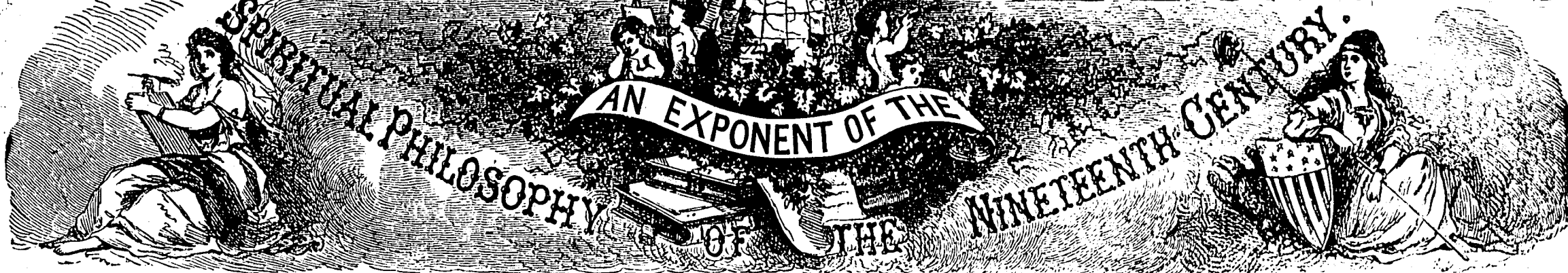


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VOL. XLIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 11, 1878.

\$3.15 Per Annum,
In Advance.

NO. 7.

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Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE.

BY J. M. PEEBLES.

NUMBER VIII.

To the Editor of the Banner of Light:
The Brahman—said to be the twice born and the rightly born—is not necessarily a worshiper of Brahma. It is seriously questioned whether Brahma is worshipped at all at the present time in India. Certainly all through Southern India those of Aryan descent take the name of Brahman. It sounds dignified. And yet some of these worship Shiva, and others Vishnu. None are considered competent to teach the Vedas, however, unless they are genuine Brahmins. Every Guru, or priest, must belong to the Brahmanical caste; and the poor Sudras seeking to accomplish any important undertaking are quite sure to secure the advice and favor of Brahmins.

SACRED BOOKS—ARYAN DECLINE.
The Vedas, theological, speculative and practical, are four in number: the Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda. The last mentioned, treating exhaustively of psychological matters and magical performances, abounds, as Abbé Dubois states, in "dreadful mysteries." Anxious to know for myself, I secured the services of a superior Sanskrit scholar to translate certain portions of it for my use. It was like striking a mine of various ores. The richest were psychical and in a very crude state.

The religion of the old Vedas differed widely from that current at the present time in India. In that remote period of antiquity, idolatry in any form was considered infamous. The Brahman's house was his castle—his consecrated temple; and in the earliest historical period he was his own priest. Temples were not known until a later period. Menu says that "temples are unfit to be admitted to the family sacrifices." The burning of the dead was a usage based upon Vedic authority. It continues to this day. And though *Satti*, or the burning of widows, was common among the Hindus at the time of Alexander's invasion, it had not the least warranty in the Vedas, nor the laws of Menu, established 1200 B. C. A peculiar "feature of the Hindu funeral ceremonies is," says Dr. Cornish, "the performance of the *Shradda*, or offerings to the spirits of the departed. These are binding on every householder, and are offered to his own ancestors, to the fathers of their race, and to the progenitors of mankind." (*Census Report, Mad. Pres.*, p. 94.)

Meditative Brahmins of two and three thousand years ago, with notions considerably modified by ancient sages and Buddhist teachings, regarded all life as sacred, and hence were not meat-eaters.

"Flesh meat cannot be procured without injury to animals, and the slaughter of animals obstructs the way to beatitude; from flesh meat, therefore, let man abstain." "He who consents to the death of an animal, he who kills it, he who dissects it, he who buys it, he who sells it, he who dresses it, he who serves it up, is as sinful as he who neglects his obligations to the *manes* or the gods; ay, more; because he desires to enlarge his own flesh with the flesh of another creature." (*Laughton's Institutes of Menu*, Vol. II., chap. 6.)

But in this degenerate period of Hindulism, meat-eating and stimulating drinks are, in some portions of India, quite common now among the natives. The cow, however, is still considered sacred. Nothing is more abominable in the eyes of a devoted Hindu than beef-eating. But remote Vedic influences are yearly declining; and these "heathens," under European preaching and practice, have already become sufficiently civilized to enjoy tobacco and liquor-drinking—gambling, horse-racing, hunting and aggressive warfare.

THE VEDAS AND LINGHAM-WORSHIP.
The original Aryans were Unitarians, and the head of the family was the priest. Their theism was followed in after years by a sort of nature-worship, and this by tree and serpent-worship. This latter system, however, was more symbolic than literally real. Ramasamy Naidoo, B. A., connected with the Madras High Court, assures us that in the "Vedic era of literature the people were pastoral, worshipping one invisible and omnipotent God, and this one God was neither Brahma, Vishnu nor Shiva." And Max Müller, in confirmation, says:

"Whenever we can trace back a religion to its first beginnings, we find it free from many of the blemishes that offend us in its later phases. The founders of the ancient religions of the world,

as far as we can judge, were minds of a high stamp, full of noble aspirations, yearning for truth, devoted to the welfare of their neighbors, examples of purity and unselfishness. What they desired to found upon earth was but seldom realized, and their sayings, if preserved in their original forms, offer often a strange contrast to the practice of those who profess to be their disciples."

There is not the least mention of nor reference to the *phallic emblems* in the Vedas. If a form of worship with the pre-Aryan people, it received no recognition from the Aryans themselves. These, be it remembered, were Theistic rationalists. To them the sun was the grand symbol of the infinite light and life of the universe! Phallicism first crops up in Hindu history a few hundred years before the Christian era.

The Sivalites are the most numerous of the worshippers in Southern India. And the followers of *Basava*, a branch of these Sivalites, wear the Lingham emblem upon their persons. As a sect they are denominated Lingayets, and the Lingham symbol is emblematic of their faith just as the cross is of the Christians. Cross and phallus were originally the same in signification. Phallic symbols may be seen at the present day in most of the Siva temples of Peninsular India. They were once common in all the older architectural structures of the Hindus. The West has ever borrowed from the East. And these provocative symbols, disguised as they may be, are traceable by the eye of the adept in the Christian edifices and cathedrals of Europe.

