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# Spiritual Phenomena,

ORTHODOX SEANCES.

BY R. N. PORTER, M. D.

To the Editor of the Banner of Light:

We propose to show as the result of our recent investigations that Spiritualism is gaining ground in the churches and among religious people to an extent not at all realized by churchgoers or the clergy.

Within a few months we have been repeatedly assured by several distinguished mediums that a very large majority of their patrons are identified with the various church organizations of the day. Not ready, or even meditating the idea of renouncing their allegiance to their church, they would seek added light. These patrons, we are further informed, are generally among those who are hungering, not for low, selfish, and unworthy ends, but for new and higher light, which many a devout Christian has sought in fervent, secret prayer, on bended knees. And right here we pause to ask, will these earnest inquirers after new truth find no answer to their petitions from the Great Father of us all? If you say prayer in this way can never be acceptably offered, beware, lest you encourage the doctrine of-the folly and worth-

lessness of all prayer.

A distinguished materializing medium has recently informed us that a company of eight or ten ladies, all members of the same church, have held select circles of their own with her, and found such proofs of the continued exist-ence of departed friends as gives them new and added hopes of immortal life. By the same me-dium we were also informed that for several years she has quite often held select circles, made up wholly of scientific men and college professors. While the medium here referred to is possessed of a fair degree of intelligence and pose her capable of imposing successfully for a period of years upon these learned men. Another case comes to our mind of a cultivat-

ed lady who is a pillar in the evangelical church to which she belongs. She having seen and be-come familiar with some of the more common physical manifestations, determined to make further investigation. Accordingly at a recent family gathering, when none but her brothers and sisters were present, all in mature life, and members or active supporters of Orthodox churches, and all ignorant of any of the phenomena of Modern Spiritualism, they deter-mined to make the trial. On this occasion these brothers and sisters witnessed for the first time the tilting of tables and heard the raps, by which specific information was conveyed. Here was a new revelation to them; and, reader, do you believe that the "devil," in disguise, was present at this memorable family reunion? If so, and our firesides and family reunions, the most sacred places in the whole world, may be thus invaded, pray tell whither we may flee for

safety?
But let us refer more particularly to an exceedingly interesting work now going on under the leadership of a lady (whom we will call Mrs. A.,) in one of the most prominent Orthodox churches in Massachusetts. She from early womanhood has been, and still is, a member, whose exemplary standing in the church is never questioned. She has been a medium for eight years or more, and possesses a wonderful combination of powers, and we feel sure she is destined at no distant day to occupy a very conspicuous posidistant day to occupy a very conspicuous posi-tion before the public as a teacher of the Spirit nal Philosophy. So exclusively interested in her church and church work has she been, that not until within the last three years has she supposed that what was interesting her was another in any way was pated. anything in any way related to Modern Spirit-

anything in any way related to Modern Spiritualism.

Her first form of mediumship was inspirational writing, and was limited to that until about a year ago, when it assumed the form of musical composition. Her earlier experiences in this work consisted of a great number of poems of an elevated character. They were written under the shadow of the deepest affliction. No one can fall to see that she thought herself impressed with the holiest influences while writing; for certainly they breathe the herself impressed with the holiest influences while writing; for certainly they breathe the spirit of the loftiest devotion and calm resignation. In her ignorance of Spiritualism, having never seen any of its books or periodicals, and in allegiance and heartiest devotion to the church, she would hasten to her Bible-class teacher, her pastor, to the surviving friends of the dear departed ones, from whom she professed and believed she had been able to write communications, and try to learn of them what it could all mean. But none could give her any light. Some were filled with gladness and delight with the communications received, but could not account for them. Others were be-

could not account for them. Others were be-wildered, and felt unable to express any intelli-gent opinion of them; while a few thought they saw traces of Spiritualism in her writings. Still others thought they saw nothing very remarkable in them. But the minister to whom she first showed her early poems saw much in them to admire, and even suggested that they be published in a little volume entitled, "A Tribute to When ledgmes".

Mourners. We have stated that her first form of mediumship was that of writing, and for the first few years it was mostly poetry. This is all the more remarkable as she probably never wrote a verse until after she was thirty years old. It showed itself most conspicuously in writing verses as We have stated that her first form of medium-ship was that of writing, and for the first few years it was mostly poetry. This is all the more remarkable as she probably never wrote a verse until after she was thirty years old. It showed

memorials of departed friends; more especially of did she so desire. With the strange prophecies of her religious society, but not limited to this class. These verses are most deeply cherished in many households, and not a deeply cherished in many households, and not a deeply cherished in many households, and not a few of them have from time to time appeared in secular papers. The number of instances in which she has written verses of this character is more than eighty. And, what is very strange, during the last year or two, this gift seems to have almost entirely left her.

About two years ago it took the form of writing lefters, which prepared to come from party and the come from the property of the pro

ing letters, which purported to come from persons then recently deceased in the community in which she lives, but sometimes from other persons whom she had never known. The names of such deceased persons would be signed to these letters, and the pertinence and fitness of their subject matter was such as to arrest the attention and awaken the astonishment of sur yiying relatiyes and friends. In some of these letters special prophecies were made, which have in numerous cases since been fulfilled, while in others the time for fulfillment has not yet arrived. These letters are carefully preserved, with the exact date at which they were written. The number of letters of this character, signed with the names of the deceased members of the character, the results of the character of the cha bers of her religious society, is more than forty, and a still larger number from others. Another prominent feature of her writing has

been that of prayers. In them she consecrates herself in the most exalted strains of aspiration to the work of preparation for future usefulness. When it is borne in mind that up to this time she had never felt called upon to lead in prayer at religious meetings, is it not a little surprising that she should now write prayers so full of

beauty and pathos?

But by far the most extensive part of her But by far the most extensive part of her writings are of a character so personal to herself, that we do not yet feel quite at liberty to dwell at any considerable length apon them. They are, to some extent, prophecies of her future work in the world. These prophecies appear more or less distinct in most of her writings, but have been more marked during the last three years; and some of them have ripened into accomplished facts, while others are awaiting the developing process of time. If these writings are to be taken as a guide to her future career she cannot long remain in her present seclusion. Some of these predictions of her future course are so strange, and wholly unexpected to herself, that she shrinks from showing them even to her nearest friends, so much like dreams and vain-glory will it seem to them.

The aggregate of her writings is very large, and if they are ever published, as we fully believe they will be, they will comprise a series of works that will make a marked impression upon society—more especially upon the church-going part of the community.

works that will make a marked impression upon society—more especially upon the church-going part of the community. Here will be found a blameless life filled with the spirit of devotion, earnestly hungering to give the bread of life alike to the lofty and the lowly. The proof will be incontestible that she has held communion with the departed. With true missionary zeal her heart yearns to proclaim the doctrine of communion with the departed before the church, and in her own church the leavening process and in her own church the leavening process has gone to an extent little dreamed of, and was never spreading so rapidly as now, as we shall presently show.

Over a year ago, and in accordance with the predictions of her previous writings, she began to compose music. Let it be frankly stated that Mrs. A., both by native talent and culture, is a good musician, and that for twelve years she was a successful teacher of piano-forte music. Let it also be stated that eighteen months ago she had never composed a piece of music, or even thought nerself capable of doing so. Dur-ing the first six months of the past year she composed sixty pieces of music and set them to notes. It is nearly or quite all music for the piano, and includes quite a number of songs, the verses of which she also wrote. She con-verses freely with all about her music, and de-lights her musical and other friends with her excention of it; and we think the music, pubexecution of it: and we think the music-pub lisher who may give it to the world will be a fortunate man. During the last ten months she has not written a single piece of music; but, if the prophecies of her pen shall prove true, she will very soon return to the business of musical composition.

During the last autumn she spent some time in visiting among friends in New Hampshire, where she had formerly spent several years of her mature life. She was everywhere most cor-dially welcomed. But her condition in life had them, She was now a widow and childless. No wonder that all hearts were deeply moved toward her. Of course she could not stay away from the prayer and conference meetings. It was at these meetings, when an invitation had been extended to all who might be so inclined to speak, that she felt called upon to utter her carnest words of exhortation and thankfulness. This was a surprise both to herself and her friends. That her words were well received may be inferred from the fact that the minister and others were hearty in their congratulations and urged her to cultivate the gift which, up to this time, had lain nearly dormant. During her visit she was a most welcome visitor in all their homes, and everywhere the account of her experiences was listened to with the most intense interest.

Coming down to a very late date, at her own home and church she often feels impressed to offer her word of encouragement, or exhortation, which is always listened to with interest. This growing readiness to speak is in strict ac-cordance with what has been repeatedly alluded to in her writings from the first, but with espeal emphasis during the last few years. What ill be the final outcome of all this does not

yet fully appear—certainly not to those who are imperfectly acquainted with her experiences. With this brief history of Mrs. A.'s mediumship we proceed to give the reader some account of the scances or circles, or, if these terms convey an idea of unpleasant associations, call them simply gatherings, usually in small numbers of two or three to twenty or more, for the sole purpose of inquiring concerning spirit communion. These were commenced little more than a year ago. During the first part of the time they were seldom attended by any but ladies, composed about equally of Orthodox and Unitarians, nearor quite all of them members, and active supporters, and constant attendants on Sunday worship. What possible motive could these ladies have for seeking or believing anything but truth as it might present itself to their minds? Certainly no honor or profit, according to the general estimate of the world, could come of it; but on the contrary a loss of social position in eral estimate of the world, could come of it; but, on the contrary, a loss of social position in their respective churches. The results of these gatherings were in the highest degree interesting to the investigators, for they found what was to them ample proof of spirit communion. When once this doctrine has found complete lodgment in the mind of a person, it is very depicted in the proof of spirit communion.

could she desist from her investigations?

About two years ago she was invited to take up her residence for several months in another town in a most worthy family. The unexpected hospitality thus extended to her, together with the prophetic character of her writings about that time, was such as to induce her to relinquish wholly her music classes. Since that time it would seem that she has devoted herself wholly to her propagation for the requiring week of by to her preparation for the remaining work of life. With what faithfulness and persistency this work of preparation has been carried forward by her, in the midst of many discouragements from relatives and friends, with not more than one or two persons in the world who fully sympathized with her, or at all appreciated the magnitude of the work she believed she was destined to do, her future career must deter-

We have had the good fortune to be present at several of these gatherings at her home, and we shall ever cherish the memory of these meetings with great satisfaction. On these occasions there with great satisfaction. On these occasions there have very rarely been any physical manifestations. They have invariably been held in the light. We state this not because we wish in any way to disparage the value of physical manifestations, or the genuineness of what occurs at probably a large majority of, dark circles. All we assert is that inspiration is the highest order of manifestation. But all orders and types of mediumship are desirable and useful in their place.

The number usually present has been small—from four to ten. Full three-fourths of the persons present are members of churches or sympafrom four to ten. Full three-fourths of the persons present are members of churches or sympathize with church movements. Conspicuous among these investigators are Sabbath school teachers and members of the Bible-class. It is not too much to state that all these inquirers have become exceedingly interested in this investigation, while several members of the church have actually been developed into entranced mediumship. It is also true that as Mis. A.'s powers and aims become more known the number of these anxious investigators is rapidly increasing. Nor is this to be wondered at when the character of these meetings is understood. Sometimes the company sit as they please about the room but of the search as the search of the mouths. Sometimes the company sit as they please about the room, but oftener in a circle. This latter mode of sitting is understood to be more conducive to the best results of magnetic influence. ducive to the best results of magnetic influence. The singing of some of the most popular hymns and tunes, so common in all our churches, constitutes an important part of the service, and is always the opening exercise. This has been followed by a prayer. Nor are these prayers filled with vain repetitions, but rather the outflowing of the soul in the spirit of devotion. We need not here inquire whether there be entrancement during these prayers, but if there be, so much the better. If Peter prayed entranced, ("I was in the city of Joppa, praying and in a trance," &c.—Acts. xi: 5,) why may not devout persons since his day be entranced? Then follows the utterance of such words that all are filled with the deepest interest. We call to mind a test which came from Mrs. A. to

all are filled with the deepest interest. We call to mind a test which came from Mrs. A. to ourself, detailing with much minuteness an incident, unimportant in itself, that occurred months ago, which it is not possible she should have had any knowledge of, which incident was not then and had not been for weeks in our mind. She mentioned the name of the departed spirit from whom she claimed to have re-ceived this information, a person whom she had never known in earth-life.

Reader, we mean you, Christian reader, is there any other possible way of explaining such the information from the source she claims for it? Do you say testimony of so extraordinary a character cannot be admitted on the declaration of any one person? Then we will offer the testimony of half-a-dozen witnesses, the word of either of whom would be taken in any court or in the church. But test-mediumship, as commonly understood, is an extremely rare thing with her. Yet we think the prophecies written by her hand years ago, which have again and again become accomplished facts, are really the most wonderful and incontestible tests.

The main object of these gatherings has been to establishthe doctrine of spirit-intercourse—a the information from the source she claims for

The main object of these gatherings has been to establish the doctrine of spirit-intercourse—a momentous truth, and so denied by the large majority that the mind refuses to receive it except on the fullest proof. When any new inquirers come to these meetings, as is now frequently the case, a leading idea is to tirst establish this doctrine in their minds. When those only are made and fully cononly are present whose minds are fully convinced on this subject, the time is occupied in aspiring to new and higher truths. The fact is, that those who have once become thoroughly interested in their researches in this new field of inquiry never tire of spirit communion. Hs influence upon inquirers depends almost wholly upon the spirit in which they enter upon and pursue these investigations. Can any one doubt that the spirit-communion which is implied in this article can have any other than the most salutary influence on mortals?

salutary influence on mortals?
We recall to mind a recent gathering of this company of investigators, held at the residence of a church-member whose purity of life and piety are above suspicion. It was held on the twenty-first anniversary of the birth of their first-born, who, a few years ago, had been taken from them. A short time afterward they lost their propagations are supplied to the propagation of the their only surviving child, and desolation reigned within their once happy home. The company assembled was larger than usual, there being present about twenty. A very large proportion of those present were members of churches and the same deep religious feeling pervaded it as at former gatherings. No one present seemed

to be aware that he or she would be required to perform any special duty.

All expected the meeting would be wholly informal. No one had previously made the slightest preparation for anything like a formal address for the occasion. Judge, then, of the pleasant surprise to all when, soon after the usual opening exercises, Mrs. B., a lady of mature years, cultured, and a very prominent member of the church, became entranced, and in this condition led the host and hostess, who were seated apart to a central place in the room, and there delivered a most touching and fitting memorial address to these childless parents. Let it be further stated that Mrs. B. never dreamed that she could make an address, even before so small a company as was now as even before so small a company as was now as-sembled. While her purity and eminent Chris-tian piety are acknowledged by all who know her, and by none more heartily than by the members of her church, yet it is doubtful if she has ever felt equal to making an address or leadhas ever felt equal to making an address or leading in prayer at the religious meetings of her church. How, then, shall her beautiful and touching address on this occasion be accounted for? Do not presume to even suggest that on this occasion she descended in the smallest degree from her habitually elevated Christian course. On the contrary her words inspired all heavits with the certainty of a life to come and this occasion she descended in the smallest degree from her habitually elevated Christian course. On the contrary her words inspired all hearts with the certainty of a life to come and of the happiness of the dear departed to an extent never equalled even in the prayer-meeting or house of worship. Perhaps some one will say she was temporarily insane! Truer would

Another circumstance characteristic of this memorable gathering was the impromptu preparation of a short poem suited to the occasion, by a lady whose interest in this subject is meas-ured by weeks rather than by months. She had but a few months ago been bereft of her chil-dren. Though not a church-member, she still recognizes her duties toward the church and sympathizes with it. Up to within two days of this time she had never written a verse, and yet here was a production which all present thought possessed real poetic merit. How shall all this be accounted for except that an influence was upon her which she, had never before recog-

Here is no jugglery, no sleight-of-hand per-formance, aftis open to the light! Here is a com-pany of Christian men and women, and in their yery midst, they themselves being apparently the only actors, and yet these strange events take place! How are they to be explained ex-

few exceptions, rarely or never alludes to a scance but with a sneer. The pulpit almost everywhere holds out, directly or indirectly, the same view. It requires no small amount of moral courage to stand up and be counted an

of babes and sucklings has God ordained praise. But really, wherein is the essential difference between the gatherings as here described, and between the gatherings as here described, and the ordinary prayer meeting? At the latter do you not implore the presence and blessing of God in your midst? Do you not look forward with devout aspiration to the refinion of loving hearts in the world to come? Do you not implore direction and aid in the daily duties of life? All these things are most earnestly sought after at the gatherings here described. But you have always been taught to believe we can know nothing of the departed until we ourselves go hence. With this belief so wrought into your innermost being from youth upward, it is not strange that you cannot readily accept the new doctrine, or rather the primitive Christian doctrine, which is new to you, and cannot believe until you have proofs; nor is it desirable that you should. Nor will you ever have the proofs that will convince you until you put yourself in the attitude of an honest inquirer. And as you do not rest satisfied with attending a single the attitude of an honest inquirer. And as you do not rest satisfied with attending a single prayer meeting but rather seek repeatedly the guidance and direction of the Heavenly Pather, so now be not content with a single trial, for proof of spirit/communion, but seek it with the same carnest spirit that you would exercise at a prayer meeting; and we are sure you will have as much and even more proof of spirit communion than you now have that your prayers are heard in heaven.

communion than you now have that your prayers are heard in heaven.

Would it be an unpleasant thought to you to believe that those whom we call dead are about us, and taking cognizance of us, and are anxious to aid us by all the instrumentalities in their power? While here they loved us with a mother's love, and cared for us with maternal devotion. Would not the thought that you are now pursued by that same love and care, tend to make you a better man or woman? Why, then, should the thought be repulsive?

would the thought be repulsive?
Would you know something of this beautiful truth? Put yourself in the attitude of a learner, willing to receive with an open mind whatever new light may come to you. At your fire-sides, and in the company of cherished friendthere can be no danger of your being led into

harmful error.
As with the advancing years higher perceptions of religious truth are everywhere apparent, so let us of this day and generation not account our-selves to have fully attained, but search dili-gently for still higher perceptions of religious duty, and a still broader charity for all man-kind.

Deerfield, Mass.

Curious Psychological Experiments.

'o the Editor of the Banner of Light: I have often been in social family gatherings, consisting of eight or ten persons, more or less, when we agreed to try the power of psychology, to find out who of our company were of the negative or mediumistic temperament. This was done by selecting one of the company and taking him or her into another room and completely blindfolding them. In the meantime we would hide some article, in sight of all in the room we were occurving—say the key of the door room we were occupying—say the key of the door—in the most obscure place, perhaps under the carpet. Then the blindfolded person is led into the room and left to himself. All the persons in the room unite in willing him or her to find the hidden article, keeping their minds on the place where it is hidden. We have seen many times the blindfolded person walk directly to the place and find the hidden article, which he

could not have done in a long time had the room been vacated and he not been blindfolded. Now we would inquire if something may not be learned by this? Is it not possible that some good honest mediums may be so psychologized by persons who are opposed to Spiritualism, as to be made to state that their mediumship was a deception, as was the case in Maine some time since, when an excellent medium, a respectable lady, was visited by three clergymen who were opposed to Spiritualism, and who so psychologized her; or scared her, that she told them that she

edher; or seared her, that she told then that she was a deceiver, and that was what they wanted, and they went away rejoicing, having got what they brought with them?

We have read of other instances where circles were formed for spirit-manifestations, and a great part of the circle were skeptical and watching for fraud, which so operated upon the medium that she acknowledged fraud, when she was an honest and good meditin. But we have reason to rejoice that we have a host of mediums that are so developed and guarded by the spirit-world that they cannot be so psychologized by any power on earth.

"THE ETHICS OF SPIRITUALISM." A REVIEW

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Some years ago, in one of the so-called National Conventions of Spiritualists, a proposition was made to pass some fragmentary resolutions bearing upon practical morality, when a prominent speaker and Spiritualist created no small sensation by declaring that "Spiritualism had no morality." He was understood by many to mean that Spiritualists were destitute of morals, or were an immoral people. This meaning he disayowed. He doubtless intended to aver, either that Spiritualism had no peculiar scheme of morals, or that Spiritualists as a body had never recognized or adouted any system to which they could appeal as of obligation among themselves.

It is not necessary to say that in either of these positions he was quite correct. But while it is true that Spiritualism imposes no peculiar and authoritative system of ethics on its believers, it is also true that in so far as it throws any new or clearer light on the origin, nature, relations or destiny of human beings, it furnishes additional means for elucidating and establishing

the true principles of morality.

