular American preachers, and the devil was no longer a scarecrow. Their sermons were liberal and palatable, because flavored with progression and the ministry of spirits.

Spiritualistic Religion. Rev. Mr. Murray, of the Boston Music Hall,

says: "I am not sure that I ever read a page of Swedenborg's writings in my life; and I am quite sure that I never read a page of any of the modern theories touching the spiritual life." 'To which Mr. Colby of the Merrimac Valley Visitor makes reply as follows: That is a surprising confession of ignorance and stupidity - a clergyman who proposes to teach religion never read a page of the most illuminated philosophic religious writer of modern times, whose name has become a household word! and never read a page of modern spiritualistic theories, which are preached in every town of this Commonwealth, and in the past twenty-nine years have made more converts and gathered more adherents than all the rest of the religious theories of the country! What in the world can this man, claiming to be the foremost religious teacher in New England, have been about? Attending to the breed ing of horses, lecturing to the children who patronize our Lyceums, and sporting away the summer months in the woods and mountains of the Canada line! Wouldn't he do well to haul up awhile, and take his reckoning to see where he is, for most evidently the world has gone on a Sabba' day journey since this famous Murray has taken a celestial observation, or sounded with "line and sinker" the depth of water under his keel. If it had been recorded of some prominent Pharisee at the commencement of our era that he never inquired who John the Baptist was, though all the world went down to Jordan to be baptized of him; that he shut his eyes when Jesus passed by, lest he should be a witness to a miracle; and that he never listened to Peter and John, though they lived in the next house, and preached to the people in the street before his dwelling-then this Murray would never have tired of assaulting that "high-toned" Pharisee. He would have slaughtered him a thousand times in the pulpits and Lyceum halls, have hanged his corpse on the highest peak of the Adirondacks, have buried him in the darkest glen of the mountains where the bears yet suckle their cubs in safety, and have written a hundred columns of denunciation of him in the Golden Rule newspaper; but here he stands in the midst of a revolution, broader in its fields of operation than the area over which St. Paul preached in all his search for Jews and Gentiles who would hear him, wider than the operations of Martin Luther in his day, and he does not read a page of the discussions, and does not know one of the disputants. Verily, this Rev. Mr. Murray surpasses the Egyptian sphinx. He must be a marvel of a reformer and leader—as bright eyed as a batat noonday, and as profound as an owl. What would be said of a politician claiming to be a firstclass statesman, if he should never read the platforms of the other parties, and had never conversed with a single man of the largest faction in the country? Why, they would laugh that

fellow out of the caucuses! But, more wonderful, this Rev. Mr. Murray is preaching the very doctrines which he says he has not received from their leading advocates. and which are not orthodox in the school to which he belongs. If there is anything attractive in his preaching, it is the tinge of spiritualistic philosophy that gives what of life and beauty his sermons have. If his late sermon on the resurrection had been preached by his clerical brother. Rev. Mr. Reed of the Swedenborgian church on Beacon Hill, he would not have read it! and still it seems scarcely possible that he could have preached it without reading Swedenborg, unless he too is of the illuminati, and we have a new

seer as the pastor of Music Hall. Now we don't believe that Mr. Murray-he reporting himself truly—is much like the mass of the clergymen of the nineteenth century. He must | And the betting be divided 'twixt the Sultan and the Czar stand almost alone in his acknowledged ignorance; for Spiritualism-(we don't mean table-tipping and trance speaking)-Spiritualism in its broad sense is not only the latest and brightest phase of Christianity, as bringing earth and heaven in conjunction, God and man into nearness of relations, and the world which is to us and that which is to be to us, to a point of union, but it is the central idea of all other religions. Only this comes to distinguish it to-day from what it was in former times, that it is the leading idea—that the books are opened and we may read; the figures upon the canvas of the Great Artist are unveiled, and we may gaze upon what the past longed to see but died without the sight; that the sun which in other days of Arctic coldness ran low, just scaling the horizon, and giving promise of the coming season of growth and fruitfulness, has ascended into the high heavens, and is shedding its light on all-zones and all peoples. We have had great material triumphs in the past; man has conquered Nature, bridled the elements, driven the steeds of creation, unraveled by the hand of science the snarled systems of the ages, lifted himself above the incumbrances of time and space, so that thought flashes across the earth like lightning-he has brought up the hidden things from the profound beneath, and ascended to the stars to study God in the firmament; but when, a hundred years hence, the scholar and the philosopher shall ask what was the great event of this century, there does not