SLOW PROGRESS OF CHRISTIANITY IN INDIA.
Of the swarming millions peopling Southern India, the last census returns 533,700 as Christians, just about the number swept off in six months by the late famine. It is a common saying in the East that *not one* really learned Brahman has ever embraced Christianity. This is undoubtedly true. Church tradition affirms that Christianity was introduced into India by the apostle St. Thomas. There are some reasons for this theory, but not enough to carry conviction to my mind.

Accompanied by D. S. White, Esq., his really clever nephew, Ernest, and another young gentleman connected with the Madras Press, I visited the rude stone church at Little Mount. The scenery was magnificent. On a well-preserved block of stone near this church structure is an old Pehlvi inscription indicating to Prof. Burnell that there were Persians or Manichæans on this Eastern coast as early as the sixth or seventh century. Some of the Manichæans were Christians.

The irrepressible Francis Xavier visited India in 1542. He remained three years in the country, confining his labors mostly to the Western Coast. The Portuguese Government aided Xavier all it could in planting and extending Roman Catholicism. But the diffusion of Christianity in any form has proved almost a hopeless task, not because the history of the present Hindu gods is not irrational and ridiculous enough, but because Christianity as presented has utterly failed to meet the spiritual demands of the people. Though thousands of missionaries, Catholic and Protestant, have traversed India since Xavier's time, the great body of Hindus, some 250,000,000, continue to cling to the post-Vedic religions of their fathers. The Brahman admires Jesus, but despises sectarian Christianity.

CELEBRATION OF KRISHNA'S BIRTH.
While all Hindu historians agree as to the royal birth and faultless character of *Rama*, one of the incarnations of Vishnu, they differ widely as to the moral status of Krishna. The preponderance of mythology is sadly against him. He was the eighth incarnation of Vishnu, born Sept. 20, in that portion of India then called Kurukshetra. The recurrence of this day each year is celebrated by feasts and festivals. The same may be said of scores of others booked in the Pantheon of the Gods. He led the early life of a shepherd lad, and died from an accidental arrow-shot. No intelligent Hindu, though bowing at his shrine, believes or ever believed that he was effaced. Punishment by crucifixion was never inflicted as a penalty in India. This is proven by reference to the laws of Menu. The learned Ramasamy Naidoo, B. A., says:

"That owing to a misunderstanding between two brothers—Drutharashtra and Pandu—connected with a race of kings, the peace of the country became disturbed. The sons of these two brothers being jealous, and listening to evil counsels, went to war. The hostile armies met in Kurukshetra. Krishna, who was an intimate friend of Arjuna, one of the sons of Pandu, was acting the part of a charioteer to him. When the fight had begun, Arjuna, struck with horror at the idea of slaying so many of his relations, threw down his bow and arrow, and refused to fight against an army so composed. The reply of Krishna to him is, the stern necessity to perform the duty of one's caste. The duty of the warrior caste is to fight the enemies of one's country. Krishna, who had advocated war, died afterwards from an accidental arrow shot."

On last Krishna celebration-eve, Sept. 2d, I visited several Hindu temples, and witnessed their great procession. The temples were magnificently decorated, and the air in and about them heavy with burning incense and the perfume of Indian lilies. The more conspicuous of the symbols were soma-vines, shepherds, serpents, arrows, and pastoral scenes.

The image of Krishna—black in color and gaudily decorated—was borne upon men's shoulders or drawn in an open bamboo-constructed car, too unique for description. A sacred cow was tastefully trimmed with evergreens, and a boy placed upon her back beating a drum. As the enthusiastic crowds moved along the streets they were sprinkled from the house-tops of the rich with lotus-scented water, and covered with showers of flowers.

MAGIC.

On my previous visit to India I failed to satisfy myself relative to the richness of the Sanskrit literature, or the reality of the marvels ascribed to magicians. Now I can speak more understandingly. For if seeing is *not* knowing, it is germane to it.

In legerdemain and aptness in juggling the Tamil-Hindus hold the palm and wear the crown. It is with a certain class a study and a life-long practice. The performances of Anglo-Saxon magicians and wizards, with all their platforms, boxes, mirrors, curtains, appurtenances and confederates, are little more than clumsy attempts compared to the marvels of the Indian wonder-worker, who, wearing nothing upon his person but a close-fitting hip-rag, head, body, limbs all bare, a little bag in the hand, with a bit of cloth, balls, sticks, a fife and a wand, does things too weird and wonderful almost for the belief of one's own eyes.

They perform their wonders equally well in your private apartment, or out in the streets under the full blaze of the sun.

I saw them make the mango-tree grow in a few moments from a seed planted in the street-sand; saw them toss up balls into the air, which would rise and rise to vanish from sight; saw them play with deadly cobras, to my disgust; saw them vomit up quarts of stones from their stomachs large as hen's eggs, the bystanders catching them, as they protruded one by one from the mouth; and I looked straight down into the street at noon time, with a dozen others, from the balcony of the Belgravia Hotel, and saw a woman securely tied, hand and foot, and a net put over her, which was slotted tied also. Then the performer doubled her up as though a bit of rubber, and pressing, pushed her down into a basket; the cover was then crowded on to it, and a cloth thrown over it. The magic circle, about ten feet in diameter, was surrounded by scores of spectators. The magician, now brandishing a wand, marching around the basket, and humming some sing-song words, seized a sword, and thrust it down into the basket in a dozen different places. After the first few slashes there was no resistance; no sounds of distress. The magician then slowly lifted the cloth, and then the cover—there was nothing in the basket! But a wild jolly shout heard off in the distance; we looked, and lo! there came the identical woman bounding and dancing down the street. The gathered crowd parted, and she stepped up to the basket, empty save the ropes and netting, and made her *salam* to the excited assemblage. Was this marvel mediumistic disintegration or not? Call it what you may, the feat was done in broad daylight, in the open street, with hundreds of eyes looking thereon. This magician was a tall, wiry, swarthy, long-haired Tamil, living in the mountains. He seldom made his appearance in the city. He had been offered a thousand pounds by an Englishman for a year's service in England, and expenses paid. But he utterly refused to leave his native land.

TALKS WITH THE MAGICIANS.

Beginning intimately acquainted with some of these naturally kind-hearted Hindus who practice magic, they were very free to answer all my inquiries, and even to explain to me some of their tricks; others they would not; and others still they could not explain fully, being conscious of invisible help out of and beyond themselves. And this leads me to say that there are three kinds of magic: skilled trickery, demonic performances, and higher spiritual influences. The last two mentioned are often classified as "white and black magic"—the latter being demonic because used for selfish and scheming purposes. The demonic phases of magic are the most dangerous, because connected with electro-biology and the perverted exercise of the will-power.