That some competent hand should undertake the work of pointing out the ethical significance of this new light, together with that evolved by modern research in all other directions, has long seemed a great desideratum. For it is undeniable that converts to the new faith, to a large extent, have been at sea, without compassor chart, as regards many questions of practical duty. Having broken away from the ancient moorings, and lost confidence in the popular codes of morality-founded as these are in part on religious authority which has been proved fallible, or on legal enactments which ignore important facts in human nature, or more often, perhaps, on the arbitrary prescriptions of St. Custom and Mrs. Grundy-they have known no trustworthy standard of appeal. Each has therefore been compelled in some sort to frame his own rules of conduct, and, like the ancient Hebrews in periods of interregnum, each has in a measure done "that which was right in the sight of his own eyes,"

And considering the varying capacities, or inrapacities, of average men and women for constructing a comprehensive and just system of ethics, and the well-known influence of constiutional bias, previous education, personal proclivity, etc., in shaping moral judgments where self is concerned, it is not strange that somewhat diverse opinions and practices have prevailed even among well-meaning Spiritualists. Few persons, indeed, are well-qualified to explore the real foundations of moral obligation, to discover the true standard of morals, or to trace clearly the application of such standard in the complex relations of life. Hence it not unfrequently happens that individuals who set up for censors of others' conduct have no other principles of judgment than their own idiosyn crasics or the prejudices which have happened to survive from their early education.

In the meantime Spiritualism has been often charged by unscrupulous opponents with tending to and fostering every species of immorality and crime, for which it is no more responsible than is Jeffersonian Democracy for the cypher telegrams of 4876, or the science of chemistry for the murder of Dr. Parkman by one of its honored professors.

There is great need, therefore, on the part of Spiritualists as well as other people, for a careful study of fundamental ethical principles, with the aid of all the light which both Modern Spiritualism and modern scientific research can throw upon the problems of human life and duty. And, too, in this study, it is desirable that ordinary minds should have the aid of those gifted ones who are capable not only of clear insight, but of presenting truth in the garb of self-evident authority.

The announcement, some time since, that Mr. Hudson Tuttle had undertaken the task of setting forth the Ethics of Spiritualism, awakened the hope that this great want of the time was about to be met, and in a satisfactory manner. The comprehensiveness, penetration and honesty of mind manifested by Mr. T. in previous productions gave promise of gratifying results in this important undertaking. And now that the work is before the public, it is proper that Spiritualists, after a careful study and analysis of its teachings, should state how far it gives them satisfaction, and whether it shall be accepted as an authentic exposition of the moral bearings of the great spiritual, movement of our day.

. Indeed, the fact that Mr. Tuttle has chosen to entitle his treatise "The Ethics of Spiritualism," rather than simply, A System of Ethics or of Moral Philosophy, etc., renders it in some sense the duty of all who rank themselves as Spiritualists to critically examine the work and determine whether it shall stand before the world as a correct exponent of their views. At the same time the intrinsic importance of the general subject discussed, not only to Spiritualists but to humanity at large, demands a thorough ex-

Mr. Tuttle is understood to be a medium, and to write under impressions received from disembodied spirits. In this book no claim of that kind is made; but elsewhere, referring to this work, he has told us, "Personally, I take little honor from what I write. . . . I wrote the impressions I received, honestly and without fear, and as completely and perfectly as possible for me to do." This implies that Mr. T. considers himself merely an amanuensis for some invisible author. Among intelligent Spiritualists this claim gives the work no exemption

\*THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy Founded on Evolution and the Continuity of Man's Existence Beyond the Grave. By HUDSON TUTTLE.

expects in the "although it' seems, to be characteristic of impressees generally to have strong confidence in the accuracy of their own "impressions," however much they may differ one from another. The work before us, like every other, must stand on its own intrinsic merits, whatever its origin; and in the criticisms I feel obliged to make I shall endeavor to be as imper-

At the outset it must be conceded that our author essayed a difficult task, and every page dears evidence of great mental vizor, comprehensiveness, and insight of a certain kind. Strong thoughts, tersely and often eloquently expressed (though not always lucidly, nor with careful regard to the accepted rules of grammar, this brom every paragraph, and command the attention if they do not secure the assent of the reader. And if complete success has not crowned the effort this is fairly attributable more to the inherent difficulties of the undertaking, creather perhaps of the method pursuedathen to any lack of boldness or ability in

Starting with the incontrovertible premise, that "a correct system of morals must be founded, not on any shipposed revelation or ancient form of faith, but on the constitution of mun" -in which Spiritualists in general will agree with him, no doubt -our author attempts, after the manner of modern materialistic evolutionists, to evolvelytheoretically the entire constitution of man out of "matter," or "matter and force." Not only man's physical organism, but his immortal spirit, with all his transferdent capabilities of reason and moral intuition, are sought to be derived from non-immortal, conscienceless brutes, and these again from still lower orders of life, down to the protoplasmic cell, which in turn came forth spontaneously from the play of matter and force. In all this wonderful the ess of deriving the greater from the less, the existence and agency of an Infinite. Spirit, as the counterpart of matter, or its life, or in any sense the source of the human spirit, or of any part thereof, is expressly ignored, and no spirit is recognized in man beyond that which is "originated by natural law" out of the material of his physical body.

In this our author, takes a long, stride in advance of even the most "advanced" materialistic thinkers of the day, who find no immortal spirit in man, and holdly essays what he deems "the first attempt to reduce spiritual existence to the dominion of law, or to extend the process of formation in a continuous, and direct line from physical forms to spiritual life,"

It is not strange if, in the execution of this stupendous task, requiring enormous stretches of imagination over "countless millenniums of evolutions," the assumption of "missing links" where patient investigators have failed to find then, the leaping of "gulfs" and "chasms" on the brink of which some of the brayest thinkers. have paused in dismay--it is not strange if our author now and then Joses footing on the terra firms of facts, misses the thread of logical sequence, and at times becomes semewhat confused and self-contradictory.

An deducing a system of ethics from man's constitution, it is of first importance to have

Hence it is enough to say of this questionable scheme of materio-spiritual evolution, that it is not essential to a correct theory of morals; noris it the hypothesis generally accepted by Spiritnalists. It is therefore no necessary part of a Spiritualism. And, indeed, it appears to affect to but a small extent the system of morals afterward set forth in the book under review, which system, for, the most part, is excellent, and relationship to us. But no attempt is made, so ethics. This will be indicated in due time. far as I have noticed, to deduce the obligations ? of man to man from any of the known properties of matter or of force, nor from the characteristic manifestations of the animal world. On The Spiritualist Movement as it Presents the contrary, the validity of the duties inculcated is made to rest, as it should, upon the deductions of enlightened reason, and the intuitions of the inner and higher nature in man, of which the lower forms of life exhibit no trace. In fact, "the intellectual and moral nature of man" is recognized, further on in the work, as "a new and distinct element," (p. 110) though whence this element is derived is not clearly shown. Hence the value of this labored scheme of evolution, even if well established, as a basis

ingly apparent. But when we consider that this materialistic theory of evolution, even when carried no further than to include the physical man, is by not land; at the Cape of Good Hope there is a large sociemeans established-is yet "in a hypothetical stage," as Prof. Tyndall has recently confessed (see his Reply to Prof. Virchow, in a late number of The Nineteenth Century), its insecurity as a basis becomes clearly evident.

Our author assures us that "the great Darwin has, with a flood of facts, bridged the vast distance [i. c., between 'the microscopic cellular atomy' and 'the highest form of mammals,' and established the doctrine of creation by evo- its increasing now at a more rapid rate than ever. One lution, in a direct and continuous line, in a fixed and unvarying order." (p. 29.) But when we fect on the body of the believers, is the fact, as they find no less competent an authority than Prof. Tyndall admitting that "fissures in continuity" still exist in Darwin's scheme, and that "we shall probably never fill all these gaps," (see Reply, as above,) we begin to fear that the author of "Ethics" has strained a point; and that the much dirt, and something that looks like gold but will "flood of facts" may not furnish a more stable | not stand the test of the crucible. footing than would a "flood" of broken ice in

bridging the Delaware.

Again, our author is inclined to accept as proven "beyond reasonable doubt," the alleged spontaneous generation of living forms in matter in our day, as claimed by Dr. Bastian, and Its real or assumed supernaturalism, and no one will some others, and says, "It is probable that these simple aggregations of cells have been produced in the world. With this historical precedent in view, in all ages," . . . "so that should the earth be divested of living beings, it would begin a phenomena of Modern Spiritualism to admit that it new series of advancement," etc. Here, again, he is flatly at odds with such authorities as Profs. Tyndall and Virchow. The former, who would be only too glad to find such a corroboration of his famous Belfast dictum, (namely, that he could "discern in matter the promise and potency of all terrestrial life,") some months ago published a detailed account of his own careful experiments to test the doctrine, which led him to the conviction (I quote from memory) that the experiments of Dr. Bastian and others had not been conducted with sufficient care to warrant their conclusions-that the living microscopic germs always present in the atmos-

from legitimate criticism, and probably Mr. T. excluded. In the atmosphere of the high Alps bively skirmish within the ranks is now going forward. he found no such germs, and could obtain no living forms. And now, in his reply to Prof. Virchow, he says, "I agree with him that the proofs of it [spontaneous generation] are still wanting. . . . I hold with Virchow that the

author on this point as more trustworthy than the experiments of Tyndall?

It is worthy of note, just here, that Mr. A. J. Davis-who also writes "under impression," and assures us that his information "is the result of a law of truth emanating from the Great as in its early years, spontaneously produce new forms of life. He says:

"The earth, by age, has advanced beyond the type-forming period. It does not produce plants, animals or humans as it did in its fertile and organizational era." (Gt. Harmonia, vol. V., p.

And yet, in the same work, a few pages earlier, he says: "I have performed many experiments to test the fact, detected by means of clairvoyance, that man may combine matter, so as to produce both vegetable and animal life," and zoes on to describe how it may be done, and the forms of animalcular that may be produced. lie 334. I know not how to reconcile these two statements of the seer, unless he means that the skill of man is now needed to effect what was formerly done by purely natural processes; but think it altogether probable, from the description given, that in his experiments Mr. Davis did not take care to exclude the floating, invisible germs now known to exist in great numbers in the air, and hence was misled, as Dr. Bastian and others may have been,

In another particular our author seems too liasty to adopt a doubtful conclusion which appears to favor his theory. He says:

"The forces of change are operating to-day with the same swift but noiseless energy as in the rast. The once prevalent notion of catastrophes has passed away. The geological ages are no longer divided by sharp lines, formed by overwhelming convulsions, but fade into each other. From the cellular atomy to the molinsk: from mollusk to the fish and reptile; from the reptile to the warm-blooded animal, is one unbroken line of ascent," etc. (pp. 29, 30.)

The testimony of Mr. Clarence King, one of the most competent of American geologists, but in France, Belgium and continental Europe generdoes not bear out the above statement. After an extended exploration and study of the geology of this continent, he has been forced to the conclusion that America, has been "formed by catastrophes," which destroyed all animal life on the continent. While conceding that "sweeping catastrophism," as held by Cuvier and some others, "is an error of the past," he regards "extreme uniformitarianism" as equally an the matter of details no two teachers express a perfect error, and he declares:

"I confidently assert that no American geologist will be able to disprove the law that in the past everyone of the great breaks in the column of life coincide with datum points of catastro-phe." (Address before Sheffield Scientific School, New Haven, June 26, 1877.)

Add to this the statements of Prof. Dawson, another American geologist of high repute that: constitution, it is of first importance to have highest condition. . . As the different creatorrect ideas of what that constitution is. It is of less concern how it came to be. The latter is of consequence only as it may throw light upon the previous question. . . The progress of life was dependent not so much on any modification of old forms, as on the introduction of new and higher ones." (Lecture at Conger Institute 1872). Cooper Institute, 1873.

> And we see that the doctrine of evolution by gradual modification through an unbroken line of ascent is by no means so established that we can safely assume it as the basis of a system of cosmogony, much less of morals.

I do not undertake, by any means, to deny the theory of evolution. But there is another form of that theory, which is accepted by many worthy of all acceptation. Some points of ex- thoughtful Spiritualists, and which to me seems ception may be noted hereafter.) Naturally more consonant with known facts, and with the enough, we find the duty urged of "kindness, Spiritual Philosophy, than that adopted by the love and sympathy "toward "the brutes of the "author of "Ethics"; also a different idea of the field, our ignoble brethren," and toward all constitution of man, and one which affords an · forms of life beneath us, because of their near | adequate basis for a truly spiritual system of

Ancora, N. J.

# [From the Chicago Daily Times,]

# itself To-Day in its Various Aspects.

March sist was celebrated as the thirty-first anulversary of the advent of Modern Spiritualism, dating by common consent from the Rochester, or, more prop erly speaking, Hydesville knockings. Whether this movement, having such unpretentious origin, be regarded in the light of a genuine religious dispensation, as its adherents firmly believe it to be, or a downright delusion, as the world at large maintains, or a mixture of Illusion, delusion, and some unknown force, endowed with something allied to intelligence, the fact refor a system of Moral Philosophy, is not strik-; mains that it has spread in an incredibly short space of time over the whole of the civilized world, and, except the Catholic religion, is to-day the most cosmopolitan under the sun. It flourishes in Australia, and supports an able organ there; the same in New Zeaty: a half-dozen fournals in its advocacy are published in Spanish and Issued in Spain, Mexico, and various South American States; it has several organs in France and Belgium, printed in the French language; several printed in the German; there are half-a-dozen issued from London alone, and in this country the number of publications is large and growing. There have been numerous exposures of mediums of late years-exposures that have been accepted even by Spiritualistsbut in spite of this fact, there is no doubt that the sect reason why the exposure of frauds has no greater efallege, that they were prepared to meet with a considerable per cent, of fraud before they began their investigations, and hence they are not at all astonished or east down when confronted with it. They compare the investigation into the phenomena of Spiritualism

Aside from phenomenal Spiritualism there are aspects of this movement it is of interest to study. Many of those who deny the genuineness of spiritual manifestations hold the same argument toward the miracles of the Bible. Yet it cannot be denied that Christianity. at least in its earlier days, derived all its force from deny Christianity has not been and is not a power one need not be a believer in the genuineness of the may nevertheless grow to tremendous proportions, and it is from this point of view that the subject is one of interest to all classes.

In many of its most important relations the subject is as advantageously studied in Chicago as anywhere in the world. Not only is this an important centre of the movement-the most important after London and Boston-but just at this time it is attracting attention from Spiritualists in all parts of the world because of certain differences that have recently arisen among the bellevers.

It is a certain sign of strength in the ism that it can afford to carry on an internal struggle. Spiritualism is of the very essence of combativeness, and, the resistance which the outside world used to offer having somewhat abated, the accumulated "fighting force" is phere of low regions had not been thoroughly seeking employment in other directions, and a very

about the phenomena. A great deal crops to the sure tions of Childhood.' The 'splendor in the grass,' the face that offends good taste and runs counter to exact, 'glory in the flower,' which Wordsworth saw and felt thought. It is with reference to these real or seeming aberrations that a decided difference of opinion-a sort | ory of a brighter experience that was past, a recovered failures late been lamentable, that the doctrine of unorganized schism-has taken place. One party is utterly discredited." (The italies are his.) Shall we' regard the "impressions" of our stand or fall according to human standards of criticism. Among this class is Andrew Jackson Davis. That the "Seer of Poughkeepsie" should be found on this side of the house is the more remarkable from the fact that no writer connected with the cause is so open to criticism according to all received and accepted canons. This element claims to represent the scientific in Spiritualism; it has a good deal to say about "com-Positive Mind"—undertakes in one of his works mon-sense methods," and, except so far as their own to give the reason why the earth does not now, pet vagaries are concerned, they are determined that the phenomena shall take place under a prescribed set of rules and regulations, in the form of "hints." In a word-except as to their own pet notions-this side is determined to adjust Spiritualism to the world as it is, Opposed to this view of the case is an element which holds that Spiritualism thrives best, and is best served when it is let alone; that human fenorance is of no account when opposed to spirit wisdom; and that an adjustment of Spiritualism to the world's present mode of thought would be its death knell-it might just as well never have been born. This class affirm that they are determined that the flaws which attached to early Christianity, and are only just eliminating, shall not ablemish the new dispensation. They point to the fact that in so far as Christianity is not pure it is still cursed with the relies of paganism. Early Christianity, they hold, was a compromise. Christ more than any other teacher taught the vanity of all forms and ceremonials, but such was the religious education of the people to whom his teachings were introduced that their acceptation as abstract propositions could not be realizedand hence an elaborate ritualism, nearly resembling pagan rites in form, was made the vehicle by which the new truths were in modified form introduced.

There are those in Spiritualism who believe that with its progress the most radical changes in society are to take place-just as vast changes have accompanied the growth of Christianity-and these are determined that these changes shall come with as little hindrance as possible, and work out their salvation as best they can, This element is represented by the Banner of Light, published in Boston, and by far the leading paper of the sect in the world.

Another division may be mentioned. It is, however, purely a philosophical one. In a certain sense Spiritmalists may be divided into two classes-those who be-Here in a single earthly existence, and those who believe in remearnation, or many embodiments. In America, England, and all English-speaking lands the single-existence theory is most numerously adhered to; ally the tendency is quite as marked the other way. Of late the remearnation theory has been making considerable progress in this country, but, owing to other and more "burning" questions, it is not now a main issue. The single-existence argument need not be explained to the reader. It is the belief of nearly all Christendom. But a word about the argument that is made in favor of reëmbodiment may possess a certain interest in this connection. It may be remarked here that in agreement-but this fact does not affect the argument

in general. They hold that the spirit or soul is an eternal entity; that it has existed throughout all time in the past and will exist throughout all time in the future. As a philosophical proposition, they claim they possess an invineible argument, if once the immortality of the soul be admitted. To imagine something born in time possessing an eternal principle is to imagine the impossi-Every form appears first in its best and ble, they say, except through the operation of a miraele. In time we know all things are in a state of flux, ever changing, but there is no claim that one atom of matter is adding. Still the belief is that souls are added. In other words, that creation from nothing to something is still an active process. But this is not all. If so it be we can trace our beginning, yet shall never end do we not compass one half of eternity? Surely to overcome all this requires nothing short of the intervention of a miracle. Natural law is out of the question. The Christlan is consistent in that he grants the miracle, calling life the breath of God that is breathed into the body by God himself. The materialist is also consistent in that he utterly denies the ex-Istence of any such thing as soul, and therefore need be to no pains to account for it, either before or after earth existence. The anti-remearnation Spiritualist alone is inconsistent in that he holds that souls are born in time, according to a natural law, and will thereafter ablde throughout all eternity, thereby clearly giving eternity a beginning.

> cently read before the New Speculative Society of Scotland, and republished in The Fortnightly Review. thus speaks of reembodiment under another name: The doctrine of metempsychosis is theoretically extremely simple. Its root is the indestructibility of the vital principle. Let a belief in preëxistence be joined to that of posthumous existence, and the dogma is complete. It is thus at one and the same time a theory of the soul's origin and of its destination, and its unparalleled hold upon the human race may be explained in part by the fact of its combining both in a single doc-It is probably the most wide-spread and permanently influential of all speculative theories as to the origin and destiny of the soul. . . . It has lain at the heart of all Indian speculation on the subject, time out of mind. It is one of the cardinal doc trines of the Vedas, one of the roots of Buddhist belief The ancient Egyptians held it. In Persia it colored the whole stream of Zoroastrian thought. The magi taught it. The Jews brought it with them from the captivity in Babylon. Many of the Essenes and Pharisees held it. . . . The Apocrypha sanctions it, and It is to be found scattered throughout the Talmud. In

Prof. William Knight, of St. Andrew's, in a paper re-

Greece, Pythagoras proclaimed it; Empedoeles taught It; Plato worked it elaborately out, not as a mythical doctrine embodying a moral truth, but as a philosophical theory or conviction. It passed over into the Neo-Platonic school at Alexandria. Philo held it. Plotinus and Porphyry in the third century, Jamblichus in the fourth, Hierocles and Proclus in the fifth, all advocated it in various ways, and an important modification of the Platonic doctrine took place amongst these Alexandrians, when Porphyry limited the range of the metempsychosis, denying that the souls of men ever passed downward to a lower than the human state. Many of the fathers of the Christian Church es poused it, notably Origen. It was one of the Gnostic doctrines. The Manicheans received it, with much else, from their Zoroastrian predecessors. It was held by Nemesius, who emphatically declares that all the Greeks who believe in immortality believe also in metempsychosis. There are hints of it in Boethius. Though condemned in its Origenistic form by the council of Constantinople, in 551, it passed along the stream of Christian theology, and reappeared among the scholastics in Erigena and Bonaventura. It was defended with much learning and acuteness by several of the Cambridge Platonists, especially by Henry More Glanvill devotes a curious treatise to it, the Lux Orientalis: English elergy and Irish bishops were found ready to espouse it. Poets, from Henry Vaughn to Wordsworth, praise it. It won the passing suffrage of Hume; as more rational than the rival theories of Creation and Traduction. It was held by Swedenborg. and it has points of contact with the anthropology of Kant and Schilling. It found an earnest advocate in Lessing. Herder also maintained it, while it faseinated the minds of Fourier and Leroux. Soame Jenyus the Chevalier Ramsey and Mr. Edward Cox have writ-

ten in its defence." After speaking of the argument for metempsychosis that arises from certain resemblances to animals and the like, the author remarks that he will pass to a much higher consideration. "It arises out of certain psychological facts which have seemed to warrant the inference of the soul's preexistence. Quite suddenly a thought is darted into the mind which cannot be traced back to any source in past experience; or we hear a sound, see an object or experience a sensation which seems to take us directly out of the circle of sense-per ception that has been possible to us in the present life.