—the philosophy of life as now taught—of unbroken, continuous life, which sinks death into nothing, and opens the sealed door, that the passage to and fro, as never before known, should be uninterrupted. It is to this end that there might be a material basis for the foundations of the spiritural world to rest upon that the great in the spiritural world to rest upon that the great deliberating deliberation in the spiritural world to rest upon that the great deliberating deliberation with all delphia. It will no doubt meet with great popularity, for the same readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for them, for in "Norston's Rest" Mrs. Stephens has justly become a great favorite with all American readers of prose fiction. There is a rare treat in store for material progress and intellectual advancement of the last hundred years have been given; but | these-rich and vast as they are-are so inferior to the life-development of the eternal spirit, that in looking back they will no more be seen or remembered than are the cellar walls by the passer who stops to gaze upon a grand and lofty palace, whose gilded central dome catches the sunbeams and its wings and towers stretch out\like a gorgeous and fascinating picture of a dream!

BRIEF PARAGRAPHS.

SHORT SERMON.—Be just, since equity supports the human race. Be good, as bounty attaches every heart. Be indulgent, since than livest among beings like thyself. Be modest, as pride hunts the salf-love of every human being. Pardon injuries, as vengeance eternizes hatred. Do good to him who injures thee, that thou mayest show thyself greater than he, and also gain his friendship. Be moderate, temperate, and chaste, since voluptuousness, intemperance, and excess destroy thy being, and render thee contemptible.—D'Holbach.

Norwich Bulletin: " An English paper remarked some ime ago that, in the constant development and progression of Nature, the time would surely come when the mule foolish enough not to believe it till they heard the tenor in one of the city churches the other evening."

THE STRIFE OF LIFE

We made a rhyme;

Once on a time

To this effect it ran:

Be sure you 're right Whene'er you fight Against your fellow-man. To this adhere, And never fear And, sure as right is right, You 'll victor be-(You must, per se) -In every righteous fight. [Moral.] Whate'er you do, Be ever true, Though shafts of malice fly; You always must In God put trust, But keep your powder dry.

Science has split the " rock of ages."

It is believed that turkeys were introduced into Englan from America, by William Strickland, lieutenant to Sebas-tian Cabot, in the time of Henry VII. Franklin always said that the wild turkey should have been the emblem o the United States, the log-cabin of the pioneer being in hi day surrounded by these birds, who saluted each other from forest boughs, just as the chanticleer awakens the English farmers. The first turkey seen in France was rought thither by the Josuits, and served up at the wed ding feast of Charles IX. in 1561,

-[O. Digny.

If this story be true, Sir Arthur G ilnness deserves a peer age for his ready wit, for he is said to have replied to the offer of one by the Premier:

"Your kind latention I must damp, The game of rank's not worth the candle; It is, sir, but the Gulmess stamp; My honest powter needs no handle."

Charity is frequently best displayed in helping others i elp themselves.

Miss Elizabeth Thompson, the celebrated English battle cene painter, has just sold her last picture, "Inkerman,

Interesting triangular struggle in the Western States-A congressional councission are gathering grasshopper data, the farmers are gathering grasshoppers, and the grasshoppers are gathering the crops. The odds are three toons on the grasshoppers.—Sun Francisco Mail.

Binghamton, N. Y., speaks proudly of its "open air oncerts," but adds in a small, still whisper, "it was only a hand organ," Major De Roots, of Brooklyn, is breveted brigadier of

account of perpetrating the following war joke: "An in-Sultan' order with no un-Ozar-tain sound-"Change Kars for Constantinople, ' " THE DESCENT OF THE MUSES.

Nine sisters, beautiful in form and face, Came from their convent on the shining heights Of Pierus, the mountain of delights,

Of Pierus, the monatain of delight.
To dwell among the people at its bast.
Then seemed the world to change. All time and space,
Splendor of cloudless days and starry nights,
And men and manners, and all sounds and sights,
Had a new meaning, a diviner grace.
Proud were these sisters, but were not too proud
To teach in schools of little country towns
Science and song, and all the arts that please;
So that while housewives span, and farmers plowed,
Their councy daughters, clad in homespun gowns,
Learned the sweet songs of the Pierides.
—[Longfellow.

"SECOND SIGHT"-(at the theatre)-Meeting your wife

it the matinés when she thinks you 're down town. At one of Mr. Moody's revival meetings in this city, recently, a young convert was "locked-in"....the arm

of Morpheus. All that nature has caused individuals to acquire or los All that nature has caused individuals to acquire or loss through the influence of the circumstances to which their race has been long exposed, and consequently through the influence of the predominant exercise of any organ, or through that of a constant failure to exercise any part, it preserves through inheritance (generation) in the new individuals that proceed from those, provided the changes acquired be common to both sexes, or to those which have produced these new individuals.—Jean Lamarck.