I inquired of one of these better-class magicians if he could always perform equally well. He promptly replied in the negative, adding:

"Some of the more ordinary things I can always do; but others, and the most marvelous, I can do only at certain times and under the influence of peculiar feelings."

"What are those peculiar feelings?"
"Well, after drawing a diagram, enclosing this image, and repeating secretly-used *mantras*, I feel a thrill in my nerves and a cool wind passing over my hands and face. This is a sure sign that I will succeed."

MAGIC AND THE OCCULT SCIENCES.

It was my good fortune while in Madras to meet a rather eccentric though really learned Englishman, Mr. —, who had made the occult sciences and Eastern mysteries a life-long study. He had mirrors, crystals, and literally cart-loads of old books treating of alchemy and the various kinds of magic. Many of these books were in the dialects of India, and unreadable only by linguists.

Among the most interesting of these volumes was "Magus," a work by Francis Barrett, F.R.C.S., treating of astrology, alchemy, magic, amulets, magnetism, elementary spirits, terrestrial and celestial spirits, oracles, cabalistic magic, ceremonial magic, magical circles, magical breathings, charms, evocations, cabalistic symbols, conjurations, and magical figures, illustrated with diagrams, dragons, and devils.

On the twenty-third page this author says: "The devil, in order to hinder the incarnation of the Son of God, attempted, by an application of active things, to frame the seed of man according to his own accursed desire, . . . resulting in a generation of faunuli, satyrs, gnomes, nymphs, sylphs, dryades, mermaids, naiads, syrens, and monsters generally. It is further, stated in this volume that "Raphael apprehended and bound

the demon, called Asmodeus, in the wilderness of the Upper Egypt. . . . There are thirty thousand immortal spirits living on the earth, who are the keepers of mortal men. They clothe themselves with air, take different forms, and go to and fro everywhere on the earth." Occult dogmas of the ancients bear about the same relation to rational Spiritualism that alchemy bears to chemistry.

Having met some of the most famous magicians of India, and having read either the works or the biographies of Apollonius, Apuleius, Peter De Abano, Henry Cornelius Agrippa, Trithemius of Spanheim, Theophrastus, Paracelsus, Roger Bacon, Lilly, Ripley, Glauber, Dee, and other students of magic, I feel to say that there is more sound science in Tyndall's book on "Heat a Mode of Motion," more sublime philosophy in Emerson's "Conduct of Life," and more substantial spiritual truth in Hudson Tuttle's "Arcana of Spiritualism," than in all the mouldy cart-loads of rubbish written by alchemists and magicians of the mediæval ages.

To the superstitious, the terms magic and mystery have bewitching charms. And yet, all there is in these transitory marvels, all that is claimed for the best phase—I mean "white magic"—may be rationally explained by clairvoyance, electro-biology, psychometry, magnetic spheres, psychic influences, will-power, or in a single sentence, the different phases of Spiritualism.

CONVERSATION WITH A HINDU MEDIUM—BRAHMANICAL SPIRITUALISM.

Brahma, Vishnu and Shiva, with their incarnations, were once bards, kings, chieftains, or Rishis. All the gods of the Hindus, in fact, were once mortals. And at present they stand to them in the relation of ancestral deities and guardian spirits.

Speaking therefore in general terms, the more interior-minded of the Hindus are Spiritualists, believing that spiritual intelligences of different gradations hold a guardian care over mortals, converse with them, and have the power to make them ill, and to make them well again. Accordingly, they pray to the good spirits and propitiate the evil ones.

Since reaching this portion of India, I met in the gallery of Mr. Nicolas, a Madras artist, Narain S. Muduly, a Hindu medium, who heals diseases, casts out demons, and in whose presence material objects are thrown through the air. This class of men are called in Tamil, "Montricians"—men that talk with the dead. He carries with him a book in the Tamil, with figures, diagrams, images, and prayers, which he allowed me to copy. He assured me, through the interpreter, that there were three kinds of wonders in his country: magic, which was simply sleight-of-hand skill; the appearance and interposition of good spirits; and the terrible works of devils and bad spirits. "These latter," said he, "are called *Karrallie*, *Varri-ghai*, *gino*, *mandan*, and other names implying their wickedness."

"Did you ever see these wicked spirits?"
"Yes; I have seen them upon a thousand occasions. For a time, some of these evil spirits influenced and controlled me; but now I have gained the mastery and control them. They do things at my bidding. Each one of them is best at doing some special thing."

"Is there any limit to the influence and power of these spirits?"
"There undoubtedly is; and yet I have seen them tear branches off from trees, hurl heavy stones through the air, make people sick; and I believe they could kill persons if I should command them to do so."

"Are you not afraid that these devils will again get control of and injure you?"
"No; because a guardian spirit, once a sage, always accompanies me, and puts the words into my mouth what to say, and tells me what to do."

"Did you say that this old sage always attended you?"

"Perhaps I should not exactly say that, but whenever I want him I think of him, I pray to him, and he comes. And when I go to drive evil spirits away from people's houses, or to dispossess those who are obsessed, he and others help me."

"You say you can see spirits, both the bad and the good?"

"Yes; at any time, providing I properly prepare myself for it."

"Can you hold a séance, or so arrange as to help me to see these spirits?"

"I can help you to see the evil spirits, and see what power they have, because I can command them. And, being naturally bad and untrustworthy, they will not do much, unless they are well fed."

"What do you mean by that? or, how will you feed them?"

"I mean that one order of spirits feed me, or spiritually vitalize the food that I eat; and another, and much lower class, I feed. And to put this class into good humor to manifest to you, I shall feed them in this way: I shall go after night fall either to the burning-place or the cemetery, and put upon certain ashes, or by certain graves, pork, beef, mutton, cocoanuts, bread, flowers, aloes, benzoin, frankincense, and camphor. These gifts will propitiate and please them, and then they will the more cheerfully do all the things that I command them."

"But I thought that Brahmins and Hindus did not eat flesh-foods of any kind; and yet you say that the *spirits* of these Hindus eat such food; or, at least, imbibe the effluence and auras that rise from it."

"True; but you forget that all Hindus are *not* Brahmins. I am a Hindu and a caste man, but

not a Brahman. And then again, all Hindus are not *not* Brahmins. These spirits when in their earthly bodies were *not* true Hindus. They ate animal food, and lived immoral lives; and the *spirits* and *devils* that they had when on earth continue with them yet; and I indulge them in their desires for the time, that I may get them to do the things I want done."