"Full oft my feelings make me start, Like footprints on some desert shore, As if the chambers of my heart Had heard their shadowy steps before."

"This is one of the arguments of the Phodo, and it It is readily admitted by nearly all Spiritualists that is the central thought of Wordsworth's magnificent there is much that is, to say the least, "peculiar" + Ode on the Intimations of Immortality from Recollecin childhood, he explains by their being the dim memfragment of ante-natal life.

"Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come," etc.

"On the one hand, the halo with which memory sur rounds our childhood, and, on the other, the melancholy awakened by a sense of its being irrevocably gone, have suggested the idea that we look back through the golden gateway of childhood to the glory of a dawn preceding it.

"The soul that rises will us, our life's star, Hath had elsewhere its setting, And cometh from afar."

. The theory arises out of a demand for equity in the adjustment of the external and internal conditions of existence. On no moral theory can the present unequal adjustment be considered both equitable and final. . . . The ethical leverage of the doctrine is immense. Its motive power as compared with the notion of posthumous influence after the individual has perished-the substitute for immortality offered by La Lettrie and his colleagues, with all the positivists—is great. It reveals as magnificent a background to the present life, with its contradictions and disasters, as the prospect of immortality opens up on illimitable foreground, lengthening on the horizon of hope. It brings together the past, the present and the future in one ethical series of causes and effects, the inner thread of which is both personal to the individual and impersonal, connecting him with two eternities, the one behind and the other before. With peculiar emphasis it proclaims the survival of moral individuality and personal entity, along with the final adjustment of external conditions to the internal state of the agent.

"The last ground on which metempsychosis may be advocated belongs to the metaphysic of physics. As an argument it has often been implied when it has not been expressly affirmed. Even the imagination guesses, and surmisings of the primitive tribes may have grown unconsciously out of a speculative root which their authors were incompetent to grasp. That philosophical root is the uniformity in the amount of spiritual existence; the conviction that, since the quantity of matter is neither increased nor diminished, it is the same with the quantity of spirit; that it is neither added to, nor taken from, at any moment of time. It is a doctrine of modern science that there is a uniform stock of energy within the universe which neither increases nor decreases, but which incessantly changes its form and manifestations; dissolving, retiring, reëmerging; appearing, disappearing and returning-the Proteus of

the physical world.

"Is there a Pho-nix in the spiritual realm corresponding to this Proteus in the material sphere? It is affirmed that while the amount of material existence remains stationary, if the quantity of spiritual exist ence was swiftly to increase at one end, with no corresponding diminution at the other, i. c., if the birth of the spirit of the human race was a new creation-multitudes every instant of time darting out of nonentity into manifested being-and their death a simple transference to some new abode, this incessant and rapid increase would overstock the universe. . . . Now, since no physical power is ever lost, all force being simply transformed, if the doctrine of the conservation of energy be applied to the sphere of moral and spiritual life, two alternative theories alone are possible-

either preexistence and immortality combined, or emanation and absorption. Whether the latter is materialistic of pantheistic matters not, except for the name we choose to adopt; the essence of the doctrine is the same. It is self-evident that if the amount of spiritual existence is not increased every moment, the preëxistence of all souls that are born, before their incarnation in the flesh, is as certain as their immortality. The one carries the other with it, or is carried by it; they are, indeed, not two doctrines, but two sides of the same doctrine. Thus the number of souls in the universe will be a fixed and constant quantity. If the conservation of energy be true of spiritual existence, and the soul is to survive the death of the body, then it lived before the body was vitalized. If it is never to be extinguished, it never was produced. It was probably the force of this consideration that led the acute mind of David Hume to affirm that 'metempsychosis is the only system of this kind, (t. e., of immortality) that philosophy can hearken to.' He says: 'What is incorruptible must also be ingenerable.' 'The soul, if immortal, existed before our birth.' In the same connection he acutely suggests, how to dispose of the infinite number of posthumous existences sought to embarrass the religious theory.' With this we may assoclate a remark of Shelley: 'If there are no reasons to ose that we have ext which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased.' The continual influx of beings, without a corresponding egress, is a difficulty which will seem insuperable to many minds. There is a growing consensus of opinion amongst Spiritualists and Materialists alike, that the quantity both of matter and of force within the universe suffers no diminution and no enlargement-loss n one direction being invariably and necessarily balinced by gain in another, and all the phenomenal changes in nature being simply a matter of exchange. a transposition of elements, the sum of which is constant. If this be so, it has an important bearing both on the survival of the soul after death, and on its pre-

existence; the two doctrines standing and falling to The thesis from which the above quotations are made is probably the ablest on that subject ever published. Prof. Knight evidently does not use the word Spiritualist" in the text where it is employed as neaning the sect known by that name, but all believers in the immortality of the soul as distinguished from materialists. Immured in St. Andrew's College, in the heart of Presbyterianism, he is probably not in the least aware that the doctrine he so ably sets forth, from a purely philosophical standpoint, has taken pow erful root, as a matter of faith, in the most modern of all religious. Solomon was indeed right. There is notliing new under the sun. The oldest of faiths and the newest shake hands across the abyss of cycles The doctrine has been held somewhat in the background in the English speaking countries, in the past but is now pushing rapidly to the front in that it is being taught by nearly all the leading mediums, and notably by Mrs. Richmond, Mrs. Hollis-Billings and

Within the last year or so Spiritualism has for the first time taken root in Germany. Societies are now organized in Leipzic, Berlin and several other points and investigations are going forward at a vigorous pace. In Leipzic three or four of the professors of its famous university are interested in the phenomena notably Prof. Zöllner, the noted astronomer, and sever-

al works have recently issued from that source. In this country the latest acquisition of note is Rev. Charles Beecher, though it is no secret that the entire family have a strong leaning in that direction, includ-

ing Henry Ward, Edward K. and Harriet. The tendency of the movement is more and more toward decentralization. Of late an effort has been making to control it with regard to its supposed scientific aspects, but the effort has never gone beyond the influence of the few who are at the bottom of it. Time was when Andrew Jackson Davis cut some sort of figure in the movement, but the strange psychological influences that manifested themselves when he was an ignorant boy, having become eliminated from his work. his writings-which were never any too crisp or logical, though remarkable, owing to the conditions under which they are given to the world—have become sadly attenuated of late, furnishing, as some think, the best proofs that his earlier writings were "inspired."

The society in this city is one of the most prosperous. This is chiefly due to the fact that Mrs. Richmond is the permanent speaker. Thus far in the movement none equal her in power and influence, and wher ever she is stationed a strong nucleus is formed, which generally dissolves the moment the interest that drew it together is removed in the person of the speaker.

The Paisley Highlanders have come to the highly Christian resolution to prosceute their wretched ecclesiastical squabble "to the bitter end." The Baille can but congratulate them on so edifying a determination, and express a hope that the "end" may be as bitter as they can desire.—The Baille (Glasgow, Scotland).

# Banner Correspondence.

SAN FRANCISCO.-A correspondent writes us briefy, under date of May 1st, concerning the health of Dr. Slade, etc., and encloses the following slip from the Chronicle of that city (of the 1st inst.), wherein the rapid improvement in his case is referred to as something truly wonderful:

Id improvement in his case is referred to as something truly wonderful:

"THE HEALING MIRACLE.--1 Man Suffering from Forallysis made to Walk in Fiften Minutes.—The last steamer from Australia brought to this city the famous Dr. Henry Slade, of New York, who has for three years past stirred up Europe with his wonderful spiritual manifestations. Shortly after leaving Melbourne he became paraboxed, and remained so during the voyage, in spite of the noble efforts made by the physicians on board the hoat to restore him. His right arm and leg had become useless. In this condition he was taken to the Baldwin Hotel, and a messenger was immediately despatched for Dr. J. D. Mc-Lennan, Psychopathic physician, at No. 220 Stockton street, who cause entirely by 'the laying on of hands,' and who as a healer cannot be excelled.

On entering the room where Slade was the Doctor took bim by the hand, and making a few downward passes from the torain to his arms and down the limbs, he told him to 'GET UP AND WALK.' Dr. Slade did so, to the astonishment and delight of all present. The news went like wildfire over the hotel, and tor a day the excitement in the house was great—everyloody speaking of the miracle that had been performed. We have on other occasions chronicled many of Dr. McLeman's nearvelous cures without medicine, and this last one is not the least. Dr. Slade has so far recovered as to be able to meet engagements at his parlors, No. 216 Powell street."

Our correspondent further states that "Two days ago Dr. Slode attended an entertainment at the Grand Ho.

Our correspondent further states that "Two days ago Dr. Slade attended an entertainment at the Grand Hotel, and in the presence of several hundred persons produced under test conditions' slateful after slateful' of spirit communications."

#### New Hampshire.

GREAT FALLS,-J. D. Jones writes May 6th: "J. Frank Baxter lectured here in the Town Hall last evening to an audlence of nearly three hundred, and gave excellent satisfaction. His subject, 'The Possibilities and Probabilities of Spirit-Intercourse and Communion,' was handled in a convincing and logical manner, the singing was fine, and in the giving of tests he could not be surpassed. Each name given was at once recognized as correct, as were also the circumstances stated. The all-absorbing inputry this morning is, 'When is Baxter coming again?' Previous engagements, however, prevent our answering it, but we predict that when he does, we shall have a packed house. Mr. Baxter has made a remarkably favorable impression upon the people here, both in his public capacity and also in his social and gentlemanly qualities. It will cover the whole ground to say he is very much liked publicly and privately, and we hope during next lecture season to make some arrangement with the friends at Portsmouth, Manchester, and other adjoining places, whereby we can keep Mr. Baxter between us for a longer period—say two or three nights in each place. Friends in the above places, cannot we do this? It saves expense of long travels for us, and the weariness of the journey for him, and as for liking him, it can't be helped. Let us at the commencement of next lecture-season correspond with a view to the above, and, I know the cause will be advanced wonderfully." ing to an audience of nearly three hundred, and gave

#### District of Columbia.

WASHINGTON .- P. O. Jenkins writes May 7th: "I deem it a duty to the cause of truth and progress tostate to your readers that in this city, at 316 C street, N. W., resides Mrs. Lowe, whose powers as a physical medium have recently become developed to a remarkable degree. I have recently had the pleasure of attending some three or four of her scances, and having been conversant with the manifestations occurring in presence of some of the best mediums, I am prepared to judge of her comparative powers; and I hesitate not to state that I regard her as one of the best mediums for tests, and for the independent voices, including singing, that I have ever seen. Spirit-if-lends give the sitter unmistakable evidence of identity, and those who have lost loved ones are made to rejoice exceedingly that such can return, and with their own voices tell of the glorious realities of spirit-life beyond this vale of tears. Those who have been called to part with dear ones can, by utilizing the powers of Mrs. Lowe, give such the opportunity to make their hearts glad by unmistakable greetings from the mystic shores of life immortal." state to your readers that in this city, at 316 C street,

#### Illinois.

PEORIA. - I. Budd renews his subscription, and writes: "You may be sure of one subscriber as long as I live. I would rather do without my dinner every day in the week than do without the Banner of Light. I was reared on the old Orthodox vine, had hell portrayed for my delectation in all its glowing colors every Sunday morning, and thought it all right. I am now sixty-two years old. About twelve years ago I began trimming this old vine with a little of my own theology, which jarred it pretty heavily, and the result was, I, being quite ripe, dropped off. About a year and a half ago, at a friend's home, I came in contact with the Banner. I commenced to read it, and in the course of a little time I discovered, to my surprise and delight, that I was a 'double and twisted' Spiritualist, and had been for 'several years. I think it very strauge that Peoria', with its forty thousand inhabitants, cannot be a fine field for several good mediums. I am told there is not one in the city of any description, although there are a large number of Spiritualists." as I live. I would rather do without my dinner every

# Connecticut.

STAFFORD .- Dr. J. M. Peebles, in writing us of different mediums, says: "Possibly I am willful-certainly I am a man of positive convictions, and prefer trusting my own eyes and my own judgment to others. There has been much sald pro and con, about the mediumship of James A. Bliss, of Philadelphia. Recently I had a sitting with him, and I am perfectly satisfied of the genuineness of his mediumship. He is an unconscious trance medium; and during this improvised sitting in the office, six or seven different spirits entranced him, and among them Mrs. J. H. Copant, giving me a most excellent test—and the more excellent, because neither, asked for nor expected. After a study of the trance for some twenty-five years, may I not speak with assurance upon the subject?"

NEW LONDON .- A correspondent informs us that the spiritual séances are continued as usual at the Post Hill House. On Wednesday evening, May 7th, Mrs. Henry Tooker, being the medium, was controlled by various spirit intelligences.

# Indiana.

COLFAX.-Robert C. Milburn renews his subscription, sends us a new subscriber (for which kindly action he has our sincere thanks), and says: "The cause is in he has our sincere thanks), and says: "The cause is in a flourishing condition here. We have organized into a permanent society, under the name of 'The First Society of Progressive Spiritualists,' and meet every Saturday evening for the exercise of clairvoyance, and the participation in general and social discussion of all subjects, either in a normal or abnormal condition. Thus far we have found them very agreeable and interesting. We have thirty-six members, and are developing media for almost every phase."

# Oregon.

EUGENE CITY .- O. M. Graves writes: "Spiritual ists in this part of Oregon are scattered, but considerable interest is taken by what few there are; and-much work might be done if we had good mediums here. The dear old Banner of Light is a ray of sunshine wherever it goes."

#### Verification of a Spirit-Message. BALTIMORE. - A. B. Wakeman writes: "The Ban-

ner of Light of April 26th, 1879, contains a message from the spirit of SAMUEL OWENS, through the medifrom the spirit of Samuel Owens, through the mediumship of Mrs. Sarah A. Danskin. Mr. Owens was well known among the employes of the Baltimore and Ohio Raliroad, on the first division. He was a locomotive engineer, and followed that business until his health became so bad (consumption) that he had to retire to the country to spend the balance of his few days in the body. I feel assured the message is from Samuel Owens. I am very much pleased to see his testimony to the reality of immortality."

Poems of the Life Beyond and Within.—Beautifully tinted paper. Compiled by Giles B. Stebbins. Such is the title of some very line selections of poetry, extending back to the days of Hindu Veda, and embodying some of the finest sentiments of well-known poets, dead and living. Great skill has been manifested by the compiler in securing the best poetle thoughts of the most respected poets. To very many such a book would be esteemed one of the brightest gems that could grace the literary repository. In it we find no mediocre sentiments, and surely none of low degree. The aim of the editor can clearly be seen—that is was to present a superior collection of emotions, rhythmically expressed, to displace, if possible, the inferior line of poems. Colby & Rich, 9 Montgomery Place, Boston, are the publishers.—The Shaker Manifesto.

"With reference to the allocation of the go "With reference to the allocation of the proceeds of Mr. Bishop's entertainments creating a feeling of disappointment in some circles, owing to this smart Yankee retaining the lion's share of what was given by a generous public on a clear understanding that it was going as a benefit to a worthy public institution, for my part I do not think we have any cause of disappointment. Mr. Bishop came with the understanding to deceive and delude the people of Glasgow and the day of squaring accounts is Glasgow, and the day of squaring accounts is just a part of the programme. . . I think that every one will acknowledge that he has exposed this part of his performance just in keeping with his profession."—Correspondent of the Glasgow (Scotland) News.

(From The Spiritualist, London, Eng.) The Thirty-First Anniversary of Modern Spirifualism.

On Sunday, March 30th, services under the management of Mr. J. W. Fletcher, were held morning and evening in the Cavendish Rooms, London.

In the evening there was a full attendance. Mr. H. Greene, who presided, gave a short address, and stated that thirty-one years ago the manifestations at Hydesville formed the first step toward placing proof of man's immortality upon a scientific basis.

Mrs. Nosworthy stated that that was the first time she had attempted to speak in public since the departure to the higher life of her father, the late Mr. George Thompson. She felt like a child gathering shells by the side of the ocean of knowledge, and she had first been drawn to Spiritualism by its religious teachings. Previously she had found truer responses to the religious aspirations of her heart in the writings of the poets than in the dogmas of the pulpit, although the preachers were good and sincere men. She subsequently examined the phenomena, went to Miss Lottle Fowler's séances, and at last a medium developed in her own family; her daughter, a little child nine years of age, became a trance medium, and with dramatic power and an inspired tongue, told of the lives of spirits in various conditions. A clergyman asserted that the child had been reading Dante's Divine Comedy. In the first place, the book was not in the house; in the second, the child could not have understood it had it been; and in the third, the clergyman's theory (to which he adhered.) made her little girl out to be excessively wicked, so she quitted his church. The greatest teaching of Spiritualism was that of the necessity of

cultivating the individual spirit. Mr. Thomas Shorter, after a brief reference to the departure from earth-life of Mr. George Thompson and Mr. William Howitt, said that he would not speak against physical manifestations or scientific research. but was more in favor of the moral and religious as-

Mrs. Louisa Andrews then delivered the following address on

THE VALUE OF SPIRIT-TEACHING.

Mrs. Louisa Andrews then delivered the following address on THE VALUE OF SPIRIT-TEACHING.

On this anniversary of the modern influx of spiritual phenomena, we are naturally led to look back and ask, both for our own satisfaction, and as an answer to the question so often put by skepties, what we have gained through these revelations—what knowledge and what moral benefit? I have frequently heard objectors declare that returning spirits have failed to give us any real insight into the future life, and that, on all points of importance, we are no wiser than before.

As to the value of these manifestations, in all their varied forms, i feel that the simple fact of spirit-existence and return, one established and acknowledged, is of inestimable worth. This fact, assuring us of the deathless nature of man, is of incalculable value to those (and they are many) who would scarce "have strength to endure for the life of the worm and the fig." When some learned man, who would he our spiritual teacher, assures us of the continued existence of the spirit after it has left the body, how can we know that the doctrine is true? The sufficiency of the authority on which his creed is founded is itself a matter of question among sincere and thinking men, and much learning and research are required even for the wise discussion of the subject. And, after all, can any one he convinced by logic of the soul's finmourtaility? It would seem impossible that a firm and satisfying faith should be based on this foundation. Some believe in the future life without cifort, never asking, because never needing, proof; they believe simply because they cannot help it, which, if not a very intellectual, is, at least, a very unassallable position. Many think they believe because they have been taught that it is the right thing to do, and swallow faith as they would take some modicinal draught ordered by a physician in whose skill they thust. To a multitude of thinking men and women, however, a blind faith is impossible; and since the fact of immortal

however derived—open to them a boundless prospect beyond the limited horizon of earth, and lift them, in spirit, to those mountain-tops of faith where they may breathe a fresher, purer air, and from which the eternal verities are always visible. Blest is the soul, whatever its earthly environment, that can thus escape from the dusty high-road of life through that gateway of truth which opens on the infinite. The value of such a faith is not in the luxury of idle meditation, but in a life viviled and exalted by it; in the power it gives to drink from eternal fountains now—for now is life eternal—as truly as in that dim future of which, in our present state of being, our conceptions, at best, must be vague and but partially correct.

To recur, however, to the statement alluded to before, that we are not taught by spirits anything important in relation to life beyond the grave. It should be remembered that we can, from our present standpoint, comprehend only in a very partial and limited way things appertaining exclusively to another and different state of existence; and the truths which might be intelligible to us we often refuse to accept, because they do not suit our preconceived ideas, and sometimes fail to appreciate, because they appear all too simple and natural to satisfy the demands of an irrational and morbid faney. But in so far as we can understand the life to come, its nature, and the relation it bears to this, I should say that, far from our having learned nothing from returning spirits, we have learned well-nigh everything which, in our present state of being, we are able to receive and make use of. I have seen antograph letters, enough to fill a volume, written by spirits, under strictest test-conditions, upon paper uniouched by the medium, and containing descriptions of life, daily life (so to speak) in the other world, which gave as vivid a conception of existence there as it seems to me possible for those still in the-field to form.

It is true that such full and minute descriptions ob-

world, which gave as vivid a conception of existence there as it seems to me possible for those still in the flesh to form.

It is true that such full and minute descriptions obtained under such conditions are rare; but none can hold frequent communications with spirits, seeking seriously and reverently to learn the truth, without finding that much of the mist and cloud has been cleared away which had shut from our sight that spiritual but actually existent and most real world.