The last scene of a man who drank three gallons of bee on a wager was "on his bier" in a graveyard.

The Evening Telegram has poetry again: Some little dogs delight to bite, For 'tis their nature so; But little Spitz a'one have fits, Likewise the hydropho.

The Boston papers tell of a "walf found in a freigh ar," It was in the way-freight, of course. -N. Y. Com

To the Boston ministers who "got" Petticoat Bisho here to expose (?) Spiritualism, under the doige of the Old South ":-" N) w concerning spiritual gifts, brefh ren, I would not have you Ignorant."—Paul.

LECTURE.—Dr. J. K. Bulley gave a lecture at Odd Fellow's Hall on Sunday evening last upon the subject "Spiritualism Examined." It was an able and candid argument in favor of Spiritualism, drawn chiefly from the New Testament. Wetrust the Doctor may visit us again.—The For Laks (Wis.) Representative, May 11th.

In the summer over Europe will the battle roll afar.

An English scientist has discovered that music will increase the growth of plants. "Jane, rush that plano now, and waitz those cabbages so that they shall be ready for market by to-morrow. And, Johany, take the bass drum to the corner lot and drum up those onlons." Think, too, that by music played over the telephone we can from New York solo a dead beat into life in Unicagol—Graphic.

Some people have such a superabundance of "cheek" that they come to imagine themselves after awhile superior beings, when in reality they are but "fallen angels."

Swedenborg was five feet ten, slim and of dark complex ion, though he was seldom without a smile. His clothes were usually of black velvet, and he were ruffles and i sword and carried a gold-hea led cane.

"It is a sad thing," Zion's Heraid says, "that all the Presidents down to Hayes have been theatre-goers," but it hopes that Hayes will be good and stay away. It ramarks: "Lincoln died in the theatre; but that did not deter Johnson or-Grant from going there," which is too slily altogether. Wishington died in his bed, but other Presidents have gone to bed just the same.—Boston Herald.

The exposure that " Mather Shipton's Prophecy," so extensively quoted, was written in 1832, and not in 1449, will be a disagreeable surprise to many thousands. It was the deceptive work of a min named Charles Hindley, of Brighton, England.

The elm tree's slender, tapering sprays
Are green with buds these golden days;
And in the liquid azure sky
The mottled clouds entrance I lie.
Along the markin of the stream
The willow's slivery branches gleam.
And from the dark soil round their roots
The blue-veined, trembling violet shoots.
—[N. G. Shepherd.

The comb is the hen's pulse. If that be strong and bright, and of a ghod color and full of blood, shaking with every quick inovement of the bird in the combed varieties, the bird is in normal health and in a laying condition. When the rim of the comb and wattles have a purplish tinge, the bird is not well.

A lively Western exchange heads its reportorial items with the suggestive words "Faber Flashes"!

Socrates with his great wisdom, and Hercules with his great courage, did not carea fig for what was said about them.—Plutarch.

New editions of "Warwick," by M. T. Walworth, "Purple and Fine Linen," by Edgar Fawcett, "Led Astray," by Octave Feuillet, and "Flirtation, or Cupid in Shoulder-Straps," by a West Pointer, will be published by G. W. Carleton & Co. next week.

The gospel of hate requires perpetual war. The genius of destruction is the soul of the church.—Henry Watterson.

Why is a ship called "she "I is Digby's queré. HE WAITED.

"I am waiting for the summer," sang a famous Bussian chief.
"We have worked it very nicely, thanks to clever Ignatieff.
When the snows and rains are over we can fall upon the Turk,
And commence that Holy Warfare (?) which in winter would n't work,"

Current Events.

Last week we announced the capture of Kars, in Asia. by the Russians, but in common with the rest of the press, e are called upon to contradict the report; that fortress-city, up to date of our going to press, is still in the hands of the Turks, though the Russians have driven in the garrison, and have left a strong detachment to keep it in a close state of siege. The main forces of the Russians are somewhere in front of and threatening Erzeroum. Skirmishing has been the characteristic feature of the war up to the present time, though the latest despatches anounce a heavy defeat of the Russians at the heights of Batoum-which may be only a canard.