"Do you eat animal food?"
"I never tasted a particle of flesh-food in my life. One reason why the English people that come to our country are so gross, war-like and wicked, is because they eat beef. The eating of blood calls for the shedding of blood. Not only did I never eat any animal food, but I never drank any spirituous liquors. And I *must* abstain from all carnal indulgence. If I should gratify the passions of my physical nature in the least, I should lose my power to control intriguing wicked spirits."

"Are you an unmarried man?"

"I am, sir; and I belong to that caste which generally engages in agricultural pursuits. . . . I am willing to answer all your questions, sir, because I see by the aural light around you that you are sincere and well-meaning. By the light around you, and the help of that ancient and white-robed spirit just behind and above you, I can decipher your past life. It has not been a calm sea that you have sailed upon. . . . When I first sat down before you I was afraid. Christians persecute me, and the police seek to arrest me for using my powers."

"Would you as a caste man and a medium eat rice with me?"

"I would not like to eat with you, because it would be setting a bad precedent; but I would shake your hand, walk with you, and be in your society, except when I had formed the *mis-tri*ng around me to exercise my spiritual powers; then I could not consent to have you or any one touch me."

"Why do you wear that image over your heart, and these beads around your neck?"

"The Good Spirit tells me to do so. The image has been touched and electrified by him. I say my prayers by these beads. There are thirty-two of them in number. . . . I will meet you here to-morrow evening at seven o'clock, that you may see the spirits and the power they have over material objects."

But as the purpose of this séance-meeting and the time had been reported by one or two who had listened to our conversation, it had reached the ears of the *police*, and this poor Brahman medium was so frightened that he hid himself away from his most intimate friends. . . . Nearly two weeks afterwards I met him and witnessed some marvelous exhibitions of physical mediumship.

A STRANGE SPIRITUAL PHENOMENON IN INDIA—AND THE CASTING OUT OF THE DEMON.

The Assistant Director of Public Instruction and Registrar of Assurances, Mr. D. S. White, of Madras, is a writer of considerable note, and, theologically speaking, an outright free-thinker, with no spiritualistic proclivities; and yet he confessed that he had witnessed marvelous phenomena, alleged to be spiritual, that sorely puzzled him; and, among others, referred to the wonderful manifestations that occurred in the presence of young Kelly, son of Mr. P. Kelly, a railway contractor. Before leaving the city I visited Mr. Kelly, his son Thomas, and Mr. Cronin, the brother-in-law, getting written statements from them in confirmation of the marvels referred to by Mr. White. Reserving the written documents, I submit the following condensed statement:

The Kellys, Irish in descent, were a quiet, industrious family of Roman Catholics, residing at St. Thomas, some eight miles out from the city of Madras. They had never heard of a people known as Spiritualists. Mr. Kelly, having the supervision of some native Hindus employed upon the public works some distance from home, struck one of these intricate natives with considerable violence. The Hindu was terribly exasperated, and threateningly called upon his ancestral god to palsy the arm or otherwise punish the man who had dealt him the blow; and, strange to relate, almost immediately thereafter, and without any appreciable cause, painful swellings came upon the offending arm. These for a time proved absolutely incurable, and then, all at once, they went away, seemingly of themselves; but at the same time his son Thomas became afflicted and annoyed by what could only be attributed to superhuman agencies.

Perplexed and troubled, Mrs. Kelly wrote her husband of the strange things occurring by invisible powers in the presence of this son, such as stones dropping down before him, dishes sailing out of the cupboard and flying about the room, doors opening of their own accord, trunks unlocked without keys, and some other things too odd to be mentioned.

Mr. Kelly replied to the letter in a rather harsh manner, reproving the wife and family for their superstition. But the noises increased; furniture was injured in locked rooms; crockery-ware was dashed to pieces before their eyes, and a four-pound shot came crashing down through the roof one evening, yet leaving no discoverable opening.

At this singular crisis of affairs Mr. Kelly sent for the son to come to him at once. He did so, and yet these inexplicable manifestations followed him. The son-in-law, Mr. Cronin, a well-educated man, still remaining skeptical upon the spiritual origin of these troublesome wonders, went personally with a carriage to convey the young man to his own house. On the way the carriage was struck several times by some seemingly heavy weapon, stones fell into the carriage

Dearfield, Mass., April 24, 1878.

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

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The attention of the public is respectfully called to the fact that the *Banner of Light* is now published by the BANNER OF LIGHT BOOKS, 109 Montgomery Street, New York. The price of the paper is 10 cents per copy, and the subscription price is \$1.00 per annum in advance. The paper is published weekly, except on Sundays and public holidays. The subscription price is payable in advance, and the paper is sent by mail to the subscriber. The paper is published by the BANNER OF LIGHT BOOKS, 109 Montgomery Street, New York.

SPECIAL NOTICES.

Notices of meetings and other events should be forwarded to the Editor of the *Banner of Light*, 109 Montgomery Street, New York, at least one week in advance. Notices of meetings and other events should be forwarded to the Editor of the *Banner of Light*, 109 Montgomery Street, New York, at least one week in advance. Notices of meetings and other events should be forwarded to the Editor of the *Banner of Light*, 109 Montgomery Street, New York, at least one week in advance.

Banner of Light.

BOSTON, SATURDAY, MAY 11, 1878.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Street, New York.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
No. 11 COURT STREET, BOSTON.

THE AMERICAN NEWS COMPANY,
No. 10 AND 12 CHAMBERS STREET, NEW YORK.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

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

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Special Notice.

We shall print in the *Banner of Light* for MAY 15th and 22nd respectively, two fine discourses which were delivered in Chicago through the trance mediumship of

MRS. CORA L. V. RICHMOND,

and specially reported for our columns. These lectures will be severely entitled:

"THE OCCUPATION, CAPABILITIES AND
POSSIBILITIES OF DISEMBOodied
SPIRITS."

By SPIRIT BENJAMIN FRANKLIN,

and
"THE FRATERNITIES OF DISEMBOodied
SOULS."

By SPIRIT WILLIAM ELLERY CHANNING.

They are replete with mature thought and fine imagery, and cannot fail of proving of interest to our readers.

The Medical Law in New Hampshire.

It will be remembered by our readers that we published last year a petition against the obnoxious "Doctors' Plot" law in New Hampshire; and now as the recurring season brings another June, we find the battle for freedom in medical practice is about to be resumed in the Granite State. The monopoly-act in the interests of the Regulars is now in the hands of a Commission created for the purpose of proposing such amendments to existing laws and to frame such new laws as may be necessary for carrying out the provisions of the amended Constitution of that Commonwealth which was adopted last year—to offer amendments or recommend its repeal as to their judgment the best interests of the people demand, and the matter is to come up at the next session of the Legislature in June.