Spirits tell us that on entering upon the other life we are neither lifted into supreme blessedness nor cast down into utter misery. We are told that we not only beild, while here, the house not made with hands, but mold the very form of the being who is to dwell in it. Every word and thought and feeling indulged in here helps to determine what shall be, both in ourselves and our surroundings, there; and that neither here nor hereafter is there any possible escape from the natural law of inevitable result. We are taught that sin cannot be wheel out by forgiveness, any more than poison can be made wholesome and nourishing, or its ill effect averted by repentance for having swallowed it. A man cannot flee from his own shadow; nothing can gave us from ourselves; and we are now making that deathless self either fair or foul, exalted or degraded. As is the character we form here, so shall be, in delightsomeness or desolation, our home in that manymansioned abode where, day by day, we are preparing a place for ourselves, whether we know it or not. We are taught that always—in the past as now, here and hereafter—the great ereative and sustaining Spirit acts through laws which are all-sufficing and which never need nor can be broken. No spirit that I am aware of has spoken of a God visible to the angels, slitting like a king upon a great white throne, and delighting to be glorified by ceaseless hallelulahs and psalms of praise; and they do tell us of an infinite, all-vitalizing Power; the great central Sun and Fountain of all universes, materia

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In telling us of the life beyond the grave, the spirits assure us that we shall there meet and recognize and love the dear ones from whom death only seems to part us here, being bound together in families and saelettes. We are told that our existence hereafter will be one of progress in knowledge as well as in virtue; of carnest, congenial rort—in a word, a life of rational human activity and enjoyment; enjoyment at least for all to whom such joy is possible; and as none are wholy evil, we trust and believe that none will continue to be utterly miserable; but that ignorance, intellectual and moral, being the road of shi, all will, as they learn to understand and appreciate goodness and truth, become receptive of happiness, in a measure exactly commensurate with the greater or less purity and elevation to which they have attained. Also, are we not constantly assured of the ministering love and guardianship of those gone before; and although this, toor can only any on us through taxes without the candidate of the ministering love and guardianship of those gone before; and although this, toor can only any or all receives and standardship of the season research, watchful affection be a ceaseless joy to all who are striving to do right, as well as a biessed restreate, of which no one who really believes this truth can ever become monoscious? When we know that by no secretive effort can we hide our sins from loving eyes which even yet may weep because of our wrong-doing, surely such knowledge cannot but help us to keep our lives and our hearts pure! But is it not dreadful, some will sky, to think that they should weep whom we have learned to regard as laving "done with tears"? Truest thoughts are not always those which, siperficially considered, are most cheering and delightful; but can we not understand that, instead of reveiling in a selfish, carth-forgetting bliss, the friends who love us on the other side may have a holy work to do for the suffering and the templed, which may sometimes bring them pain; and that t

Mrs. Fletcher made a few remarks, and Mr. Fletcher read some letters from Spiritualists in foreign countries:

"To the Spiritualists of London and England : I send you greetings of grace and good-will, of peace and pleasant memories. God and the good angels bless you

pleasant memories. Got and the good angels bless you all.

The advent of Modern Spiritualism, demonstrating a future existence and kindling the soul's purest affections, was a momentous event in the world's history. It is well to commemorate it in all lands and under all

Inture existence and kinding the soul's purest affections, was a momentous event in the world's history. It is well to commemorate it in all lands and under all skies; for though local in origin, it is cosmopolitan in spirit and fraternal in tendency.

Communion with the spirit-world is now an established fact. It is this, and more: it spans the whole realm of mental science, philosophy and religion. It meets the soul's demands; its inspiration is continued, and its influence exaiting.

In a true religious Spiritualism the method is (or rather should be) constructive, and the purpose, to educate humanity for that future progressive existence which stretches in increasing loveliness along the measurcless eras of eternity. Spiritualism being the unitiversal solvent, the key that unlocks the mystery of the ages, and the truth that robs death of its sting, and the grave of its victory, must necessarily prosper. Were it the subject of destruction it would long ago have been slaughtered, killed outright in the household of its professed friends.

But it lives, and is moving on like a giant to complete victory. Recently the Rev. Charles Beecher published a large volume under the telling title, or heading, Spiritual Manifestations. He frankly admits the reality of the phenomena. The book is having an extensive sale. I met the Rev. Thomas K. Beccher last autumn at a scance. Last week I gave three lectures in a Baptist church, Kirtland, Ohio, the Baptist choir discoursing excellent music. I mention these as items—as little straws telling which way the religious current is drifting. Possibly it may interest you to know that the Rev. Mr. Power, pastor of the Christian Church, Alliance, Ohio, and editor of the Independent Age, has come out a decided Spiritualist; two-thirds of his church-members have followed him; they denominate themselves Christain Spiritualists;

What is greatly needed in the ranks of American Spiritualists is more unity of action—perhaps it may be summed up in the word organization; I repeat it, organiz

There is in all lands need of a better understanding of the purposes and moral sanctities connected with the Spiritual Philosophy; a clearer apprehension of the duties and obligations of life; a more heartfelt encouragement to genuine mediums; a keener discrimination relating to the status of controlling spirits; a more carnest appeal to the religious nature, and a more thorough consecration of heart and soul to the interests of truth. I am full of hope, full of faith, and adame with love for the heavenly principles of Spiritualism. Through you I send kind remembrances to the Spiritualists of London; I am in debt to several for their excellent letters; remind them that delay is not neglect. Often do I come to them in spirit, never forgetting my friends.

May your anniversary prove not only an enjoyable,

friends.

May your anniversary prove not only an enjoyable, but a morally and spiritually profitable occasion.

J. M. PEEBLES.

Cloveland, Ohio, U. S. A., March 13th, 1879.

Letters from various gentlemen who had been invited to speak were read by Mr. Fletchef.

The soirée at Cavendish Rooms on Wednesday, April 2d, was largely attended, every ticket being taken, and was of an entertaining nature. The first part was devoted to instrumental and vocal music, several artistes taking part, among whom were Mme. Schneegans, Mrs. Weldon, Miss Elene Webster, Miss Dicksec, Mr. Earnest Tietkens, Signor de Lora, and others, whose efforts elicited warm marks of approval. At 9:30 the floor was cleared for dancing. Supper was served in the rooms below. Altogether the entertainment was a happy ending to the Thirty-First Anniversary, and Mr. Fletcher's efforts were highly appreciated. The assistance of Miss Leslie Younge, Mrs. Maltby, Miss Dollie Maitland and others, conduced not a little to the success of the entertainment.

# Sunday at Onset Bay.

To the Editor of the Banner of Light : It was my pleasure to spend Sunday, May 4th, at Onset Bay, and I can assure you it was one of those occurrences in one's life that it is always pleasant to recall to mind. I found some eight or ten families already there for the season, beside those who were there to spend the day and look after their cottages. The weather was beautiful, with a warm sun and southwest breeze, while everything in nature seemed to be putting on its spring garments. After being shut up in city life for the past long winter, it was truly a rich treat to get outside of this (so called) "wicked world" and enjoy the free air of Onset Bay-the Spiritualists' home.

In the evening we had a social meeting, or reunion, at the cottage of Mr. and Mrs. Applin. Bro. I. P. Greenleaf was present, and being still in the harness of "ever-ready-ness," we were favored with one of those good common-sense talks so many have heard from his

Cottage-building and a general cleaning up is the order of the day at this summer resort. There are four cottages already under way, among them that of Mrs. Jennie P. Ricker, of Boston, is the most prominent, it being a two-story dwelling, and a thorough-built house in every particular, and situated in one of the most pleasing locations on the South Boulevard. Among the others that are under contract to be completed be fore the Camp-Meeting in July, are those of Thomas Griffeth, of Carver, and John Garside, of Foxboro'. From present indications, a season of good things

coming summer.

AT HOME ONCE MORE.

To the Editor of the Banner of Light:

We have at last reached our own country again, after an absence of three years, during which we have experienced a great deal of both pain and pleasure; but when we set foot on American soil it seemed as if trouble and toil

were over, and that we were anchored safely in the harbor of rest. We left Sydney on the 27th of March, and ar-

rived here on the 24th of April-a voyage of twenty-eight days, which would have been perfeetly agreeable had it not been for Dr. Slade's illness. Dr. Slade was ill from the time we left Sydney, but was seriously so after we left Anckland, being attacked one night after dinner with a paralytic stroke, which deprived him of the use of his whole right side; he has now regained the use of his hand and arm, and is recovering the use of his right limb slowly. He is having magnetic treatment at present, by Dr. McLennan, who is doing him a great deal of good. Dr. Slade thinks he will be able to commence work in a comparatively short space of time, although it may be some weeks before he is quite recovered. He will probably stay here some time, and will gradually work his way eastward, stopping on his journey at the different important

We met with a great deal of kindness while we were in Australia, and felt a good deal of regret at leaving, and we venture to hope our friends felt the same at letting us go.

We find the Banner of Light here, as we have in every place we have been, and it is universally spoken of as the best American Spiritualist paper.

As Dr. Slade regains his health and strength I will write to the Banner, so that his friends may know, as I suppose many take an interest in his condition.

It would be well for persons in different lo calities who may wish to see Dr. Slade, to address him here, care Herman Snow, P. O. box 117, San Francisco, so that he may make his arrangements accordingly. 1 remain

Yours very sincerely, Agnes L. Slade. San Francisco, April 28th; 1879.

#### "The Bible of Bibles."

A. J. Ollver, of Stockton, Clinch Co., Ga., speaks of Gersey Graves's new work thus: "I wish to bear my testimony to that highly prized and invaluable work. The Bible of Bibles, for which 1 would not take one bundred dollars in gold-as scarce as money is-were it impossible to procure another copy. I am satisfied that no more meritorious production has ever before emanated from the press in this or any other country. It is destined to supply a want long and universally felt by liberals, which should entitle its distinguished author to the heartfolt thanks and unqualified encomiums of all who sincerely desire and ardently advocate the propagation of truth and the extermination of error throughout the world: It is in short an embodiment of thought and a compendium of facts 'rich, rare and The following extract, out of many that might be cited, is alone sufficient to entitle its author to an immortality of fame, viz.:

hyperca, its admit such that the current in attempting to put down evil with our present system of moral ethics, which treats the criminal as a wicked heing instead of an unfortunate sin-sick brother. He should be sent to a moral hospital instead of the gallows, the jatl and the dungeon. He should be treated as an unfortunate brother rather than as a being to be spurned from society as a viper. He should be treated kindly, not cruelly, fed and not starved. His moral nature should be warmed by affection, and not congealed by frowns. His instinctive respect for virtue should be developed by a sound moral education, and not crushed by pursuing him with a malignant spirit. Moral evils should be treated as the fruits of the imperfections of our nature, and not as the product of sin-punishing devifs, who first originate and stimulate crimes, and then join with God in punishing the criminal with flendish cruelty, thus applying a remedy which only aggravates the disease, and Is to all intents and purposes a thousand fold worse. (p. 257.)

Other strikingly original, equally beautiful and intrin-

Other strikingly original, equally beautiful and intrin-sically meritorious sentiments, arrest the attention on almost every page of 'The Bible of Bibles,' a few more specimens of which I cannot refrain from citing:

'As well attempt to bind the ocean with a rope of sand as to attempt to stop the march of thought when one link is broken which binds it to the juggernaut of superstition." (p. 387.)

Again: 'The mind which loosens itself from the trammels of its early education and begins to think for itself, is al-ready on the high road to infidelity. It has launched its bark of the sea of skeptleism. One free thought is one step toward infidelity—that is, a disbellef in the dogmas, superstitions and traditions of the leads of the togmas, supersitions and traditions of the dark ages. It is just as useless and just as foolish for a man to resolve he will never be an infidel as to resolve it shall never rain, or that the hair on his head shall never turn gray for he has just as much control over one as the other! (p. 394.)

These are not a tithe of the beautiful flowers that bloom in this biblical garden of gardens, to say nothing of the luscious fruits which everywhere abound in this wonderful and fascinating production, more tempting to the eye and inviting to the appetite than the most luscious fruits that grew in the fabled garden of Eden."

# SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.-Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. Child Mrs. Mrs. Hattle First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 10% A. M. and 7½ P. M. Dr. Louis Bushnell, President; A. E. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colline Eaton, Secretary.

Faton, Secretary.

CLEVELLAND, OTHO.—Spiritualists' and Liberalists' Sunday School.—The Children's Progressive Lyceum meets regularly every Sanday at 12½ F. M. in Halle's Hall Sall Superior sirect. Class. Collier, Conductor: Mrs. Emelie Van Scotten, Guardian; Mr. George Benedict, Sectory. The public are cordilally invited.

INDIANAPBLAS.IND.—The First Society of Truth-Seckers meets for religious service at 80½ East Market street, every Sanday at 12½ and 7½ F. M. J. R. Buell, President; S. D. Buell, Secretary.

every Sunday at 25 and 75 p. M. J. R. Buell, President; S. D. Buell, Secretary.

NEW YORK CHTY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 23d street, near Broadway, at 105 A. A. and 75 p. M. J. A. Cozino, Secretary, 312 West 22d street. Chiberon's Progressive Lycaum meets at 2 p. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, pr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHERABELEPHILA, P.A.—The Keystone Association of Spiritualists meets every Sunday at 25 p. M. at Lyric Hall, 250; North Ninth street.

of Spiritualists meets every Sunday at 2½ b, m, at Lyrie Hall, 2303, North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 105 A, M, and 7½ r, M, at Hall 80 Spring Gasden street. H. B. Champlon, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H, Jones, Treasurer; J. P, Laming, Secretary, Speakers engaged: E, V, Wilson during April; C, Fannie Allyn during May.

tay.

ROCHESTER, N. Y.—The Spiritualists meet every unday morning and evening in Odd Fellows' Temple, irs. Nettle Pease Fox, speaker. Liberal Conference every monday at 7 to 3. and a variety case fox spans.

In the Free Religious Society
Spiritualists and Liberalists) holds meetings every Sunday
if 2½ and 7½ p. M. J. S. Hart, President; S. C. Chapin,
Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs.
M. A. P. Clark, Prudential Committee; W. H. Jordan,

M. A. P. Clark, Franchital Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector. SAN FRANCINCO. CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycoun is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sanday evening lectures are given at Charter Oak Hall Market street. Oak Hall, Market street.

SANTA BAHBARA. CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. Al. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hmit; Secretary, Mr, Geo, Childs; Musical Director, Mrs. Emma Scavens, SALEM, HASS,—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

SUTTON, N. H.—Society holds meetings once in two weeks, Chas. A. Fowler, President; James Knowiton, Secretary.

weeks, Chas, A. Vocalettings are held every Sunday Petary.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. R. R. Ingalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coonley, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Treasurer, Children's Progressive Lyceum meets

WORDENTER, MASS.—Meetings are held at Union Hall every Sunday at 2 and 7 P. M. good things set Bay the W. W. C.

As rain does not break through a well-thatched house, passion will not break through a well-reflected mind.—

Dhammapoda. seems to be at hand for all who visit Onset Bay the

New Nooks.

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The reader of general literature is aware that during the past two of three years there has been a revival of investigations or discussions touching the nature of memerism and animal magnetism. It must not be understood that mesmerism had been suffered to drop out of human recognition altogether, because it did not appear on the surface of filterature in a conspicious way until the outbreak of the ionitoversies which have occupied no small amount of the affention of such men as W. B. Carpenter and A. B. Wallace, Professor Crookes and others, because a large number of persons in Europe and America-were meanwhile quietly applying it in different ways, but mainly to the alleviation of painful aliments and curre of diseases. Now and then some facts would creep out, but their mysterious nature builted the scientist, and he in his pride was disposed to telegrate the whole subject to the domain of ignerance or charlatanty.

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## THE MISSION OF MODERN SPIRITUALISM IS TO ENTER INTO LATERY DEPARTMENT OF LIFE.: To bring. orth a new and mered sure poder of thing a foliafuse a ledour to onter for inescriptes, and tensport Introdycas profesproclaim the "Gooden Role" as the legitimate standard of action; to redeem the world; to make myr and wemen better; to teach them to five according to the ductives of the them up higher spiratually,

#### The Law of Progress.

Haweis, of London, whose perusal has atterded times that it is impossible for us to refrain from twhich his conversion was accomplished. making special reference to it, and bringing history, that it reads almost like the declarasee things in new and more real relations. The says that upon these two great but simple laws. communion between God and man-that church was founded, and as long as it adhered to them. it went on conquering and to conquer. Aslong. says he, as it accepted this law of love, molding it about new social and rolitical modes of life, as long as it could shape the future by adopting i tinued to rule and, by ruling to bless the world. irresistible power of a holy life.

1208, he holds that the Christian Church was almost an unmixed blessing to humanity.' It was never greatly at variance with the intellectual state of the times, and perhaps a little in advance of it. "It was the conservator of literature, the patron of the arts, the friend of, science and the censor of morals." About A. D. astonishment as well as that of Mr. Barlow, the 1208 the Church thought it was too much trouble to go on with the age, and stood still. About that date the Inquisition was established at Rome, which fixed dogmatic truth, erecting an immovable standard of belief, and consequently putting a stop to progress; and, says this, Independent Scotch preacher, "all the strength, intellectual and *spiritual*, in the world, has been struggling ever since with this dogmatic theology and these immovable forms." The truth could not well be more strikingly stated. The preacher says he deplores the principle more than the thing. "Immovable expressions of truth must yield to common-sense and to matters of fact. We must accept the development of knowledge-we must admit that the free spirit of Christianity will appear and reappear under different forms. We must not attempt to check human progress or obstruct modern civilization, or silence the voice of modern science. We cannot do it." It was about the year 1208 that science began to revive.

In the following century the conscience of men began to rebel, until, at the time of the Protestant Reformation, the yoke of ecclesiasticism became altogether too heavy for our fathers to bear, and they east it off. The Roman church could not see that the divine law of progress was daily and hourly forcing religion into new forms. And it is in our day as it was in those days. "Even now the voice of science is ringing in our ears, which is none other than the voice of God, for it is the discovery of the laws of God; and even at this moment we are, as a religious people, timid and terrified like the startled have of the forest. We are closing our ears to the new revelation, as the Old World closed its ears to the revelation which God-made by the mouth of Luther, and Zwingli, and Calvin." And the same inevitable results will follow this refusal to listen and to recognize. But still, says this clear-sighted preacher, "in spite of us (the Christian church) the majestic wave of progress moves on, submerging the worn-out beliefs and crumbling superstitions of the past. Strong and irresistible as the rolling tides of the sea come the new impulses, and we may not stay them. We deem them wild and lying spirits: they care not, they pass us by; they are full of holy scorn; they speak to their own, and their own receive them, and we may go hence and mutter our threats, and tremble in the darkness and spiritual gloom of our empty churches; but outside our churches the bright light is shining, and the blessed winds of heaven are full of songs from the open gates of Paradise, and men hear them

and rejoice." people, who never go to church, who despise | pleased to hear from him or her!

Christianity, because they have only known it in connection with the forms of a barren worship-who despise Christianity, yet are living high Christian lives? Thus we begin to see that, although man has tried to imprison this glorious and free spirit in his Creeds and Articles, yet he cannot do it. There is a Christian spirit-be it said to our shame-working outside the Christion Church, an unacknowledged and anathematized Christianity still going on its triumphant way, leaving us alone in our Orthodox sepulchres with the bones and askes of bigotry and formalism," Then he speaks of the law of universal brotherhood, which he fitly styles the ideal form of Christ. This, his life doctrine, is still the latest cry. The Communism of the late revolution in Paris was a hideous parody of it. "Do not our own, legislators," he asks, "begin to feel that peace and good-will can only be established between workmen and masters, between rich and poor, between learned and ignorant, by caring for all alike, by rescuing class from the oppressjon of class, and then binding all classes together by common interests as members of a sacred polity of justice and mercy?" Philanthropy is the most characteristic form of the religious spirit of the present age. The dogmatic spirit must 20. The era of love and spirituality has dawned. Old theology has had its day, and Spiritualism has practically, if not yet visibly, come in to establish a newer and a better order of things. It comes to build up a fabric devoid, of bigotry and superstition, which elements have cursed the world for so many long years. It comes to implant within the human heart a knowledge of the future life, not a blind faith. THE NEW ENGLAND NEWS COMPANY, I Such being the mission of Spiritualism, it is indeed gratifying to know that at least a few away from the worm-out ruts of their old heliefs, rising above creedal restraints, and admitting that the "blessed winds of heaven are full of songs from the open gates of Paradise."

#### -George A. Redman-A Leaf from History.

Not long since, Warren Sumner Barlow, Esq., author of that sterling work, "The Voices," called at this office, looking the picture of health, and evidencing much reserve forces for future work. In the course of conversation regarding the importance to the movement of the phenomenal phase of Spiritualism, he cited a remarkable test which, received by him in the finer man, that then fives may be pute and time, leadings, early days of the New Dispensation, and through the mediumship of the late Mr. George A. Redman (one of the earliest and best-known medial instruments in America; went far toward con-In a little volume of pulpit discourses, enti- vincing him of the truth of spirit return and fled "Thoughts for the Times," by Rev. H. R. communion. Brought into the fold largely through the undeniable evidence presented to us much stimulus and an unwonted satisfae, his reason by the phenomena, Mr. Barlow has tion, we find one bearing the above title, which , continued firm in the faith, and is ever willing contains thoughts so peculiarly pertinent to the sto bear witness to the value of the means by

Mr. Redman came to Cincinnati, O., about away more or less apt quotation. There is a twenty-two years ago, on a professional four, philosophic insight in this discourse, and a far, and Mr. Barlow, (who was then an inquirer) miliar mastery of the vital starting-points of gaining information of his presence in that city, determined to obtain a sitting with him at once. tions of a seer whose vision has been opened to Mr. B. was an entire stranger to Mr. Redman, they having never met before; and he took occa author, in referring to the Christian Church, sion to call on the medium at as early a point in time as possible (in fact, he was the first man to -the suniversal brotherhood of man and the sit with him) after his arrival, so that he might not subsequently have the lingering doubt in his mind that perhaps his name and any details which might be given him, were obtained by Redman from some one who knew him (B.). At the outset of the seance, the medium suggested that Mr. Barlow write on slips of paper a numand consecrating the law of progress, it con- ber of the names once borne by such of his (B.'s) friends as had passed beyond the river of The heart and marrow of Christianity he as- change - this action being desired the exserfs to be the interest of man in men, and of plained with a view to bring the sitter in har-God in all men, shown by deeds of love and the | mony with them; but Mr. B. affirmed that he was already in harmony with those of his rela-That was, and ever must be, the only life and tives and friends who had gone before, and heat and radiance which the Christian Church | therefore he demurred from the conditions proever had or can have. From A. D. torto A. D. posed-stating, however, that he was willing to pay the medium for his time, and desired to sit passively and see what would transpire.