Bucharest telegrams state that in Turkey in Europe the Czar's troops are bastirring themselves, and that already three columns are marching toward Glurgevo. Zimnitza and Magavelli with the evident intention of crossing the Danube at those points. Grand Dake Nicholas had arrived at Piolesti, and it was conjectured that the whole staff would be on the Danube within five or six days. The Turks' first line of defence, along the Danube, is four hundred and sixty miles long-not so long as the line of the Ohio from Pittsburg to Cincinnati. Owing to the condition of the country, however, there are but four roads through Roumania by which it is practicable for the Russians to move an army to the Danube. These are to Kalafator Widdin, at the extreme western end of Roumania, and near the Servian border; Nikopolis, one huntred and fifty miles further down; Rutschuck, about midway tween Widdin and the mouth; and Taltscha, near the mouth of the Danube. Of these, Tultscha is the nearest the Russian territory, and the most desirable route, in iome respects, while Rutschuck is the best in many others. The Turks have the advantage in the configuration of the banks. On the southern or Bulgarian side the banks are high and precipitous, made so by the spurs of the Bulkans only fifty or sixty miles distant—which the water has cut down to rugged and impracticable declivities, while on the northern side the country is plain.

Scattered through the week have been bombardments, feints and reconsissinces-in-force, but no great bittle has yet transpired. The Danube has been practically respended to trade, Austria and Italy protesting against its being blockaded. The Sultan has about made up his mind to proclaim a religious war. Roumania has declared horself independent, and thrown her army into the field, giving the Turks a taste of her artillery from Kalafat on the Danube which the Moslems returned from Widdin, on the opposite bank, with interest. Owing to the rapid change of affairs it is rumored that the Paris exposition may be postponed. An Olessa correspondent says that the commissariat

officer there has been summarily shot for adulterating flour for the army. The Russian artillery sank a large Turkish monitor in

the Danubs off Israil M sy 12th. A shall ponetrated her boiler, resulting in an explosion, which fired the magazine. The entire crew and two hundred soldiers perished. Austria is seemingly astride the fence waiting to decide whether to play the part she took in the provinces in 1854, or to side with Russia; England, though excited to the utmost, and feeling that hourly she is drifting toward war, as not as yet-not vithstanding million-mo ithed rumors to the contrary-made any overt action. It is stated that she has 31,000 man and 11,000 horses ready to embirk at a moment's notice, while her naval force is very much

War against Egypt has been declared by the King of Abyssinia—and therefore the Knedive refuses to send any further aid to the Turkish Sultan.

The Mirmons are reported as vigorously preparing, by

force and arms, for the defence of their Prophet, who is in danger of arrest by the United States authorities, by reason of matters growing out of the Mountain Madows massacre.

The steam thip Dakota want ashore on the Welsh coast. recently, and was totally wracked. She was valued at \$750,000. No lives were lost.

The famine in the Shantung and Pochili provinces, China, is undiminished, and the people have been forced to the most borrible extremities.

General Diaz has been inaugurated permanent President Mexico, and intelligence from all parts of the republic indicates a state of tranquility.

Extensive forest fires have done much damage of late ong the line of the Oglensburg and Lake Unimplain Railroad, between Clinton Mills and Altona, N. Y. Over twenty balldings were consumed in the former place, May 14th, Similar fires prevailed also near Bennington and St, Albans, Vt., and at several points in the Canadas.

Iquique, a small seaport town bordering on the Pacific in South Poru, was destroyed by an earthquake on Thursday, the 10th of May.

The golden jubilee of the Pope was celebrated by the Catholics in New Orleans, Sunday, May 14th, by a military and civic procession and mass meeting in Lafayette Square, wherean address was delivered. In the procession were volunteer detachments of United States troops, sallors and marines.

Mr. Courbet, the painter, has consented to pay a fine of \$50,000, to which he was sentenced for his share in the destruction of the Vandoma Column. The court consented to take the fine in annual installments of \$2000. The United States Army is about to be reduced to a mini-

mum-25,000 men. The Permanent Exhibition on the Centennial Grounds

was opened in Phliadelpia, May 10th, with appropriate exercises.

A horrible crime was perpetrated in Ecuador, on Good Friday, when the Archbishop of Quito was poisoned through the introduction of strychnine into the sacrament-

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH.....BUSINESS MANAGER, LUTHER GOLDY.....EDITOR, JOHN W. DAY......ASSOCIATE EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT; REPORTS OF SPIRITUAL LECTURES ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

Scientific Subjects.

Scientific Subjects.

EDITORIAL DEPARTMENT.

SPIRIT-MESSAGE DEPARTMENT.

CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year.

\$3.00

\$1x Months.

Lise

Three Months.

To say the subscription.

In remitting by mail, a Post-Omice Money-Order on Boston, er a Drafton a Bank or Banking House in Boston or New York City, payable to the order of Colhy & Rich, is preferable to Bank Notes, since, should the Urder of Draft be lost or stolen, it can be renewed without loss to the sender. Checks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit.

Subscriptions discontinued at the expiration of the time paid for.

Re-Publishers who insert the above Prospective in their respective fournals, and call attention to it editorially, will be entitled to a copy of the Hanner of Light only year, provided a marked a vy is forwarded to this offer.