The efforts of the friends in New Hampshire, last year, to show up the true character of this proscription-enactment produced such a good impression on the law-makers, and the people generally, that we are informed the Allopaths, and their allies for the nonce—the Homoeopaths—alarmed for their cause are now scouring the country, armed with petitions in defence of their pet measure, and depicting in the darkest colors the terrible results which they are sure will follow if the citizens of New Hampshire are allowed to freely select their own medical advisers.

We are pleased to see that the secular press of New Hampshire is taking a wider interest in canvassing this question than was the case last year. We are in receipt of a copy, for instance, of the Granite State Free Press, of Lebanon, wherein nearly three columns of space are devoted to the publication of a trenchant memorial to the people of that State re the Doctors' Law, from the pen of H. B. Huntington, M. D., of Peterboro'. The editor of the Free Press clinches the nail of this manly protest, in the following independent and outspoken fashion:

"A perusal of the above appeal must satisfy every sensible, unbiased person, that the law referred to is a disgrace upon our state, an outrage upon the rights of the people, and should be repealed. More and weightier objections can be offered, but the above should suffice."

Following will be found the heading for a petition which can be cut out and attached to a paper for signature. Several persons in every town in the State, who love liberty and are willing to work for humanity and equal rights, should at once prepare and circulate these petitions, giving every person of lawful age an opportunity to express their disapproval of this law by asking for its repeal; and as it is completed, forward to Nathaniel White, of Concord, N. H., on or before the second Wednesday of June next, when and where they will be properly prepared and presented. The cause of justice and right would be greatly advanced if every paper in the State would publish this appeal and petition."

We give on our eighth page the above-mentioned petition for the repeal of the Doctors' Law, to which we hope every man and woman in the State of New Hampshire, who reads the *Banner of Light*, will see that his or her name is attached. Cut out the petition, friends, circulate it, and when all the signatures are obtained, which the limited time left for action will allow, forward what you have to the address of Nathaniel White, Esq., of Concord, N. H., that they may reach in proper form and time the mark at which they are aimed.

Has Mr. Emerson Changed his Base?

The eminent essayist, Ralph Waldo Emerson, has long been claimed by the opponents of Theism as one of their champions. His utterances in regard to a personal immortality for man, and a consequent intelligence in Deity have been either somewhat vague and cloudy. It is now claimed that Mr. Emerson is a Christian theist, or rather a theist in the sense that Christ was one. His friend and neighbor, Bronson Alcott, confidently asserted this fact at a recent meeting of clergymen and others in Boston; and now Mr. Emerson himself, in an article in the *North American Review* on "The Sovereignty of Ethics," has given countenance to these reports of a modification in the views which he seems to have taught, though not very distinctly and emphatically, heretofore. As Mr. Alcott expresses it, Emerson "belongs to the church of one member." The following remarks are from the Boston Daily Advertiser of May 6th:

"This question was pressed very closely upon his friend and townsman, Mr. Alcott, a few evenings since, when the latter was speaking of the characteristics of the Concord authors. Mr. Alcott waived the close inquiries of the Orthodox ministers, but went as far as friendship permitted in saying that Mr. Emerson was a Christian theist, a man to be taken by the hand by all Christians as a brother, an individual thinker who belongs to the Church of one member. Except in one sentence of his essay on Immortality he accepts that doctrine. He has never written out his belief, but those who know him best speak in the strongest terms of his absolutely sincere religious life. We have nothing to do with his religious opinions except in so far as he has published them in his essays, but the latest contribution from his pen, 'The Sovereignty of Ethics,' in the current *North American Review*, is so marked in its ethical tone as to attract special attention, and seems to indicate a very definite departure from the pantheism which is quite abundant in his earlier productions. It may certainly be said, and our readers can easily test it to their personal satisfaction, that his former ethical view has come out most distinctly for the truths of natural religion which lead directly to Theism."

There are touches now and then of the old heaven, but the mellowed richness of this latest essay is due not more to the gentility of old age than it is to the fullness of a larger religious belief which permeates his always pregnant sentences. We never expect so sincere a writer as Mr. Emerson to use the stock phrases of religious writers, but his identification of religion with morals, his reference to the religion of the universal unshining Providence which lurks in tribes, in still, small voices, in the secrets of our hearts, our closest thoughts, as efficiently as in our proclamations and successes, his kind words for the emphatic and positive religion of a century ago as compared with the pale negations prevalent to-day, the increased attention which he now pays in his published essays to the realities of spiritual truth, show that, if our distinguished fellow citizen has not formally changed his base as an ethical teacher, he has certainly done the next thing to it. The evidence is sufficiently marked to give profound satisfaction to many of his admirers, that one who has roamed so widely through the universe in quest of truth has found the final philosophy in the kindred instincts of heaven and home.

There is certainly a tenderness in the cultivated part of this community toward Mr. Emerson, which exists in hardly a more marked degree toward any other moral and literary teacher, and the fact that Mr. Emerson now insists that 'the progress of religion is steadily to its identity with morals,' and that he enunciates not the vague doubts of our detached moralists, but the prime convictions of believers in natural religion, those which border closely upon revealed truth, will increase this tenderness among all who have been helped and instructed by his teachings. He has written few paragraphs which contain more sterling coin than this: 'The man of this age must be matriculated in the university of sciences and tendencies flowing from all past periods. He must not be one who can be surprised and shipwrecked by every bold or subtle word which malignant and acute men may utter in his hearing, but should be taught all skepticism and unbelief, and made the detractor of all castles and paper walls, and the shatterer of all opinions, by being put face to face with his infancy with reality. A man who has accustomed himself to look at all his circumstances as very mutable, to carry his possessions, his relation to persons, and even his opinions, in his hand, and in all these to pierce to the principle and moral law, and everywhere to find that has put himself out of the reach of all skepticism.' And this is substantially the point which Mr. Emerson has now reached."

Immanuel Hermann Fichte.