While the two were thus circumstanced, and in a very brief space of time, the hand of Redman was seized with a spasmodic motion and he commenced writing rapidly, but, to his own characters formed were all numerals—such as 9, [ 1, 13, etc. Finally the medium said confusedly, I never saw anything like this before: I don't know what to do!" No sooner had he thus expressed his chagrin than his hand was made to write backward and inversely (and therefore unintelligibly to him, but readably to his sitter), the words: "Get your printed alphabet and select from it the letters which correspond to the numbers already given, and you will find the key to the meaning of this writing." The test being applied, it was found to read "(9) I (1) a (13) m (etc.) your father, Darius."

Although the implied statement that this father had passed on was correct, as also was the name given, Mr. Barlow did not make any move ment toward acknowledging the fact, but said, "If it is true, what is my mother's name?" The medium's hand was again seized and caused to make figures as before, and with most astonishing rapidity, after which Mr. B. was requested to compare the alphabet for a solution of the message-which turned out to be these words in reply to the query just made: "Her name is Chloe." The unseen power then added: "Now, my son, I think you ought to be satisfied,"

Both these messages in cypher (which were evidently given by some outside intelligence, since neither the medium nor the sitter knew their purport during their delivery, but only after their patient translation letter by letter through the aid of the alphabet,) had been the vehicles of truth, but still Mr. Barlow, for after satisfaction, preferred to make "assurance doubly sure," and therefore delayed his endorsement for awhile, but was entirely vanquished before the close of the séance-a long message being afforded him giving information that referred to his personal history, to his family, etc., etc., which from the nature of the case could not by any human possibility have become the property of the medium. After closing the communication the spirit-father signed his name in full, and Mr. Barlow took the document home with him. On comparing it with his father's signature on some letters which he had in his possession, he found the superscription to correspond in the minutest detail. He then very justly arrived at the conclusion that if any one could successfully and reasonably account for the giving, under such peculiar circumstances, of such marked personal matters-by one stranger from a distant part of the country to another whom he had never seen, neither had heard of before-on any other hypothesis than that the words were written and facts stated by the individual who claimed to "How many are there," he asks, "religious give them, viz., his spirit-father, he would be

#### Mr. Henry Kiddle on Spiritualism.

Mr. Henry Kiddle, the respected Superintendent of the Public Schools of New York City, has recently put forth a compact and well-filled volume entitled "Spirit-Communications." Many of these are professedly from eminent persons deceased, such as Columbus, Shakspeare, Bacon, Byron, Newton, Judge Edmonds, &c., while others are from family relatives and friends. Mr. Kiddle has not been known as a Spiritualist. Indeed it is only about a year, we learn, that he has taken an interest in the phenomena. His case is not without a parallel. Long before Modern Spiritualism emerged into notice, such instances were not uncommon... It appears that two of his children, a daughter of twenty, and a boy of twelve, were developed some time last May as what he calls "writing intermediaries." They would write, automatically as it appeared, and with great celerity, communications purporting to come from almost any distinguished person deceased that Mr. Kiddle might ask for,

Instead of learning, as he might have learnt, that a vast amount of information upon the subject, extending back for centuries, and throwing much light upon it, is to be had, he seems to have drawn his own conclusions, acted on his own unenlightened experience, and precipitately rushed into print. Surely his own children could not be consciously deceiving him! And in that assumption he may have been right. But were they unconsciously deceived by abnormal influences affecting their own mental condition, and creating impressions to which they innocently succumbed? In ignoring this last hypothesis, and acting independently of it, Mr. Kiddle seems to have committed a great mistake, and to have been prompted by what he clergymen like Rev. H. R. Haweis are breaking supposed to be spiritual advice to undertake a task for which he was wholly unprepared. -

Sometimes no doubt these phenomena are the result of the action of mischievous or deluded spirits, influencing a highly sensitive subject; and, sometimes, as our readers are well aware, we have every reason to believe that the medium is the genuine organ of the identical spirit who claims to be his control. There are facts innumerable confirming this belief.

The adequate study of these various phenomena requires years of attention and investigation, and the novice who rashly rushes to conclusions in respect to them almost always comes to grief.

It should be borne in mind that man, even while fettered to matter, is a spirit, and has spiritual faculties. How far they are limited we do not yet know. The fact of the existence and activity of spirits independent of the human organism is equally demonstrated by Modern Spiritualism. The one fact corroborates and illustrates the other. The circumstance that novices in investigation like Mr. Kiddle are often swift to attribute to independent spirits phenomena that could be just as well explained by the theory of the action of the spirit of the medium, in some one of its manifold states, has led to the growth of a school in psychology, of which Sarjeant Cox of London is a leading representative, and which holds that most of the phenomena accepted as spiritual may be explained by the human subject. The objection to this theory as a sufficient one is, that it covers only a portion of the facts; but, to a limited extent, it may be admissible, illustrating a salutary truth one that Spiritualists are too apt to ignore.

We find in the so-called "spiritual communications" of this book nothing that is fitted to impress an intelligent investigator with a belief that they are of spiritual origin. On the contrary they seem to be a reflex of the editor's own religious sympathies and views; and they are written in a style not likely to win the attention of persons of culture and critical ability. We could easily prove this by quotations, but we refrain. We regret that Mr. Kiddle should not have thought the subject worthy of a more careful and thorough investigation. Of his events and report results. onesty and courage in proclaiming what he believes to be important truth, he has given, however, conclusive evidence; and we hope he will live to take a broader and more philosophical view of the whole great subject. It is one that is not to be mastered in a day, or even in a year.

PA correspondent writes from Philadelphia, "This month of May we have again C. Fannie Allyn, who took a nice ride from Topeka, Kan., to meet her engagement with our Association. A mon and a voter could not have been more conscientiously prompt-few of them would have been as reliable! It is all right with us, very good for the Railroad Corporations, but hard for the medium lecturers. However, that is the way we, as Spiritualists, manage yet awhile. Perhaps the formation of local societies all over the nation for the more general support of our platform workers will one day solve the difficulty."

The following information reaches us from New York City, under date of May 10th: "The Society of Progressive Spiritualists holds meetings every Sunday at 101 A. M. and 71 P. M. in Trenor Hall, on Broadway, between 32d and 33d streets. J. A. Cozino, Secretary, 342 W. 32d street.

The Children's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and Acting Conductor; Mrs. S. E. Phillips, Assistant Guardian and Treasurer; Mr. Kirby, Recording Secretary; Miss C. R. Perkins, Corresponding

For A correspondent writing from East Portland, Oregon, under date of March 17th, says: "The authorities here have just murdered two men, hanging them by the neck until dead; and to make it (the event) more disgraceful and disgusting they ordered out three companies of the State militia with four cannon! And these people profess to be Christians!" It is evident that our correspondent is opposed to judicial murders. So are we. They do not lessen crime, but on the contrary increase it, by filling the minds of the youth of our land with the minutely graphic accounts of hangings which are published in the secular daily press.

Signor G. Damiani of Naples writes to Dr. G. Bloede of Brooklyn, that Dr. Monck, the celebrated physical medium, after having been his guest for four months, has left Italy for the North of Europe. His health has not been much improved.

THE FIRST SPIRITUALIST PICNIC of the season will occur, under the management of J. B. Hatch, at Lake Walden Grove, (Concord, Mass.) on the line of the Fitchburg Railroad, on Friday, June 20th. Particulars hereafter.

Far Mr. A. J. Riko reports that several circles in Holland are obtaining good physical phenomena in the light and without a cabinet.

Maud Maynard, magnetic physician, has taken an office at Room No. 4, 81 Montgomery Place, Boston.

#### A Law-Defying Plan to Invade the Indian Territory.

The liberties of this nation, bequeathed-to us by our forefathers, are rapidly departing from us, through the cupidity and laxity of the morals of men in high places. Even those who profess the most morality are detected in "financial irregularities" to such an extent that the law is obliged to intervene. When gross selfishness takes the place of honesty of purpose, under the guise of piety, it becomes a dangerous element, because there is intelligence behind it. With such examples before us, which are coming to the surface daily, is it to be wondered at that those in the lower walks of life, the uneducated classes, are daily becoming more "dangerous"? We are led to these remarks on perusal of the appended "special despatch" from Washington to the Boston Daily Advertiser, dated May 7th, the statements of which go to show that injustice and cupidity are taking root all over the

Letters received here to day from Kansas say that within the past week about fifteen hundred persons have left that State from two points alone to invade the Indian Territory, and intelligence also received to-day by the Secretary of the Interior indicates that moyements of the whites are in progress toward the northeastern part of the Territory to lands occupied by the Quapaws, Senecas, and other small-tribes who are settled on land bought from the Cherokees for that pur pose. Telegraphic instructions have been sent to the military commander in Kansas to head off this movement, and every nerve is being strained by the author ities here to prevent these raids. The persons in Washington who are aiding and encouraging the un'awful invasion of Indian Territory do not appear to be at all disconcerted by the proclamation of the President or the orders given to the military commanders. Among these persons are not only lobby agents and attorneys of certain railroads prospectively interested in Indian Territory lands, but members of Congress and employes of the House of Representatives. Also, as an example of the cool effrontery of these persons, it can be stated as an undeniable fact that the clerk of the House Committee on private land claims, a man who has been for years active in behalf of railroads which are trying to dispossess civilized tribes of their lands, is even now engaged in sending out maps and circulars setting forth that certain lands in the Indian Territory are open to settlement, and urging recipients of these documents to take advantage of the opportunities offered, in defiance of the President's proclamation. These maps and circulars are stored in the room of the committee named, and are distributed and mailed from thence. Whether this is being done with the knowledge and countvance of any member of that committee. of which Mr. Gunter, of Arkansas, Is Chairman, is not known. There is presented here the spectacle of a committee-room of the House of Representatives being used by the clerk of the committee to promote a scheme which the President and his constitutional advisers have declared to be unlawful, and in which law abid-

ing citizens have been warned not to engage. The promoters of this latest audacious attempt to deprive the Indians of their lands make no concealment now of their purposes, or of the contempt in which they hold all efforts of the Executive to thwart them. They say that there are not troops enough available to stop the movement; that there is a line three hundred miles long to be guarded, and that no matter how vigilant the troops may be, "emigrants' in small parties can easily clude them; that even if discovered, "emigrants" will be able to show that they are simply crossing the country on route to Texas, and the abnormal action of the psychical powers of that troops will have no right to turn them back; and that there has never been an instance in the history of the country when white men, once settled on Indian lands in any numbers, have been dispossessed. They evidently build strong hopes on the past action of the government in the respect last mentioned, and say that by next fall they will be able to send up a memo rial from "actual settlers" in the Indian Territory that Congress cannot disregard.

Here we have a succinct statement of the intentions of the land-grabbers who have their headquarters at the seat of the general government. The authorities say they are determined to keep the raiders off the Indian Territory, even at the point of the bayonet if necessary but we fear they are not sincere in their professed intentions. Further comment is unnecessary at this time, but we shall carefully watch

#### Renewal of the Manifestations at Amherst, N. S.

The physical manifestations-which occurred at Amherst last fall, continuing several months, and attributable to the mediumship of Miss Esther Cox, creating an unusual excitement, which attracted the attention of public officials, scientific men, the clergy and others, who investigated the affair, but could not satisfactorily account for the strange phenomena on any other than the spiritual hypothesis — have broken out afresh, so the papers report, and with equal power.

While Miss Cox was washing, a few mornings ago, the clothes left the tub, moved swiftly across the room and struck the various inmates, and when she went into a neighboring store on an errand, a hatchet, shovel, tubs, iron spikes, a lump of putty and a bag of salt, took on apparent life and flew about with great velocity.

These manifestations all take place in broad daylight, and are witnessed by all who happen to be present.

# The Psychological Review.

This excellent Magazine has made its appearance as a monthly, instead of quarterly, at a reduced price, the May issue being the commencement of its second year. The price is 6d per number, or 7s per annum, post free. Edw. W. Allen, 11 Ave Maria Lane, E. C., London, Eng. The following choice table of contents will richly repay perusal: "The Existing Breach between Modern Culture and the Popular Faith," by John S. Farmer; "An English Sceress of the Seventeeth Century," by J. W. F.; "Spiritualism in Chili," by Perigrinus; "Some Spiritual Experiences of the Celebrated Italian Physician, Jerome Cardan, "by A. M. H. W.; "A Priori Proof of Probable Truth of Spiritualism," by Alex. Monro, M. D.; "Progression by Antagonism," by M.; "The Future of Spiritualism," by Thomas Shorter.

The many friends of Mrs. Susan G. Horn. of New York City, (author of "Strange Visitors.") will be pleased with the intelligence that she has just arrived in America after a protracted tour in insular and continental Europe. Her health has been much improved by her stay in the Old World. A note received by us at the moment of going to press, from her husband, Henry J. Horn, will appear next week.

The Michigan Benefit Association of Spiritualists and Liberals, just legally organized in that State, is in our view a praiseworthy undertaking, as its principal purpose will be to adopt such means as are or may become necessary to insure mutual aid in sickness and death. For further particulars the reader is referred to the card of the officers which we publish elsewhere.

It will be seen by his notice elsewhere that S. B. BRITTAN, M. D., has removed from No. 2 Van Nest Place to 80 West Eleventh street, New York City, where he will be pleased to see his friends and patrons.

#### The Pocasset Tragedy.

The preachers of the different denominations are much exercised over the late sad event in Pocasset. No wonder, as they have for many years held up Abraham as a pattern of great faith. But when a poor, sincere fanatic in this day and generation, who is said to be a close bible student, undertakes the same rôle, having full faith that his victim will be restored in three days, these teachers of bible history-the most orthodox of them at least-endeavor to make it appear that the murderer put a too literal construction upon "the Word"! But why did n't they think of this before, and warn the weakminded not to meddle with edged tools? Had a Spiritualist committed such a crime, every minister of the gospel would have cried with a loud voice, "Crucify him! crucify him!" and the rattling press would have joined in the chorus with one accord. It makes all the difference in the world whose ox is gored.

The latest information we have in regard to the Pocasset crime is to the effect that Mrs. Freeman has completely broken down, and sits in her cell in an agony of grief at the sad fate of her little daughter; while Mr. Freeman remains quiet by himself, perfectly indifferent as to what action is to be taken by the Government in his case. But should be employ a lawyer to defend him, he says, it will be on the ground of his sincere belief in the manifested revelations of God and in accordance with the teachings of his religion! The verdict of the coroner's inquest, which is very explicit, is as follows:

which is very explicit, is as follows:

"At an inquest duly holden before the undersigned at Barnstable, May 5th, and by adjournment at Pocaset, May 9th and 10th, 1879, in accordance with chapter 200 of the acts of 1877, to inquire into the cause and manner of the death of Edith Burgess Freeman, whose body was found in Pocasset, within the jurisdiction of the undersigned. I having been duly notified of the said death and the circumstances attending the same by Dr. George W. Munsell, Medical Examiner, afterhearing the testimony relative to the cause and manner of said death, do find that Edith Burgess Freeman came to her death at Pocasset, on Thursday, May 1st, ner of said death, do find that Edith Burgess Freeman came to her death at Pocasset, on Thursday, May 1st, 1879, In consequence of a stab with a kuife, inflicted by Charles F, Freeman, of Pocasset, the kulfe wounding her in the left breast and penetrating the heart, causing nearly instantaneous death, and that the stab and wound were inflicted by Charles F. Freeman with full deliberation and without any provocation or excuse, and that Harriet R. Freeman, his wife, was present at the time, alding, abetting and assisting the act by her voluntary consent; and I further find that the commission of homicide by Charles F. Freeman and his wife, Harriet R. Freeman, was by reason of their belief that the same was required by Almighty God as a proof or illustration of their faith in Him.

(Signed) SMITH K. HOPKINS, Justice.

Barnstable, May 12th, 1879.

#### Freeman Clarke's Little Fling.

In his last printed sermon Mr. Clarke says: "A person is sometimes superstitious where he ought to be skeptical, and skeptical where he ought to believe-as in the case of the woman who would not believe her sailor son when he told her of flying fishes. but readily accepted his story of having pulled on board, in the Red Sea, hanging to the flukes of the anchor, one of the wheels of Pharaoh's charlots. Some people deny the miracles of the Bible, but readily believe in those of animal magnetism and Spiritualism."

After having said that, Mr. Clarke could have said whatever spiritual or spiritualistic truth he chose, without offending his hearers; and among other good things he did say:

"Such an angelic look I have seen on the face of the dying and the dead. They also were, perhaps, talking with Moses and Elias, with Jesus and his apostles, or the spirits of Just men made perfect."

# W. J. Colville in New York.

"W." writes: "Mr. Colville, who is engaged this month by the Brooklyn Spiritualists, gave two lectures Sunday, May 11, in Trenor Hall, before the First Society of Spiritualists, New York City, exchanging with Mrs. Brigham, who officiated in Brooklyn; the hall was crowded on both occasions. Mr. Kiddle's book and the bitter denunciations of the New York Herald are arousing an interest in the cause that has not been felt before. There were over one hundred new faces at our Sunday evening meeting. Come and see and hear us, skeptics; our meetings are free."

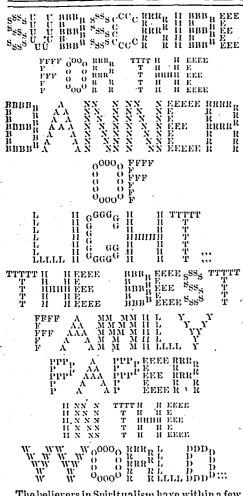
Mr. J. Burns, who is a medium himself, hits the nail squarely on the head in his paper, The Medium and Daybreak, when he says, "Spiritualism is democratic, and can never submit to the indignities sought to be thrust upon it by some of its friends. When the spirits commenced the work, they did not labor to attract the ear of any school or class, but sought those of suitable organic characteristics, and straightway manifested themselves. In that initial method is exemplified the whole genius of Spiritualism. Snobism declares its intent to direct not only Spiritualists but the occurrence of the phenomena, and professes to appoint men who are to tell the world what mankind is to believe concerning the matter." All such attempts will end in signal defeats, as they should, the spiritworld having this whole matter in its own keeping. It unquestionably possesses the power to direct the grand movement, and will, hence Bro. Burns's remarks are timely and to the point.

The Boston Tremont Temple Baptist Church and Sunday-School are at variance, and several of the wealthy members have asked for and received their letters of dismission from the Church. The internal muss has been brewing for over a year, which has finally culminated in the resignation of the pastor, Rev. Dr. Lorimer, as well as the members alluded to above. This is the Society over which Kalloch the notorious presided years ago, and which afterwards extended a call to Parson Fulton the irate, who, after officiating awhile, got mad and left. The affair is creating intense excitement in religious circles where it is being discussed. If these professors of the religion of the humble Nazarene were less selfish and more spiritual they might be "shining examples," but they are quite the reverse at present, it seems.

Religious liberty should be maintained in this country at all hazards. The bigots are at work in secret to abridge the freedom of speech and the press by smuggling through Congress and the State Legislatures laws that no freedom-loving, honest citizen can sanction for a single moment. Look to it, freemen of America, when you are called upon to cast your votes for candidates for office-whether State or national-that the name of no bigot in religious matters be upon your ballot! Otherwise, in a few brief years the United States will be in a condition, politically, morally and socially, similar to Russia. We are in danger even now!

Any one desiring a person to do the sewing of a family, can hear of a capable and industrious young lady who will furnish the best of recommendation and be pleased to engage for such employment, either by the day, week, or for a longer period, by addressing AQUILLA, 203 Tremont street.

The London Spiritual Notes for May contains a portrait of the distinguished author and firm Spiritualist, William Howitt, who recently passed to the higher life, (as chronicled in the Banner,) together with a brief biographical sketch.



The believers in Spiritualism have within a few years increased with amazing rapidity, and yet the papers devoted to its interests are not as well sustained at the present time as they were many years ago. It therefore becomes a duty we owe to ourselves, as well as the cause we advocate, to call upon the Spiritualists of this country to especially strengthen our hands by adopting measures to increase our subscription list.' When the fact is taken into consideration that we send many papers free to those too poor to subscribe, those who can afford to pay the subscription-price should not hesitate to enroll their names upon our books. We solicit your pecuniary aid in no begging spirit, friends; it is a duty you owe the cause that the great work we represent shall not languish through lukewarmness or selfishness. Had it not been for donations we have occasionally received from generous-hearted souls, to-day would find us financially in the "slough of despond." We have given liberally to aid others—more than we could really afford-and the time has now come when we ask assistance of the friends to increase the circulation of the BANNER.

#### Notice to Subscribers and Book-Buyers.

As the substitution of silver for fractional currency renders the transmitting by mail of weighty coin not only expensive but subject also to possible loss, we would remind our patrons that they can remit us the fractional part of a dollar in postage-stamps, ones and twos preferred. When they can be conveniently obtained, a post-office money-order on Boston, or a draft on a bank or banking-house in Boston or New York City, payable to the order of Colby & Rich, is preferable to bank-notes, since, should the order or draft be lost or stolen, it can be renewed without loss to the sender.

#### Movements of Lecturers and Mediums. [Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. J. K. Bailey lectured at Fennville, Mich., Sunday, April 13th-two lectures; at St. Joseph, Mich., 20th, two lectures; at Troy, Mich., 22d; at Renssellaer, Ind., 27th; at Colfax, Ind., May 3d and 4th—three lectures-where he was reengaged to speak on the 17th and 18th insts. He hopes to spend the season in this latter State. We trust the friends will keep him busy in the good work. The season of Grove-Meetings is at hand, and no Sabbath of the summer should pass without meetings in behalf of Spiritualism. The Doctor is the audience; Miss Pollard held the audience ready for work at moderate rates of compensation. Address him until further notice, Colfax, Ind.

Mrs. Mary Gould, the well-known clairvoyant, of Lynn, has taken rooms at No. 20 Chapman street, Boston, where she will receive all who may desire her services (Wednesday of each week). In the diagnosis of diseases she is said to have no equal.

George C. Waite speaks at South Thomaston, Me., May 18th, and South Bristol, Me., May 25th, on "The Crisis of the Present Age." Address 32 North Russell street, Boston, Mass.

Bishop A. Beals is engaged in Sheboygan Falls, Wis. during May. His audiences are large, and a general interest prevails. He will speak in Whittier and Waukegan, Ill., during June.

J. Frank Baxter speaks in Milford Thursday and Friday evenings, May 15th and 16th. On Sunday afternoon and evening, May 18th, he will be in Clinton, and Monday evening, 19th, in East Princeton.

Mrs. Addie L. Ballou lectured for the Society of Spiritualists meeting in Crane's Hall, Santa Barbara Cal., on Sunday, May 4th.

Mrs. L. E. H. Jackson, test medium, doctor and lecturer, formerly of Bartonsville, Vt., has located at Dover Plains, N. Y., (P. O. box 28,) where she will con tinue her labors.

Mrs. Wells, of Highland avenue, Salem, Mass., a con respondent says, "has been controlled for mechanical writing and tests for the past ten years, and the messages received from the departed have carried joy to many in spiritually darkened homes and convinced them of the fact of spirit communion. She will also lecture wherever called."

Ed. S. Wheeler, Esq., is now permanently at 1412 North Eleventh street, Philadelphia, Pa. Mrs. H. B. Leighton (trance and test medium,) and

husband, have located at Columbia, Me. Dr. Peebles has been lecturing upon "Travels and the Religious of the East," since the last of April in London, Dayton, Lebanon, Columbus, and other lo-

calities in Ohio. He will be in Cincinnati the last of this month. M. Milleson speaks in Gardner, Mass., Sunday, the 18th inst., afternoon and evening, where he will show his spirit-paintings, and explain their teachings.

A. J. Fishback and M. C. Vandercook intend to soon commence an extended work of lecture and song. Mr V. is now cloistered in his sanctum writing a number of new songs. His repertory now includes about seventy-five compositions. Their route will be southward and westward. During the summer they would like to project large grove-meetings. Correspondence solicited from all parts of the country. They may always be reached by addressing M. C. Vandercook, Allegan

W. L. Jack, M. D., may be found at No. 4 Hawley street, Northampton, Mass., at the residence of D. W

Capt. H. H. Brown will speak the Sundays of May, morning and evening, at Phænix Hall, Brooklyn, E. D. He has chosen Brooklyn as his permanent residence, and may hereafter be addressed at 704 Monroe street.

Mrs. Brown can there be visited or addressed professionally as a clairvoyant physician and test medium. Visitors will take Gates or Ried Avenue cars. The Captain will accept week-day engagements for May within one hundred miles of New York City, and will visit any section of the country after June 1st, but prefers to take a Western tour. Correspondence solicited.

On Cape Cod, and the first trance speech ever delivered on the Cape. The evening was passed in a very pleasant and agreeable manner; respondence in a very pleasant and agreeable manner; responde

#### What Next?

The announcement by A. J. Davis that there was a "conflict in our house," and that he had arrayed himself against the great body of enlightened Spiritualists, to their great peril, did not, I believe, disturb anybody much, but it excited some curiosity to see how far he would go in his departure from the scientific, philosophic and religious views of the leading cultivators of

Spiritualism. Mr. Davis's recent utterances have been peculiarly cloudy and indefinite, but the following extract from his last essay in a western paper shows quite plainly his antagonism to practical spiritual science, and is therefore worth

"Those who foster time-honored errors, be-lieving them to be truths of momentous import, lieving them to be truths of momentous import, turn with savage hate against the approach of the aggressive reformer. The voices of affections (which are prejudices) become violent and horrible when awakened by the insistent authorities of reason. The Parsee for his Fire, the Hindu for his Ganges, the Christian for his Bible, the Spiritualist for his Materialization—all resist from the reiverful impulse of the fe all resist, from the powerful impulse of the affections, the demonstrations of science and the authorities of reason."

Thus it seems that Mr. Davis presents himself as the "aggressive reformer" who is to demolish spiritual materializations, and to be guaranteed by the Maine Non-Forfelture Law. hated therefore by the "superstitious Spiritualists" who believe in them. The very scientific Mr. Davis is to demolish the "delusions" of the very unscientific Prof. Crookes of London, Prof. Zöllner and other sarants. These things are simply amusing, but they suggest the natural question, What next? AN OLD SPIRITUALIST.

New York, April 28th.

#### Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

ARMORY HALL, HIGH STREET, CHARLES-TOWN DISTRICT,—The Children's Progressive Ly-ceum No. 2, of Boston, holds its session every Sunday morn-ing at 10 clock. The public are cordially invited. Admit-tance free. J. B. Hatch, Conductor.

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

**EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this half, 616 Washington street, every Sunday, at 105 A, M, and 2½ and 7½ P, M. Excellent quartette singing provided.

PARLER MEMORIAL PARLORS.—The Spiritual-ist Ladies' Aid Society will meet at this place, Parker Me-morial Building, Berkeley, corner of Appleton Street, every Friday aftermoon and evening. Mrs. John Woods, Presi-dent; Miss M. L. Barrett, Secretary. SCIENCE MALL.—Spiritual meetings for speaking and tests every Sunday in this half, 718 Washington street, at

ABBOTSFORD HALL.—Meetings are field in this hall, Waverley Building, Charlestown District, every Sunday afternoon at 3 o'clock, under direction of C. B. Marsh.

Amory Hall.—Our session to-day was uncommonly interesting. There was certainly an outpouring of the spirit, for one after another rose up and asked the privilege of making a few remarks, moved to do so by the interest felt in the exercises and the Lyceum movement. This is a good omen, for it assures us there is a growing interest in this peculiar stylo of Sunday service and Lyceum work. Let the good work continue until the whole land is permeated with that spirit of liberal religion that shall induce parents to send their children where they can have that religious freedom so essential to true spiritual growth.

The hall was well filled, and the exercises The hall was well filled, and the exercises very interesting, consisting of an overture by the orchestra; singing, responses, and Banner March; answers to the question, "Give your idea of Sin, and its consequences"; song, "Put my little Shoes away," Nellie Thomas; recitations, "Pussy and 1," Carrie Hough, "Work," Wm. Newton; song, "Robin Redbreast," Nettie Welch; recitation, "Little Angel Nellie," Jennie Hatstat; song, "Bonnie Mary of Argyle," Helen M. Dill; reading, "The Leak in the Dyke," Mrs. Francis; recitation, "A Little Crib behind the Door," Mamie Hunt, from the New York Lyceum; song, "Nicodemus the Slave," Mr. Fairbanks; Wing Movements, led by Mr. Ford; remarks by Prof. Milleson, Mrs. Rowell, Mrs. Shirley of Worcester, and Dr. John H. Currier; noley of Worcester, and Dr. John H. Currier; notices, Treasurer's Report, singing, and Target March. WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, May 11th, 1879.

Amory Hall.—Orderly and interesting meetings were held here on Sunday. Mr. Milleson continued his subject of "Materialization," and lifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion. that were new to many in for a time, giving descriptions of spirits, and a moral to each—rare indeed. Miss Webster, of Chelsea, spoke well, and ended by singing, under the control of her spirit-friend, a song full of pathos. Both these ladies are entitled to much aise for their soul culture and mediumistic endowments.

endowments.
On and after the 25th inst. these meetings will be held at Essex Hall, No. 18 Essex street, forenoon, afternoon and evening.

Armory Hall .- At each session of the Lyce Armory Hall.—At each session of the Lyceum we perceive indications that the interest is unabated; as we enter the hall Sunday mornings we find that the Groups have increased in the number of scholars, and the seats are filled by a large and intelligent audience. And we feel proud to state to-day that in the city of Boston the support of two Lyceums dedicated to the service of the angel-world no longer remains an experiment, but has become an absolute fact. We sincerely hope that this may encourage our suburban friends to increase the number of Lyceums in the State. ceums in the State.

ceums in the State.

The exercises were opened on the morning of May 11th by an overture by the orchestra, followed by singing, Banner March, remarks by James B. Hatch, Mrs. Cates, and Mrs. Mayo of the San Francisco (Cal.) Lyceum; piano solos by Gracie Burroughs and Hattle Davidšon; select readings, Miss Ella Pratt and Bertha Merriam; answers to the question, "What does Spiritualism teach?" physical exercises, led by Warren F. Rand and Ella Carr; songs by Mr. Peirce, Mrs. Sheldon, Hattle Davidson, Ida Brown, Alice Southworth; duet, Bertha Hall and Lily Wells; recitations, Albert Rand, Gracie Burroughs, Harry Bates. B. F. Buttrick, Sec'y.

Chitdren's Progressive Lyceum No. 2, Charlestown District.

Pythian Hall .- Mrs. A. W. Wildes read a very Pythian Hall.—Mrs. A. W. Wildes read a very instructive essay last Sunday afternoon upon "The Progression of Spirits in Spirit-Life." It was comprehensive, and fraught with intellectual and moral teachings. The essay was written under the inspiration of one of her guides. Miss Jennie Rhind made remarks appropriate to the occasion. Mrs. L. W. Litch gave a good number of very clear and positive tests—see dealered by those receiving them. tests-so declared by those receiving them.

Birthday Sociables.—On Friday evening, May 9th, the fiftieth birthday of Mr. Frank W. Jones, the popular manager of "The People's Course of Spiritual Conferences," was appropriately commemorated by his friends by a meeting in Codman Hall, 176 Tremont street, Boston, whereat dancing and social converse formed the chief points in the exercises.

A correspondent informs us that "On Monday evening last a goodly number of friends

A correspondent informs us that "On Monday evening last a goodly number of friends gathered at the residence of Mrs. H. Clark, 57 Dover street, to tender their congratulations to her on the anniversary of her birthday into physical life; also the twenty-fourth year of her public ministrations as a trance speaker, her first trance address being given in March, 1855, on Cape Cod, and the first trance speech ever delivered on the Cape. The evening was passed

Wednesday evening for social and spiritual con-

Charlestown District—Abbotsford Hall.—Sunday afternoon, May 11th, Mrs. E. M. Hickok gave a fine lecture in this hall to an intelligent audience, taking for her subject these words:

"Be not deceived; God is not mocked; for whatsomer way counts that hall to be about the second of th "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also rean." At the close of the lecture, Spirit Henry C. Clayton, a former resident of this city, made a few interesting remarks through the organism of Mrs. M. C. Bagley, after which quite a large number of tests were given by the medium which were recognized as correct. Sunday, May 18th, Mrs. E. M. Hickok and Mrs. Bagley will speak and give tests in this hall in the afternoon at 3 o'clock.

C. B. M.

Mr. J. Coates, the phrenologist, has been doing good practical work for Spiritualism in Glasgow lately.

The first twenty-year endowment policy of \$1,000, annual premium \$48,53, issued at age 30, payable at age 50 or at previous death, containing an agreement that if (for example) after ten (10) payments, amounting to \$485,30, are made the insurance is to be continued, under the terms of the policy, to age 50, and if the party insured is then living, he is to be paid \$327,20 in cash—being 67.5 per cent, of all the premiums paid, in addition to twenty years' life insurance-was issued by the Union

THE LITTLE GIANT PILL advertised in this issue of the Banner is very highly endorsed by well-known parties who have tested its efficacy.

Parents, do not use vile drugs or nostrums in your families, but use pure Hop Bifters.

#### For Sale at this Office:

THE RELIGIO-PRILOSOPHICAL JOTENAL: Devoted to Spiritualism, Published weekly in Chicago, Ill. Price's cents per copy. §3, 15 per year.
Voice of Angeles, A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass, §4,65 per annum, Single copies 8 cents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, §2,15.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Per annum, §2,00; six mooths, §3,00. Single copies, 25 cents,
THE HERALD OF HEALTH AND JOTENAL OF PHYSICAL CULTURE. Published monthly in New York, Price to cents.

CTITUTE. I conserve meaning cents.
THE SHAKER MANIFESTO, (olickal monthly) published by the United Societies at Shakers, X, Y, 69 cents per anium, Single copies to cents,
THE OLIVE BRANCH. A monthly, Price to cents,

#### Subscriptions Received at this Office

MIND AND MATTER, Published weekly in Philadelphia, Pa. \$2.15 per annum,
THE SPIRITUALIST: A Weekly Journal of Psychological
Schenee, London, Eng. Price \$3.00 per year, postage \$1.00.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism, Price \$2.00 per year, postage 50 cents,
HUMAN NATURE: A Monthly Journal of Zolstic Science
and Intelligence, Published in London, Price \$3.00 per year,
bostore \$7.5 cents

postage 25 cents.
SPIRITY AL NOTES; A Monthly Epitonic of the Transac-tions of Spiritual and Psychological Societies. Published in London, Eug. Per year, 75 cents.

### RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and 41 Chamers street, New York City.
NEW ENGLAND NEWS COMPANY, 14 Franklin NEW EAVIDAND ARMS CONTACT, IT SAME Street, Boston.
THOMAS MARSH, 919 Washington street (south of Pheasant street). Boston.
T. O. OSTRANDER, Republican Hall, 55 West 33d street; New York CHY.
MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo. RICHARD ROBERTS, 1010 Seventh street, Washington,

W. A. & C. S. HOUGHTON, 75 and 77 d street, Sacraaento, Cal. LEES'S BAZAAR, 16 Woodland Avenue, Cleveland, MILLIAMSON & HIGBIE, 62 West Main street, Rochter, N. Y. JACKSON & BURLEIGH, Arcade Hall, Rochester,

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I. N. CHOYNSKI, 34 Genry sfreet, San Francisco, Cal.
SMITH'S PERIODICAL DEPOT, 122 Dearborn street,
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# SPIRITUAL COMMUNICATIONS

PRESENTING A REVELATION OF THE

FUTURE LIFE. AND HELESTRATING AND CONFURNING THE LENDAMENS

HENRY KIDDLE, A.M.,

# THE SCHOOL GARDEN.

BY DR. SCHWAB, Incertag of the Vienus Military regularistism, etc.

The School Garda of Takes up the same blee and a lapt of the doder children as they are found in all our public and private schools after they have left the kindergarten. In France, Austria and sweeken, it is no longer an experiment. In France, Austria and sweeken, it is no longer an experiment, in France, they work took, there are already thousands of schools with gardens ritte hed to their, under the care of a properly qualified teacher. In Vienna, white Dr. Schwab statiod the movement, the autherities appropriated land and money rather refundantly for the experiment, and three years later willingly and cathus astiguity doubled the land in order that all the children of the city indict come under its cheering, refining, counding inducences. In Swedenevery school has its garden, and the unsightly school mosts and subject A therita would be booked upon there as a disgrace. In Cambridge, Mass, the experiment has also been tried, and Mrs. Mann writes that it made the children as happy as they could be, and some of the box seven kid down on the grass lawn they had made and a randy lunged and kissed it.

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Buddhistyn and Chrystianity

# Buddhism and Christianity

FACE TO FACE:

BY J. M. PEEBLES, M. D.

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The editor like the medium, has been to some extenta passive histrament in this matter. Not that he has viebled olinelly to any suggestions communicants; and to thin the colliner and his co-workers have carnestly appealed for guidance and Illumination, in the excepts of their own pudgment and consciences—never to be superseized.

The chlowing are the chapter headings: Introduction; Narrative of Facts; Narrative of Facts entitimed, with Various Sphits; Communications; Communications from Various Sphits; Communications; Communications from Various Sphits; Communications; Communications Central Sprits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications Containings; Appendix Index.

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We also published. Has pure reports of Spritt-Messages given each well, in Barton in Mill, through the medical ship of Mill. Saman A. Live ship.

These Messages indicate place participative arry with them the characteristics of their critical life to that beyond whether for gossler (vi) engaged at the two that form the earths sphere in an undexed ped clate, eventually lightness to a phase resulting.

We ask the reader to necesse no decrine put forth by spirits in these columns that we see the renge it with layor her reason. All expresses in what further they pricelyes—to more.

# The Banner of Light Free-Circle Meetings

The state of the s having the state of at the en Schmas riverities, pro-ductions of the most theat discrete. These real to to line on the action of the Charman, are sent in by

correspondents.
Agram, R. and Lettle no private citetis. She receives no Visiters at Lettle no prioce. The date. Their layer Findays, unital after sections p. p. S.
Lewis E. Witson, Confirman.

#### REPORTS OF SPIRIT MESSAGES GIVEN THEOREM, THE MIDRINGHIP OF MIIS, JENNIE S. RUDD.

#### Invocation.

Our Pather who get elemnl, live us power to, come to garth and do our wash in the external; help us to bring forth flowers of truth, flowers of knowledge, and, traits of abunates which shall be for the befell of humanity.

#### Questions, and Answers.

Contionating Spinit. Mr. Chairmain, we are ready for whatever, questions are before you.

QUES.—From Mrs. May: J. Healy, Bridge-bott, Cound. In tracing the development of religious truth down through who area. I find at the birth of any new sect the followers were account by their constants. the birth of any new sect the followers were accused by their opponents of his entionsness. The Bonan's bring it this charter grainst the early Christians. They in turn have done the same to every new sect which has discovered new truth. Why is this partical or vice closen from all others their depends solve religious thought?

Asker Whenever may the disclose the individuals of the Christian to the their network and large I d such believe the tights of the Christian to the large I d such believe the independence of the Christian them there has also the religious school is.

dependence, and large'll desire, believe the timets of the Chind, has I there lifets of tray own intended in the Chind, has I there lifets of tray own more religious services, which is then there has also was arisen a Mother Grand, who has gene forth to search, to gatch, to quilide, to try and see which search, to gatch, to quilide, to try and see who were independent. More may search the annuls of I believed in the days of domainsus, and you will find that every religious reference in who should do not now track thus been considered earlier by the form fulfield floorities. Literations see, which a leaffed floorities, the term in the days as the branch of intenty, therefore a level for successive was the branch of intenty, therefore a level for they gotteen the form of lutions, therefore a lew ho bave gone our from the different Churches have been necessed of this crime. The very moment that a branch breaks off from the parent tree, they say; that is a fleenthers branch; a this erable branch; we are gheld; is going it was only a disgrace to us. Still when this same branch has taken root and Still when this same been he has taken root and a special out and a solution in the they have been a product for say, set if be shown tree. So it has a concean from Racaznism to Universalism. Now the last branch of the tree that has broken of its Spiritualism, consequently they say "Beware of it, it is licenthese." But did the world understand Spiritualism, a how what it means, it would see that licenthereness and Spiritualism condition to hand in heard.

O.E. By the same A.S.S. introdism is the out.

comment to inche in land.

Q.— By the same, A&S; iritialism is the outgrowth from all bast religious, all having failed to meet the needs of the human soul, will it, as past systems have done, fessilize and give birth to mere progressive fruth under a different name?

name? A.- Branches, will a succonfirm the parent

that gove a human beings, than the farmer who has raised cattle and grain all his life. He was wise for his time and his place. You need something far in advance of this. Socrates has grown stronger and wiser, he has outlived his condition; hedges not care to bring his knowledge to earth; he feels as if all could learn the laws of life. You have each and all a life to live; you must live that life. Develop your life—your spiritual—to as high a condition as possible. Socrates may teach you what may be higher, but if your own life-development cannot attain. to it, what is Socrates' example worth? All that you can do is to strive to bring out the higher, diviner elements of your nature.