We find in one of the Rev. Joseph Cook's lectures the following account of Immanuel Hermann Fichte, now in his eighty-second year, and who in the third edition of his "Anthropologie" has, in the words of Franz Hoffman, Professor of Philosophy in the University of Wurtzburg, "dedicated himself openly for Spiritualism." Still the Rev. Joseph Cook does not seem to be aware of this fact. He praises and quotes from I. H. Fichte, the illustrious son of an illustrious father, and pronounces his "Zeitschrift für Philosophie" the best philosophical magazine in the world, but does not tell his hearers that this eloquent defender of "ethical theism" is a Spiritualist. Why is so important a fact omitted by Mr. Cook? Will he or some of his friends explain the omission? Is it because Spiritualism is tabooed by the "Monday lectureship"? But why taboo a fact? If Fichte is worth quoting, as a high authority on the theistic side, why not tell the whole truth about him? Why not admit that this man, venerable in years, profound in his philosophical and biological attainments, a thorough student, and one of the most renowned thinkers of Germany, is an avowed Spiritualist? We append what Mr. Cook says of him, hoping that, when he repeats his lecture, he will have the candor to supply the omission to which we here call his attention:

"When, one day, the great Fichte (J. G. Fichte) heard the drums of Napoleon beat in the streets of Berlin, he closed a lecture by announcing that the next would be given when Prussia had become free, and then enlisted against the conqueror, and kept his word. The son has had a more quiet life than the father; but he has given himself exclusively to philosophy. The second Fichte was the founder of the Journal of Speculative Philosophy, now conducted by Fichte, Urieel and Wieting, and he translated these much. He knew his father's system presumably well. Has it led to pantheism or materialism with him, as it has with some others? If Emerson has made pantheism a logical outcome of Fichte's teachings, what has Fichte's son made of them?"

The son of the great Fichte has been a professor at Dusseldorf and Bonn, and since 1842 at Tübingen. He is a specialist in German philosophy, if ever there was one; and his latest production was a history of his own philosophical school. He attempted to show that the line of sound philosophy in Germany is represented by three great names—Leibnitz, and Kant, and Lotze. You do not care to have from me an outline of his work; and perhaps, therefore, you will allow me to read the summary of it given by your *North American Review*, for that certainly ought to be free from partisanship. Thus Fichte loftily writes to Zeller, the biographer of Strauss, and his positions are a sign of the times:

"Ethical theism is now master of the situation. The attempt to lose sight of the personal God in nature, or to subordinate his transcendent

once over the universe to any power immanent in the universe, and especially the tendency to deny the theology of ethics and to insist only upon the reign of force, are utterly absurd, and are meeting their just condemnation." (N. Y. Rev. Rev., Jan., 1877, p. 117.)

We may here remark that Mr. Cook's venerable protegee, Bronson Alcott, recently declared in Mr. Cook's own room, that Emerson was a good theist in the Christian sense. Mr. Alcott is the townsman, neighbor, and intimate friend of Emerson.

Speech of Mr. Thomas Shorter.

We know of no laborer in the cause of Spiritualism whose collected writings on the subject would be more valuable than those of Thomas Shorter, of London. He was one of the first to recognize the truth of Modern Spiritualism in its day of doubt and discredit, and for the last quarter of a century there has been no more earnest, vigorous and sensible advocate of a pure, philosophical and unadulterated Spiritualism. We regret to learn by a recent letter from London that Mr. Shorter is now so blind that he can see neither to read nor write. But he misses no opportunity of speaking a strong word for Spiritualism, and at the recent celebration of our anniversary in London he made a capital speech, which appears in *The Medium and Daybreak*, and from which we make the following extract. Referring to the "new lights" in Spiritualism, he said:

"Why, it was only the other day that a younger in the spiritual movement advertised the views of its pioneers as 'old-fashioned Spiritualism.' Think of that now—this Spiritualism that was to have been so short-lived, has already attained to such a respectable longevity that it may be referred to as 'old-fashioned,' and the enthusiastic spirits of the younger generation deem the views of their predecessors to be, perhaps, a little too antiquated. Well, I have no objection to novelty, provided it has something more than novelty to recommend it. I would gladly accept and welcome truth, old or new, native to the soil or transplanted from the catenacs of Egypt and the Lamaseries of Tibet; but caution is said to be a characteristic of advancing age, and before I take any new departure I want to know exactly where I am going to, and I may remind my young and more adventurous friends of the sage advice, 'First be sure you are right, and then go ahead. You may gallop very hard, but if you are going the wrong road, the faster you go and the longer you ride, the further you will be from your destination; and when in the name of Spiritualism I am told that men and women should give free play to their animal nature as a preparation for higher spiritual development, or am asked to believe as a very advanced gospel that old sinners who have passed into Hades still hunger after the flesh-pots of Egypt and prowl about the border-land to seize and take possession of and re-incarnate themselves in the plastic organization of new-born infants, that they may with new zest reenact the old deeds and live over again the old life; or when, again, I am assured that what we have regarded as manifestations from our departed friends and kindred, the evidence of personal immortality, is due to wholly a different source—to elemental spirits, gnomes, sylphs, undines and salamanders, or perhaps to elementaries of human domains who have lost the divine spirit and would soon lose all personal identity, become dis-integrated and wrought up again in the general laboratory of spirit as their physical forms were being again worked up in the great laboratory of Nature; and I am invited to exchange my old lamps for these new ones—I reply, 'No, thank you.'"

I prefer the old sure-guiding lights of Spiritualism to these resuscitated paganism and new-fangled theories, and decline to follow the "jack-of-all-trades" and "wills-of-the-winds" that would lead me through bog and morass only to land me in the ditch. I stand by my old-fashioned Spiritualism—not that of our time alone, but of the wise and salutary spirits of the past—of Wesley, Doddridge and Baxter; of Stilling, Lavater and Oberlin; of Guyon and Pascal and Tauler;—and of the revered representatives of an elder faith, in guardian angels and ministering spirits; that those who were angels of the household, the guardian spirits of our home, still guide and guard and minister to us and hold communion with us from that higher life to which they are translated. I stand by the faith in immortality, not as the exclusive privilege of the few, but as the common destiny of our humanity, the universal inheritance of all God's children. With my whole soul I stand fast in the large hope of the firm assurance of the final and full redemption of our entire human world, notwithstanding all the difficulties discovered or invented by theologians and theosophists. I hold that the beneficent purposes of Infinite Wisdom in the creation of human souls to grow into the Divine Image shall yet be accomplished, and I hope with the full concurrence of all present, to exclaim with our noble poet, Dante:

"Oh, yet we trust that somehow good
Will be the final goal of ill.
To pain of nature, sins of will,
Defects of fortune and defects of blood;
That nothing walks with aimless feet;
That no deep soul is ever lost complete;
That every soul shall come to its own end,
Which is its purpose, its ordination—
Which is the God-head, which is the end."