# Jane Carnes.

My name is Jane Carnes. I am an old lady.

I have not been zero long. I want to send my friends word from here that I still live, because I know of noother rost-office. Some of my folks remember this, and maybe they will be glad to

Clara Boulton. remember this, and mayor they will be gare whear from me, so I have come here to speak my word. I find this thing is true, and I wanted to come back and let the folks know it. If they have the more again? do u't titel it out this time, can I come again? I'ves. I'll tell something to them so they'll know it. I've got to be careful what I say, hain; I '28hall I tell them what I please?' Well,

My hoy, I long to do something for you, and for your children, to bring you upward and on-ward. I always said that whatever good I did was brought to me by my mother. I believe my mother did more for the unfolding of my character than all else put together could have done, and I ask that you, in the bublic capacity that you are often called to, will be careful where you step. I fear you may not reach upward, ascend where you hope to: but never mind, it is all for the best. Only do right, and there shall no harm come to the family name. Please say this communication is from father and grandfather A., to C. A.

# Thomas A. Chilson.

Thomas A. Chilson.

Thomas A. Chilson, of Milwaukee. I have been gone five years next April, the fifth day. I went away with some trouble of the lungs. I do n't know what it was. I return here that I may tell my friends that I will be ready to talk with them, if they want to talk with me. I have some friends here in Boston, some in Hartford, some in New York State. I shall be glad to have an opportunity to talk with them. I'm not half as bad off as they expected. I was a miserable old fellow, I know, and miserable folks find miserable places, but miserable folks find good-hearted people. I was good-hearted, and I had the best of it. That's all I have to say; write it out if you please. Feb. 21.

# White Fawn.

she understand. Me have no way to get to her because she is way off. Me want her to be no fool, because she is way off. Me want her to be no fool, because she is way off. Me want her to be no fool, because she is no look out she get the worst of it. Me be the squaw that comes to her sentetimes. Me call meself White Fawn. Me say she is in the Providence settlement most of the time. She was in the Boston settlement, but now me can't find her.

Feb. 21.

Ezra B. Buchard.

Stand far beyond the conception of mortals, for through that change called death we feel no sting, no anguish, we grow to understand there is no separation. We feel there is time that disauthority and can direct its application. The whole character of the Indian—his strong sense of justice, his great magnaninity, his utter contempt of faschood and meanness—all mark and determine it sphere in which we dwell, but growing daily and hourly in knowledge of those which are above and beyond.

Talk of your education on the earth planet! Compared with that of the spirit-land't is but as an atom to the cosmic sea. Would to God that all could see the grand works of deity.

Oh death, beautiful death! through thee I

Ezra B. Buchard. Where I was born is more than I can tell. Where I died I think I can speak of; where I live now is not in hell, exactby, but still I am not happy. I got out of my body while traveling in Nevada--just the place I can't tell you. It was a city. I did all I could in life to make everybody happy whom I came in life to make everybody happy whom I came in contact with, but it seemed to me as if every man's hand was set against me, and every woman's hand was down on me. I was tired of life—glad to get away. And yet when I viewed the spiritual and understood it, I felt as if there was so much I wanted to grasp and learn that I trembled in my shoes. You who believe in Spiritualism, who sit down calmly, quietly, and look up to the heavens and wait for some revelation, I, pity you. Why, if you would only understand Spiritualism, you might have the spirits walk in your rooms every day; there need be no death whatever. We are watching and waiting for that time to come. The old leathen idea of artistic knowledge—not only of the infinite, but death whatever. We are watching and waiting for that time to come. The old heathen idea of "witchcraft" was simply Spiritualism. You cannot get away from it. There are heathen in the country now as then. Every one of us spirits that knows anything has got an auger, and we are going round boring into every pulpit and into every place where we can get a better. Your strongs for the may trying will chance. Your papers for the next year will teem with Spiritualistic ideas. Now mark what Feb. 21.

#### George W. Warren.

George W. Warren, of Annapolis, fifty-three say-to-ray warren, of Annapous, inty-interevers old; died in 1865. I tome back that I may say-to-ray son William, "Be careful?" He is not there, but he is in New York. Step carefully, or you will have cause to repent—repent in a place where it is smaller than where you are now, where darkness will come to you. April 22.

#### MESSAGES FROM THE SPIRIT-WORLD GIVEN THEOLOR THE MEDICUSHIP OF MRS. SARAH A. DANSKIN.

#### The Divine Philosophy.

BY WASH, A. DANSKIN,

Without solrit Intercourse, or that communication with the unseen world of Intelligence which has for some thirty years been known as Modern Spiritualism. a true philosophy would have been unattainable. If, as the Materialist asserts, human life terminates with the decay of the physical form, if there is no continuonsilife beyond the grave, in which the affections developed on earth are perpetuated and strengthened under happier conditions and amid more agreeable surroundings; if the acquirements made in this rudimentary stage of existence -often with painful enort and Incessant strumbles become obliterated when the throb-bings of the heart cease, and the Glogd lies stagmant in the veins, then the result would be unworthy of the torces employed in its accomplishment. All the lofty aspirations of the human mind would be illusory, all. The grand ideals conceived by the human intellect would apparently have no other purpose than to in erease man's unhappiness by vividly contrasting the erude, angular, and antagonIstle circumstances, which everywhere confront him, with the beautiful, artistic and symmetrical pictures of life which his fancy has delineated.

. Without the continuation of life which spirit intercomse has demonstrated, our present state of existence would be chaotic, without form and void-that is, without symmetrical form, and vold of all intelligent purpose. If man has no existence beyond this world of external matter, then he who lives solely for the indulgence of his animal appetites is living most nearly in accordance with the laws of his nature. Why should the mere animal cherish hopes or aspirations that can only be realized by a more refined and spiritualized ex-

# Arthur Murphy.

A. Brata has will a success from the parent tree of Scigitur ism, will take root in the soil of truth, send forth their leve chements, and become powers.

A. Brata has will a success from the soil of truth, send forth their leve chements, and become powers.

A. Brata has will a success in the soil of truth, send forth their leve chements, and with vitality and strength of purpose I make myself manifest. The grave holds only the body, not the spirit. It has power'to ream the soil of the spirit, and everywhere, in accordance

Q.— From the same,—Why do not wise moral, the body, not the spirit. It has power to reamy philos others in spirit-life, like Socrates, who here and there, and everywhere, in accordance gave his life for usual truths, give us a system—with the law under which it lives, of moral laws and the penalty attached to the c.—I died a physical death while in the performbreaking of the section of God concedown, materialize, ance of my duty to my fellow-man, and have no regrets excepting that I know, mother, you are and show himself? Socrates was wise in his lonely and feel the loss of your only son. Grief, time, but he would be an ignoramus in yours. I know, has rolled over you since I was taken He knew no more of the laws of life; of the laws from you; but look upward, mother, and you that goven human beings, than the farmer who shall find consolation, not only from me, but has raised cuttle and excitally his life. He was from others who have none before.

from others who have gone before.

The spirit-land is one of beauty, one in which we can exercise our wisdom, grow in knowledge and understanding; feeling inwardly that though I have died, and separation has come be-tween us, that only a few days will intervene when you, mother, will be gathered into this beautiful home of ethereality, where we will never part again.

I have spoken through a stranger, and my name and communication will appear in print, wherefrom, mother, you may glean some comfort and some satisfaction. Farewell, mother, farewell, and know the love that was ever thine from me has not diminished. Remember this, and it will give you pleasure.

My name is Arthur Murphy, and I died at

# Clara Boulton.

Dived in Boone County, Missouri. Clara Boulton. My father's name is John Boulton, mother's Margaret. Twas twolve years old. I come here because I want a letter written to let my parents know. I am living up in heaven with the liven throught now. I won't say anything more. I'll look exer so bright and beautiful. It is not hard look exer so bright and beautiful. It is not hard look exer so bright and beautiful place, and have weeks. If they don't recognize me. I'll be sure to come again.

Feb. 21.

Feb. 21. parents know. I am living up in heaven with the

nicely as you know how; be kind to everybody; never tell any untruths, but be all right, so that when you die you will come to heaven, where I will see you and you will see me; then I will show you how to do just what I am doing now. The angels tell me there is always a struggle in death, but that does not hurt the one that is in death, but that does not nurt the one that is dying, or injure them, for they have no bad feelings about it at all. Oh my! when I was in the cottin—my body, I mean—my spirit was looking on and could see how others were grieving, while I was so happy, so delighted: I could not understand it, for I did n't know that I had gone away into beaver. I thought it was a dream.

understand it, for I do not know that I had gone away into heaven. I thought it was a dream; but the angels said, "Child, you are no more of earth, you belong to us, and we will take away the grave-clothes and will put on your spiritual ones, which are white and perfect." And oh my! I am so happy! I am so happy! I am glad I am up here, for everything is so much more beautiful than I could have had on earth. So I am now going away to wait the come

earth. So I am now going away to wait the coming of my mother and father, and all my acquaintances and friends.

# Patience Ward.

I died at Joachim and Bloodgood streets, Mobile. Patience Ward, in my forty-fifth year. Condensed and sublimated, with all the ethereal ideas belonging to spirit, I return with a demonstration of life likened unto the infinite in all its parts and atoms.

The spirit-world holds those who once were

men and women walking to and fro upon the planet earth. There is not one of them who has White Fawn.

Me come because me don't know what else to do, because me attracted here. Me don't want to do harm, me want to send word to a squaw in this earth-life, me call her the B. squaw. She know who me means, she see it in your paper,

Talk of your education on the earth planet! Compared with that of the spirit-land't is but as an atom to the cosmic sea. Would to God that all could see the grand works of deity.

Oh death, beautiful death! through thee I

have found life, knowledge and understanding. Thou hast ever been called a dread monster; to me thou hast been an angel of light. Oh, how beautiful on the wings of the morning to come and bring that comfort which passes the under-standing of man!

and of action. Death has not robbed me of my womanly attributes, it has rather added to my artistic knowledge—not only of the infinite, but of the finite. I know that those to whom I speak may deem there is an error in the com-munication or in the individual; but cleanse the mind of it; throw away fear and doubt and trembling in regard to the one whom you now call a ghost; let me come and transmit that knowledge which I have gathered in the spiritland, so that you may not stand as ignorant as I was of the laws and commands of Him whom you call Father.

I thank you, my friend, for writing these words

for me, and now will retire. I have spoken as far as language has been unfolded to me. When the privilege is alloted to me again, I will return and give such knowledge as I can to those whom I have left behind.

#### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8, RUDD.

JENNIE S. RUDD.

F.b. 75. George H. Stowe; Edwin Harris; Lydla Sigourhey; George B. Taft; C., to O.

F.b. 25. Harriet Favon; Joseph Brant; Chandler C.—p;
Mary C. Lippitt; Margaret O'Brlen; Elizabeth J. Loveli;
Whipple,
F.b. 25. C.—; Sarah D. Wayland; Lucy A. Brown; Ruth
Richardson; George E. Eddy,
March 1.—Jim O. Lildby; Charles O'C.—r; James Hart;
e randall; I. B., to I. B. 5; Patrick Ring.
Ligitl; "James Aubrey Hills; Lucy A. Anderson; Thoma Micerity; Anonymous; Josephine A. Thomas,
April L.—James W. Parker; Charlle; Namcy R.—n; Sadie Lesoninster; Mailit; N., to her lather; Robert Mansell
M.—n.

Mech.
April 8. - Emma J. Phipps; Albert H. Keene; Phebe A.
Crosson; John Chandler; A Friend.
April 9. Famy C. Perry; George L. Long; Mary N.
sletse; The Flat-Boatman; Chrifes Foster.
April 10. Margaret Milk; George M. Dobson; Mary A.
Chandain; Mary, to William Potter.
April 15. Bathsheba B. Jones; Winnie; Louis Way; J.
Erwands; Patty.

oft 15. Battishena B. Jones; Winnie; Louis Way; J.
aids; Party, Walter B., Congdon; Walter Richards;
cliff., Dr. Walter B., Congdon; Walter Richards;
Gunney; Gus E., Goward; A. S., to Fanny,
rill y. Fanny E., Whitmore; George N., Smith; GllMerris Debago; Terenee Matth; Daniel Mason,
rill 22. Debagah N. Danforth; Chris, A. Rooke; Sophia
oc; Win, D. Morse; Henry A. Snyder; A. Irichal, to
te Chare,
rill 22. Demine J. ewis W. Powers; Julija D. Childis;
rill 23. Demine J. ewis W. Powers; Julija D. Childis; Deming; Lewis B. Powers; Julia D. Childs; Demling Lowis B, Fowersteining O, emins; Speklory Charles Noveroses Dr. Morgan, S.-Willard D, Eatong-James B, Rogers; William eter Devline; Abertymons.
 William J, Khie SS, M, Ballard; To Mary; Eu-ment; Sarah B, AP at Charles H, Badger; Georgie on, M.

of Robinson; Sarah B. Alt at Charles H. Radger; Georgie Windap; M. May I. James B. White, Goorge A. Horn; Fanny E.-y; 'Effin B. Goddard; Adoki Iv E. Birgolow; Amos Harvey; corgo William Balloy; Mary E. Burr. May 2. Pranels J. Mears; James Pike; George H. Stock; triba H. J., Somers; William A. Thikham; Cochi As Mun-

Marya, Mary Macomber Wood; Frankie Stocky Joseph B, Globblug; Famy E. y. to Launa G. e.; Henry D. Stimels; I are. Mary S. Launa B, Bayter; John Marydiy; L. H. S.; Bertha S, Oggoed, Mary, et harles D, Gilbon; Elizabeth S, Jones; George Beals; A, B. er; Dorras C, Moseley; James Slodous.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. Timen Fowler Ur. Lucius Clark; D. Abraham; Wm. Shamonds; Jedin Neff; Efizabeth Hillard; Arthur Cabill; Lama WeAllister.

#### The Late Mrs. Fanny Green M'Dougall's Views,

IN CONTRAST WITH THOSE WHO AFFIRM THAT THE Indians are "Savages," whom the Whites-HAVE A RIGHT TO EXTERMINATE.

To John Berson! DEAR SIR-I have read your papers with mingled emotions of horror and thankfulness-horror at the

almost incredible disclosures, and gratitude that the testimony which you have so truly, so nobly borne, was to you an inspiration of personal safety, and brought you out of Sodom to declare it before the world, I agree with you perfectly that there is neither good feeling nor good sense in that common sentiment that

affects to foreshadow the total extinction of the Indian tribes. The more closely I study, and the more intimately I know them, the more I am persuaded that in the natural order of things this is impossible. It seems to be a law that the more highly individual-

ized every type of being becomes, the more persistent will be the race it represents, because in the more posttive conditions which it unfolds there is a greater tenacity of life and power.

Lhave never seen in any people a more decided individuality than among the Indians. The grand outline of the character is similar, but the shades are strongly defined and laid on with varied and graphic touches. There are several reasons for this. They not only develop naturally, but under the strongest and most inspiring stimult. In their education there is nothing of the petty commonplace that almost inevitably creeps into the more artificial systems; but they have, instead, untranslated and untranslatable readings of life, and of these they become close and loving students. Midnight darkness, woonday light, clouds and stars, running water, curling smoke, the great blue above, the green earth below, birds and flowers, rivers and mountains, all the far-away and shadowy, are full of those mystic utterances which are to them more than to any other people the vernacular of the soul. And thus their spiritual faculties are continually nourished, and by their inflective turn of thought and character these impressions are continually deepened.

There is no law in Nature that requires the destruction of such a people. The prophecy is implous. The fact that mildons of them have been swept away by a rapacious and all-engrossing selfishness does not affeet the question in the least, for the Indian cannot live with a bullet in his brain or cold steel in his heart, any more than the white man. Let no one believe that in practically carrying out this barbarous idea he is fulfilling an ordinance of heaven, but rather let him beware how he tacitly sanctions this murderous sentiment, lest by a double wrong he brings on his own head the blood of the guiltless. The future of the Indians is to me inexpressibly beau-

tiful. I see them everywhere rousing from their supine indifference to the Joy of healthful and genial occupation. Their great mechanical ingenuity opens ways and means, and finds scope and direction for itself. They emulate each other, unfolding higher excellence in workmanship and superior inventive power. Their condition does not consist of the prosy round of common working-day affairs, but they inhale the aroma, they absorb the beauty, they develop the poetry of life, and vary their occupations with healthful and pleasurable amusements.

Their reflective turn of mind-but especially habits of correct observation and discrimination, in which last they excel all other people-must, under true conditions, unfold into the traits of philosophers and naturalists, as certainly as the germ of the acorn, by its own inherent power, rises into the limits and stature of the oak.

Their fine sense of the beautiful, and their feeling for

Nature in all her moods, will as truly call forth and cultivate the various interpretations of their written Word, which we have named the Fine or Liberal Arts. And I see that these strong determinations will have

The subscriber and others who have become inti-mately acquainted with the tribes who are the least demoralized by the so-called "Christian civilization," fully concur in every sentiment of the above letter.

JOHN BEESON, 128 Livingston street, Brooklyn, N. Y.

#### SONG OF THE WISHTONWISH.

The Indians [1] believe that, after death, the spirits of their friends often assume the appearance of beautiful birds, and visit their former abodes, to comfort and cheer with their songs the loved ones left behind them. The whip-poorswill (wishtonwish) is the bird whose form they often take, as it loves to sing in the still hours of night, when the spirit is calm and undisturbed by the cares of the day, and can best appreciate its loving and friendly mission.]

I come, I come from the Land of Souls-

The beautiful spirit-land;
Where the friends you love, in their white canoes,
Gilde over the slivery strand.
Where the forest with singing birds resounds
And the skies are bright and clear;
And the summer breeze to the sun-god sings.
Through all the festal year.

I come from the friends you have loved so well-

The noble, just and true;
All day they sit on the shore and wait—
They sit and wait for you.
They sit beside the billowy sea
And gaze across the main;
They long to clasp you in their arms
And feel your hearts again. Last night I sat by their wigwam fires

Last night I sat by their wigwam fires
And heard the children sing; [2]
Their merry laugh and shout arose
From all that joyous ring.
Oskinawa, theyoung, was there,
And Ahkawainze old;
And strong and brave were the songs they sung,
And many a tale was told—

How Manche Manito, the strong—
The spirit that fought with good,
Once swept the red men all away
By the waters of a flood.
How the adventurous beaver plunged
Into the depths below.
And, from the rulus of the old,
Categories area, world to grow for Caused a new world to grow. [3]

How the Great Golden Eagle bore
The dying maid away;
And from them sprung a better race,
And made of purer clay, [4]
"I was thus they sang in the Land of Souls,
And I heard their songs afar—
Now chanting the deeds of the Mighty One—
Now singing the songs of war.

I Joined in the great Metawa dance, [5]
With spirits noble and true;
How many were the prayers they said,
And often they thought of you.
They worshiped Keehe Manito,
The mighty and the strong;
The warriors worshiped before him there
With dance and shout and song.

I went with the fishers, as they sailed Out on the summer sea.
Where Wahbishkego dwells below—[6]
The sportive and the free.
Old Keche Nodin did not dare
Disturb the billow's crest, [7]
Or ruftle even the softest down
That deeks the sea-bird's breast.

I went with the hunter o'er the hills,

And where the prairies lay;
Where the moose and elk and wild deer rove
Through all the sunny day;
His bow was bent, his arm was strong—
How swift his arrows fly!
'T is the Good Spirit marks their course
And guides them with his eye, [8]

There lives great Meno Maulto—
The wise, the good, the high!
His windows open to the south
To hear his children ery, [9]
His heart is warm, and longs to take
His wandering children in;
'I' is like the sun, that shines on all,
Though worn and sick with sin.

I come; I come from the Land of Souls-I come; I come from the Land of Souls—
The beautiful spirit land;
From forests resounding with singing birds;
From prairies open and grand.
I come from the friends you love so well—
The good, the pure, the true;
And this is the song I sing, and this
The message I bear to you.

[Granville T. Sproat, in Shaker Manifesto for May.

(11 The Indians of the Northwest, with whom writer re-sided from 1831 to 1836 Shied from 1831 to 1845.

[2] The Kekeyannahyade-story-tellersof the tribe-gather the children around them during the long winter evenlags, and by the light of their wigwam fires relate to them the famous exploits and brave deeds of their neestors. They use for illustration pictures, or hieroglyphical writing,

or the children around them during the long winter evenings, and by the light of their wilgwam fires relate to them the famous exploits and brave deeds of their ancestors. They use for illustration pictures, or hieroglyphical writing, preserved on rolls of birch-bark. Many of them are very ancient. The children learn to sing the songs and repeat the famous deeds of their ancestors with great delight.

[3] The Indians believe that Manche Manito, the Great Evil Spirit, destroyed the world with a flood. The Good Spirit, Meno Maulto, in the form of a beaver, plunged down to the bottom of the waters and brought up stones and earth, from which he made a new world.

[4] When the waters had covered the highest mountains, the Great Spirit flew over in the form of an eagle. There was only one person left alive, and that was a maiden just expiring. The Great Spirit was made, and from these two sprung the race of fred men.