Mr. Shorter has sometimes written under the name of Thomas Brevior (his surname Latinized); one of his principal books was published under that name, and an excellent book it is, full of facts showing that Spiritualism is as old as human nature. May Thomas Shorter long live to utter his wise and eloquent words in behalf of the great truth that now seems to be emerging out of the clouds that have darkened it in our day! We can name no more faithful representative of the general views of advanced Spiritualists both in America and England.

The Onset Bay Grove Association.

Chartered March 31st, 1877, by special act of the Massachusetts Legislature, has just issued in very neat and convenient form its *Dy-Laws and First Annual Report*, accompanied by an accurate engineer's map of the grove, and its most attractive surroundings. A list of the Directors and other officers is prefixed, besides a copy of the Charter under which the Association is organized. A complete description of the motive and work of the Association follows, which will readily put all persons in possession of the facts of its inception, history and purposes. As is generally known, it is an Association composed of Spiritualists, and such as sympathize with them, whose prime object is the securing of a suitable location by the seashore where camp-meetings may be annually held under the auspices of Spiritualism. Onset Bay is a part of the head waters of Buzzard's Bay, lying within the town of Wareham. A grove of oaks covering one hundred and fifty acres, and extending to the very edge of the bluffs overlooking the sea, the whole bounded on three sides by water, forms the leading characteristic of the location. The property is owned in stock shares, which have been increased by fifty. It is fully described in this little pamphlet report. The assets of the Association are put down at \$31,284.77, while the liabilities are but \$3,200. As a property it has in a single year become quite valuable, and is all the time growing more so. The first annual dividend of five per cent. on the capital stock is declared payable on the 15th of August next. We earnestly advise all Spiritualists to procure a copy of this Report. The season at this favorite resort promises an early commencement this year. A number of

the cottages are already occupied; a cottage of Mr. I. P. Greenleaf, of Boston, is nearly completed, and also another for a gentleman residing in Providence, R. I. Several parties from Warren, R. I., signify an intention of building at once. Upper and Eastern New York and Connecticut are to be represented this year. The permanent wharf, four hundred feet in length, is finished. A wide carriage bridge is now being built, and will be finished during the coming week. The opening exercises will be in June, on which occasion the new road will be opened for travel, and the new depot will be in its place. The grove is to be a flag station the coming summer, the trains stopping to leave and take passengers.

The Anniversary in London.

We briefly alluded in a previous issue to the exercises held at Doughty Hall under the direction of Mr. J. Burns, editor of the *Medium and Daybreak*, in honor of the Thirtieth Anniversary of the advent of Modern Spiritualism. Our thanks are due Mr. Burns for extra copies of his paper forwarded us containing a full report of the proceedings.

One of the pleasing episodes attending this enterprise was the presentation of congratulatory letters from prominent American Spiritualists, among whom may be named Epes Sargent, Esq., Dr. H. F. Gardner, (whose letter we printed last week,) Col. John C. Bundy, editor of the *Religio-Philosophical Journal*, Thomas Gales Foster, Giles B. Stebbins, Rev. J. H. Harter, Rev. J. O. Barrett, Miss Lizzie Doten, A. A. Wheelock, Prof. and Mrs. Denton, and others. Referring to "the kind and noble letters of our American brethren" the *Medium* says: "Their utterances are of a high class—clear-thoughted and purely spiritual, and in instances from men who have fought the good fight half a lifetime."

It gives us pleasure to be able to record the evidently harmonious and vitally-useful character of this largely-attended celebration, which in the words of Mr. Burns gave plain proof "that the Spiritualists of London were in a vital state of organization, and thoroughly awake to the passing features of the movement."

Boston and New York.

The Stonington Line to and from New York offers to the public an array of advantages not possessed by any other route to that city. This fact it will be well for the summer tourist and the business man alike to remember. Taking the cars in Boston at the Providence Depot, which is acknowledged to be the finest in the State, travelers will at once find themselves in the care of experienced employees and courteous conductors, who work together in harmony under the able superintendency of Albert A. Folsom, Esq. Patrons can, if they choose, make the journey to the boats in fine cars fitted with reclining chairs. So much has been already said in praise of the steamboats of this line, their faithful and competent officers, their fine stateroom and saloon accommodations, their choicely garnished tables, their ready and polite waiters, etc., etc., that additional words from us are unnecessary. Try the Stonington, reader, and judge for yourself.

Missing.

Mrs. Maud E. Lord, the well-known physical medium, who has been astonishing the skeptics of Boston and vicinity for some time past with the remarkable phenomena witnessable at her sances, left her home at 39 Milford street, on Wednesday, May 1st, to fulfill an engagement at Brockton, Mass., and has not since been heard of, (at least she had not up to date of our going to press, May 7th.) Her sudden and mysterious disappearance has caused much anxiety among her large circle of friends in this city.

A correspondent in East New York writes: "I see by Bro. A. J. Davis's remarks (verbatim report) at our Brooklyn anniversary (as contained in your last issue) that he discredited the physical manifestations. But the audience whom he addressed are better informed on that subject than Bro. Davis is. Our spirit-circles in Brooklyn have been numerous during the past winter. You may judge something of the interest manifested and of the importance attached to them from the fact that when it was understood that Mrs. Maud E. Lord would return to Brooklyn, seven circles of twenty each were formed in different families, and in different parts of the city, desirous of greeting her on her return to Brooklyn. She went to Boston instead of coming to Brooklyn, but the interest is unabated, and whenever she sends word that she will come to Brooklyn she can have not only seven but several times seven circles. Bro. Davis will have to revise his reckoning. The family circles in Brooklyn are numerous, and are doing great good."

The Overseers of the Poor in Boston distribute the annual appropriation of the city for out-door or temporary relief; that is, for persons not in any institution, and the income of a number of trust funds, the capital of which now amounts in all to about \$500,000. If a person is in need of relief, application is made at their office, where they meet periodically, and where a Secretary and visitors may be found. One of these visitors records on a blank form prepared for the purpose, various facts in regard to the case, and visits the applicant. If he is found to have a settlement in the city, relief is afforded at once, if necessary; if not, the case is referred to a Committee of the Board for temporary or permanent assistance. If he has a settlement in another place, notice is given to its authorities.

Mr. Charles Bright delivered one of his conversational lectures on "Jesus Worship," in Dunedin, New Zealand, March 6th, to an audience which filled the hall. He aimed to show that Jesus Christ was not God Almighty, as claimed by Christianity. The discussion which followed the main discourse was quite animated. But Mr. Bright maintained his position so clearly as to win the applause of the audience.

At a séance given by Slade, at the house of A. Aksakof, Russian Imperial Councillor at St. Petersburg, two pocket compasses were placed upon the table, side by side. The spirit force was requested to turn the needle of one while the other remained stationary, which was done, thus destroying the theory that it was turned by a concealed magnet.

Mr. Frederic Bond writes that "Spiritualism is taking a firm hold in the Austrian Colonies."

Alfred Russell Wallace, author of "The Malay Archipelago," has completed a new work to be called "Tropical Nature; and other Essays."

From Australia.

The Melbourne Harbinger of Light says: One of the most successful half-yearly sessions of the Progressive Lyceum concluded last Sunday, Feb. 24th, when Mr. Deakin completed the second period of his conductorship, during which more has been accomplished than in any corresponding period of the Lyceum's existence. The standing rule which renders a conductor ineligible for immediate reelection was suspended in hopes of Mr. Deakin accepting office for another six months. This, however, he declined to do, and Mr. W. H. Terry was appointed his successor.

Spiritualism in Australia is increasing in strength, and exciting a growing interest in the colonies. Melbourne is the head-centre of the movement. A new Lyceum monthly has just been brought out.

Mr. Thomas Walker, the trance speaker, says the Harbinger of Light, has been delivering a course of remarkable lectures at the Prince of Wales Opera House, to large audiences. It further says: "Mr. Walker is the most eloquent speaker that has appeared on a Melbourne platform since the departure of the Rev. Charles Clarke," and to this fact and concomitant circumstances is due the steady increase of numbers who assemble to hear him, in spite of the "conspiracy of silence" entered into by the newspapers.

Dr. Peebles's Last Addresses in England.

In consideration of Dr. J. M. Peebles's valuable and gratuitous services on the spiritualist platform in London for the past four months, the prominent Spiritualists there have tendered him a complimentary farewell *soirée* benefit, which was to take place in Doughty Hall on Friday evening, April 26th. The *Medium and Daybreak* says: "This is not so much a generous as it is a just act. Previous to his departure for America, Dr. Peebles will deliver two addresses in the Concert Hall, Lord Nelson street, Liverpool, on Sunday, April 28th: in the afternoon at 2:30, and in the evening at 7. As Dr. Peebles sails from Liverpool on the following Tuesday, the friends there have taken advantage of his presence, and have secured this large and commodious hall, in order that friends from neighboring towns may have an opportunity of hearing this noble apostle of the Modern Gospel before he leaves our shores."

Testimonial to J. B. Hatch.

Last week we stated that this worthy toiler in the Lyceum field being prostrated by sickness, his friends had arranged a complimentary testimonial for his pecuniary benefit in the shape of a document, copies of which had been placed for signatures and donations at the *Banner of Light* office and at the residence of Dr. Main, No. 60 Dover street, Boston. We have received at this office since last acknowledgment signatures covering the amount of fourteen dollars. We hope the Spiritualists of this city and vicinity, and also all elsewhere who may feel to contribute to a worthy end, will bear the fact of the existence of this testimonial in mind.

J. J. Morse, our English Agent.

We have received and placed on file for immediate publication another installment of the popular series of "Echoes from England," which the above-named gentleman has from time to time contributed to our columns for years past. Our readers in Great Britain, and on the Continent as well, will bear in mind that Mr. Morse is the authorized agent of Colby & Rich for receiving subscriptions to the *Banner of Light*, and for the sale of all books published and for sale by them. His address is Elm Tree Terrace, Uttoxeter Road, Derby, Eng.

"Heaven and Hell."

Colby & Rich have on sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston, copies of a curious work (see advertisement, 5th page) bearing the above title, and translated from the French of Allan Kardec, by Miss Anna Blackwell, of Paris. None of these books will be disposed of at wholesale, but customers will be cheerfully accommodated at retail prices. Send in your orders early.

"Slade, the Spiritualistic medium, is in St. Petersburg, but although Spiritualists are as a rule well received in Russia, he does not find a very warm welcome."

The above paragraph—which is the embodiment either of the ignorance or prejudice of its writer—is now going the rounds of the papers, and, it must be confessed, is a clear exponent of the fairness (?) with which the spiritual cause and its advocates and instruments are treated by the editorial fraternity in this country. The same papers which give circulation to this fling at Henry Slade, would not, of course, on any consideration, take notice of or give publicity to the testimony of Hon. Alex. Aksakof and others in Russia, who have written articles for our columns directly proving the baseless character of the peripatetic squib in question.

The Spiritual Reporter gives the following as the officers and leaders of the Brooklyn (N. Y.) Lyceum at the present time: A. G. Kipp, Conductor; D. B. Bennett, Assistant Conductor; C. E. Smith, Guardian; L. J. Bennett, Assistant Guardian; Leona Cooley, Musical Directress. Groups—Fountain, E. J. Hussey; Stream, C. R. Miller; River, M. E. Porter; Lake, L. G. Douglas; Sea, Miss Mary Gray; Ocean, R. H. Howard; Shore, W. C. Bowen; Beacon, E. J. Peterson; Banner, Dr. J. C. Wyman.

R. N. Porter, M. D., Deerfield, Mass., narrates in another column his experiences at a developing circle, which will be read with interest. The patience and perseverance of the party were rewarded by results that should be encouraging to others who desire to obtain truthful evidence of spirit-communion.

The Ninth Annual Convention of the Boston Eight Hour League will take place on Wednesday of anniversary week, May 29th, continuing during the day and evening, at the Melancon Hall, under Tremont Temple.

Dr. Monek, the renowned English medium, is in Switzerland. His health continues in a precarious state, but it is hoped change and rest will restore him.

No. 7 of John Wetherbee's "PHANTOMATIC WHISPERS" will appear in our issue for May 18th. It is a chapter on Mrs. Maud E. Lord's circles, and cannot fail of interest to the reader.

Prof. William Denton's pamphlet "Manhood" has been re-printed at Dunedin, New Zealand.

New York Advertisements.

ANY PARTY in possession of a first-class MUSEUM, and wishing to change location, by correspondence with **1, Care No. 210 North Centre street, Pottsville, Pa.,** may result advantageously. May 4.

50 LARGE MIXED CARDS, with name, 13c. or 40 in case 13c. Outfit 10c. Dowd & Co., Bristol, Co. June 2—ly

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nia, would like a few more members. For particulars, address with stamp, MRS. E. A. TOWNE, Bushkill, Pike Co., Pa.

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