[5] The Metana, or sacred dance of the Indians, is performed in a wigwam open at the Ing; for they say that the Great Spirit wants to look right down into the hearts of hist-hildren, without any covering. It is built by the women, with if boughsarranged along the sldes, and an entrance at each end. It is long and narrow, and large enough to accommodate fifty or sixty worshipers. On the day appoint each the tribes assemble and seat themselves within-the men on one slde and the women on the other side of the place of worship. The singers and musichans stand at either end. They keep time in the dance to the sound of the drum and rattle, while the singers chant the praises of Meno Manito, the Good, and Keche Manito, the Great Spirit. They give him thanks for all his mercles, it is he who gives then success in hunting and fishing, and gathering the harvest of corn and wild rice into their wigwams. He gives them success in hunting and fishing, and gathering the harvest of corn and wild rice into their wigwam, and follow him in otherway to make the great spirit shows and larping so the middle spirit, so with h

Canaan, N. Y.

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and wherever they occur.

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Mass, Laura Kendrick, 329 Tremout street, Boston, Mass, Anna Kimballe, 18 West 21st street, New York, Dir. J. S. Loucks, Potsdam, N. Y. Miss Jennie, 19 Kennie Livs, inspirational, Lids Angeles, Cal. W.M. F. Lyon, Adrian, Mich. Henry C. Lulle, 19 Washington street, Boston, Mass, Dir. George W. Lusk, bechirer, Eaton Rapids, Mich. Cephas B. Lyyn, will bechire in Stafford, Conn., during May, and June I, Sand 15. Address, Sturgis, Mich. Charles H. Leland, Sherhorn, Mass, William H. Lamddin, Whinington, Del. P. C. Milles, care Bonner of Light, Boston, Mass, Annam, Middle Edrock, M. D., box78, Bridgeport, Ct. Miss, E. H. Fuller McKinley, San Francisco, Cal. F. H. Mason, inspirational speaker, No. Conway, M. M. Milleson, Cite Banner of Light, Boston, Mass, Miss, H. Toller M. S. Grove street, New Haven, Conn. J. Will, Van Namee, M. D., 100 East oth st., New York, Valentine Nichologo, Ashley Delaware Co., O.

MIS. DATE THE COLDS IN MAYNARD, While Plains, N. Y. M. MILLESON, Citic Matner of Light, Boston, Mass. Mas. H., Morse, 126 Grove street, New Haven, Conm. J. W.M. VAN NAMEE, M. D., 196 East 10th St., New York, VALENTINE NICHOLSON, Ashley, Delaware Co., O. J. M. PEEBLES, Hammonton, N. J. MRS. L. H., PERKINS, trance, Kausas City, Mo. MRS. A. M. L. POTTS, M. D., lecturer, Adrian, Mich. Theo, F. Prince, Inspirational, Monon, White Co., Ind. LYDIA A., PEARISALL, Disco, Mich. MRS. A. E., Mossop-Petrana, Filint, Mich. MISS Dorgas E. Pray, Augusta, Me. Dr., G. Amos Petrice, inspirational, trance, box 87, Aubitin, Mc. John G. Philegel, Plattsburg, Mo. STILLMAN PUTNEY, Owego, Tloga Co., N. Y. F. L. Richardson, trance, Augusta, Mc. Rey, A. B. RANDALL, Appleton, Wis, MRS. PALINA J. Roberts, Carpenterville, IB. Dr. H. Reed, Chicopec, Mass. J. H. Randall, trance, Clyde, O., thi Intriner notice, Wm. Rose, M. D., 598 First street, Lonisville, Ky. Lysander S. Richards, East Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mass, Mrs. Cora L. V. Richards, B. Stat Marshfield, Mrs. P. A. Logas-Robison, Forest Grove, Oregon, M. L. Sherman, Roundy, Springfeld, Vt. Frank T. Ripley, E. West Eagle street, Buffalo, N. Y. Mes, F. A. Logas-Robison, Forest Grove, Oregon, M. L. Sherman, P. W. Stothern, Carbon City, Nev. John M. S. Roberts, Rippirational, Claremont, N. H. L. W. Shorthidge, Salam, Oregon, Mrs. A. Wish, P. W. Shorthidge, Salam, Oregon, Mrs. A. Wish, P. W. Stothern, Sondham, P. Worth 10th St., Philadelphia Mrs. S. A. Shitti, Inspirational, Figurial Mrs. Mrs. J. H. S

Mass.

C. W. Stewart, Geneva Lake, Wis,
E. W. Slosson, Alburgh, Franklin Co., N. Y.
T. H. Stewart, Kendaliville, Ia.
A. B. Spinnery, M. D., 204 Woodward avenue, Detroit,
Mich.
Dr. C. P. Sanford, Iowa City, Iowa.
Mus, H. T. Steanns, Packerion, Carbon Co., Pa.
Miss Hattiesmart, inspirational, 48 Grove street, Chelsea, Mass.

MRS, H. T. STEAMNS, Packerton, Carbon Co., Pa. Miss Hattiesmart, inspirational, 48 Grove street, Cholsea, Mass. R. Shepard, inspirational, 304 National avenue, Detroit, Mich.
Geo. W. Taylor, Lawton's Station, Eric Co., N. Y.
J. H. W. Toodey, 1673 Broadway Square, Chelsea, Ms.
Hudson Tettle. Berlin Heights, O.
Mrs. Amhie W. Tanner, Montpeller, Vt.
S. A. Thomas, M. D., Pennville, Ind.
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Thomas, B. Taylor, mspirational, Milford, Mass.
Bena, Toddo, Charlotte, Mich.
T. B. Taylor, M. D., 31 West State st., Trenton, N. J.
Elizabeth L. Watson, Titusville, Penn.
N. Frank Whitze, 521 Tenth street, Washington, D. C.
Susie Nickerson White, tranco speaker, 139 West
Brookline street, St. Elmo, Suite, Boston, Mass.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
E. V. Whison, Lombard, Ill.
Dir. E. B. Wheelock, Pleasanton, Kan.
Elijah Woodworth, Inspirational, Luesle, Mich.
E. A. Wheeler, inspirational, Utea, N. Y.
A. C. and Mrs. Eliza C. Woodbuff, Eagle Harbor,
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Mrs. Elynda Wheelock, Janesville, Wis.

N. Y.
Mus. Elvina Wheelock, Janesville, Wis.
Mus. Hattie E. Wilson, Hotel Kirkland, Kirkland
street, Boston, Mass.
S. H. Woltman, Buffalo, N. Y.
Mus. Sophia Woods, Burlington, Vt., care Col. S. S.
Brown.

Mils. Sophia Woods, Burlington, Vt., caro Col. S. S.
Brown.
Mr. And Mils. M. L. Wheat, Collax, Iowa.
Marcenus R. K. Whight, Middleville, Mich., box H.
N. M. Whight, Boston, Mass., care Banner of Light.
Warnen Woolson, inspirational, North Bay, N. Y.
Mrs. Mary E. Wittiee, Mariboro', Mass., box 52;
R. P. Wilson, 217 East 52d street, New York.
Mrs. Rachel Walcott, No. 55 North Liberty street,
Baltimore, Md.
Asa Warnen, No. 101 Julien avenue, Dubuque, Iowa,
Mrs. N. J. Willis, 25d Breadway, Cambridgeport, Mass,
Geo. C. Watte, 22 North Rusself street, Boston, Mass.
Sarah A. Wiley, Rockingham, Vt.
Lois Waishrooker, Riverside, Cal.
E. S. Wheeler, 142 North lith street, Philadelphia, Pa.
Dr. D. Winden, Wyoning, Ohlo.
Mrs. M. S. Townsend Wood, West Newton, Mass.
Mrs. JULIETTE YEAW, Northboro', Mass.
Mrs. Juliette Yeaw, Northboro', Mass.
Mr. and Mrs. Wh. J. Young, Bolse City, Idaho,
Dr. J. L. York, Ionia, Mich.
Dr. John S. Zelley, Germentown, Philadelphia, Pa.

# The Rostrum.

#### INSPIRATIONAL, LECTURE.

Are, the External Surroundings in Spirit-Life Simply Embodiments of Thought Peculiar to the Individuality of the Spirits Residing There?

To the Editor of the Banner of Light:

Will you kindly grant me space for the publication of the following discourse, which was delivered through the mediumship of Mr. Simon DeMain, of High Grange, on Sunday evening, March 16th, 1879? The above subject was suggested by myself, and in response to my query the medium instantly arose, and delivered the following ideas, which are at least remarkable considering that the medium is an uneducated coal miner, and that he received no intimation of the subject for the address previous to control.

C. G. OYSTON. Hunwick, Willington, Durham, Eng., }
April 15th, 1879.

THE ADDRESS.

We shall first endeavor to show that the external surroundings of man on earth are made up of thought, then we will pass to the spiritual ondition, and by an elaborate process of reasoning from analogy seek to make this subject as clear and comprehensible to your minds as possible. Seeing, then, that the material is the condition man can best appreciate and understand, we will direct your attention to the laws operative there were the services when the services the services are the services. we will direct your attention to the laws operating thereon, and by a plain method of analysis strive to give you a more adequate conception of the nature of your surroundings. Man as a physical being is surrounded by the external expression of the thought of the Divine Mind, all the charms and exquisite leveliness of nature being simply the embediment of the thought of daity

Thus being endowed with attributes similar to the Great Source from whence he sprung, man seeks to improve upon that thought by adorning it with the outer expression of his own individ-uality. In all ages of the civilized world he has ever been striving to embellish the face of na-ture with increased beauty, and to make visible to his fellows the external expression of his own ture with increased beauty, and to make visible to his fellows the external expression of his own mind. If you go down the stream of time to the period when Egypt, that great seat of learning, was adorned with material splendor peculiar to its fertile clime, you will find that her sons sought to weave out from their thought-sphere the requisite material for improvement and increased architectural adornment. That land could boast of a greater degree of civilization and a more comprehensive knowledge of science and art than any nation contemporary therewith, for from the tiniest reptile to the mighty sphynx embodied in art there is beautifully exhibited that peculiar embellishment of thought indicative of the advancement of the people. Ancient Greece portrayed the exquisite beauty of the thought of her people who endeavored to make her the gem of the whole world.

Even to-day the greatest minds the present century has produced, look with awe and exterme admiration upon the remnant of thought once expressed by the sons of these great and mighty notions of the part.

treme admiration upon the remnant of thought once expressed by the sons of these great and mighty nations of the past. It matters not whether you view man as an architect, a painter, a sculptor or a poet, you will find that it is impossible for him to live outside his own thoughts, and those of his fellow beings. Seeing, then, that there is material on earth which can reflect the inner thought of mankind, how much more so must it be that the thought will assume form in the spiritual condition of existence.

Every thought emanating from your brain has

assume form in the spiritual condition of existence.

Every thought emanating from your brain has as distinct form in the spiritual state as the image of the sculptor, or the figure which the artist turns out of his hands. The sculptor, with delicate care and heautiful design, molds the mass of marble into the most remarkable shape according to the quality of the thought which he possesses, and as you gaze upon the fruit of his labors you almost fancy that the inanimate form is endowed with life, so perfect is the embodied expression of the mind's creation; nay, were it possible for him to infuse life into his work he would gladly do so, but this power is possessed by the great Creative Soul alone.

In the spiritual realm, thought assumes form either of transcendent loveliness or hideous and horrible to behold, and there you will appreciate the vast supernal beauty in exact ratio with your development. The individual who passes away in an undeveloped condition will be enveloped in a thick pall of darkness which will prevent him from taking cognizance of the extreme beauty of his surroundings. The experience of change to that unfortunate soul will be similar to the prospect which assails the vision of the inhabitant of earth who enters one of your beau-

to the prospect which assails the vision of the inhabitant of earth who enters one of your beautiful cities at midnight, when everything assumes a dusky hue, when the pure light of heaven is prevented from shining into the sombre shades of gloom, and the gorgeous splendor of the city is veiled from mortal view. So will of the city is veiled from mortal view. So will it be in the spiritual world. According to the nature of your development will the thought emanate from you, and from the external surroundings of your spiritual home. The more degraded your nature, the more gloomy will be your habitation, but eventually the undeveloped soul will emerge out of the intense darkness, and as he marches onward he will view all

soul will emerge out of the intense darkness, and as he marches onward he will view all things in the light of God's infinite love.

To the uncultured mind all the magnificent loveliness of the face of nature is regarded with comparative indifference. He can perceive no divine beauty upon the earth-plane, but all is one stern reality. Although the bosom of earth may be adorned with the fair flora of nature, and the zenlym lyegges he odoriferens with the and the zephyr breezes be odoriferous with the exhalance of the choicest offerings of summer exhalance of the choicest offerings of summer beauty, the mind of such a one is indifferent to it all, and it fails to strike a chord of rapture in his soul. The mighty suns, and the sublime galaxy of the stars studding the vast illimitable space, shine in their silvery orbs in vain for him, for his thought-sphere shuts him out from the rich mental feast spread before him. He is like an individual who has ascended a hill upon whose summit is erected a palace where all that is pleasing to the eye, and calculated to benefit is pleasing to the eye and calculated to benefit him is there displayed, and the doors are con-stantly open to admit those who desire to take

him is there displayed, and the doors are constantly open to admit those who desire to take cognizance of the rich treasures contained therein, but he, instead of passing into the palace to enjoy the favor vouchsafed to him, takes hold of the folding doors, and closes them together, thus shutting himself out from the enjoyment which is justly his due.

If the soul be like a vast arena of strife, and dark thoughts are ever assailing him, it is no one's fault but his own if he pass into a region of spiritual darkness. But on the other hand, he who is prepared for the higher life, and has risen superior to the selfish propensities of his being, will pass into a condition all radiant with divine light, where the music of the spheres will charm his enraptured soul, and where sounds like silver bells will be wafted on the zephyr breeze of heaven. That happy being can hear symphonies that would ravish the soul of any inhabitant of earth. There he can also behold the verdant plains smiling with the gorgeous effulgence of floral beauty, and as he gazes upon the inexpressible loveliness of the scenes spread before him, every succeeding change assumes an appearance more heaviful than its predecessor. before him, every succeeding change assumes an appearance more beautiful than its predecessor, for there is no special thing as monotony. He is surrounded by a thought-sphere pure and trans-parent as a summer cloud, and indicative of har-mony, love and peace. However, the external surroundings are not the embodiment of one surroundings are not the embodiment of one soul's thought alone, but he who has just passed away will cause his thought-sphere to blend with that of those who have preceded him. When you rear a city of earth, it may take not one mind alone, but perhaps thousands may be employed to accomplish the work. Thus the city expresses a variety of thought, and so is it in the spiritual condition. One thought-sphere intermixes with another until the two spheres become interblended, and thus are formed external scenes of grandeur whose beauty is of such a nature as it would require a cherub's tongue an age to tell.

tongue an age to tell. Hence it is incumbent on every individualized being to become armed against dark and degrad-ing thoughts, to rise above and beyond the dense atmosphere of the earth-life and attain to a higher spiritual condition. Then, when you shall have become disenthralled from the trammels of the material, you will enter a condition where fields arrayed in vernal robes will gladden the grateful observer, where mighty forests wave in

the gentle breeze, from whose leafy shades the music of the songsters thrills the soul with exquisite joy, and where angels smile in gracious sympathy as they pass to and fro swift as the lightning's flash, making the heart of the libera-

lightning's flash, making the heart of the liberated spirit to heave with eestasies of emotion. But the dweller in the valley cannot possibly appreciate or understand this, because he is excluded from the banquet which the loving Father has so graciously prepared for his children. Unless you are adorned with the wedding garment, as depicted by Jesus, you cannot be admitted into the guest-chamber of the spirit. This parable affords you a striking and graphic illustration of the philosophy of future retribution. One person essayed to enter into the feast unprepared, but he was detected, the mandate went forth, he was bound hand and foot and east into the thought-sphere of his own creating. went forth, he was bound hand and foot and cast into the thought-sphere of his own creating, where he must remain until the dark fogs pass away and the light within shines forth in all its heavenly splendor.

How many groan, sigh and weep, because the cares of life hang heavy upon them; but do these desponding souls take into due consideration that they may possibly pass into a worso

tion that they may possibly pass into a worse condition than the one they are anxious to leave?

condition than the one they are anxious to leave?
Ah no! instead of having resource to the grand remedy and the only remedy, viz., the unfoldment of the spirit within, they become indifferent, and ultimately realize the bitter experience of wasted opportunities.

The thought-sphere of man on earth possesses either a gross, degrading influence, or the reverse. He who painted that image of the Madonna, exerted a powerful influence for good by the beautiful expression of his thought. Every one who looks thereon feels an impulse of loveliness and purity, the moral perceptions become quickened, and considerable benefit is imparted thereby. But in contradistinction to this you have presented to you a female figure of singular beauty; but instead of possessing a power calculated to bless the spectator, every individual who gazes thereon is degraded because the grosser propensities are aroused by the thought of the artist. of the artist.

Therefore see to it that while you are here you purify yourselves and disperse all desires of a degrading tendency, so that when the silver cord shall be broken and the wheels of life stand still, you will be taken by the hand and led to the festal board of angels. There you will asso-ciate with the great and good of all ages, and as you partake of the viands prepared, you will re-ceive that divine impetus which will enable you to rise higher and higher into the infinite realm of God.

Doctors do not Believe in Vaccination.

Nothing is clearer to any one who will open his eyes than that what is now called vaccination has no effect in lessening small pox, and has frequent and terrible effect in doing mischief. The doctors who urge vaccination do not believe in it, for they advise re-vaccination. It aims to infuse diseases, a thing which no legis tion. It aims to infuse diseases, a thing which no legislator has a right to do, whatever bold themes or falsehoods medical fanatics may advance. To unprejudiced common sense the case is perfectly clear. Neither the Pope, nor the head of the Jesuits, nor a Catholic Director, nor an English Parliament, in commanding tyrannical deeds, can free the underagents from the responsibilities of wicked action. Each man has to bear his own guilt, in compulsory vaccination, as much as in huming hereties or in massacreing Jews.—Emeritus Prof. F. W. Newman, in Letter to Mr. W. Tebb.

We would direct the attention of our readers to the advertisement of the Banner of Light, in another column of to-day's paper. We have been a reader of the Banner for over twelve years, and consider it the best and most interesting paper published, and heartily recommend it to our readers. It costs but 75 cents for a trial of three months.—The Evening Tribune, Hornellsville, N. Y.

#### PUBLIC MEETINGS, ETC.

Debate between Braden and Flower. RULES AND STIPULATIONS of the discussion between Clark Braden and R. C. Flower, to be held in the town of Alliance, O., and to commence on the 19th of May, 1879:

I. The discussion shall be held in College Hall, Alliance

Ohio.

II. It shall commence on Monday, May 19, 1879.

III. Each disputant shall select a moderator, and it is agreed that these two select a president moderator. The decision of a majority of these three shall be final on all questions of order that may arise.

IV. The following propositions have been agreed upon for discussion:

discussion:

(A.) The physical phenomena of Modern Spiritualism are sanctioned by the Bible.

(B.) The physical and psychological phenomena of Modern Spiritualism are condemned by the Bible, hence untrue. The first proposition R. C. Flower affirms. The second proposition Clark Braden affirms, V. The discussion shall be free to all, and each church sustain their own expenses.

VI. The debate shall commence at 7 P. M. and close at 10 P. M.

V. The discussion shall be free to all, and each church sustain their own expenses.
VI. The debate shall commence at 7 P. M. and close at 10 P. M.
VII. There shall be four sessions of three hours each given to each proposition. The species half an hour each. The affarmative shall close the debate on each proposition, and the negative respond. Thus afternately III the close, and the negative respond. Thus afternately III the close, and the negative respond. Thus afternately III the close, and the negative shall close the debate on each proposition.
VIII. The disputants agree to adopt as rules of decorum those found in Hedge's logic, page 15a, to wit:

1. The terms in which the question in debate is expressed and the point at issue should be so clearly defined that there would be no misunderstanding respecting them.

2. The parties should mutually consider each other standing on an equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and a desire for truth with himself, and that it is possible, therefore, that he may be in the wrong and his opponent in the right.

3. All expressions which are unmeaning or without effect in regard to the subject in debate, should be strictly avoided.

4. Personal reflections on an opponent should in no instance be induged in.

5. The consequences of any doctrine are not to be charged to him who mantains it, unless he expressly avows them.

6. As truth and not victory is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to answer an adversary by aris of sophistry, or to lessen the force of his reasoning by wit, caviling, or ridicule, is a violation of the rules of honorable controversy.

The above rules the disputants agree to honestly and faithfully observe, each desiring the truth and the truth only, and the enlightening of their hearers as to the truth only, and the enlightening of their hearers as to the truth only.

Pennsylvania State Society of Spiritualists.

Pennsylvania State Society of Spiritualists.

The thirteenth annual convocation of this Society will be held—for the election of officers and the transaction of such other business as may properly be brought before the meeting—at Academy Hall, 810 Spiring Garden street, Philadelphia, on Saturday, May 17th, at 10 A. M. and 3 F. M., also on the following Sunday, at 2 F. M.

Spiritualists and their friends, not only throughout the State, but in the States of New York, New Jersey, Delaware, Maryland, etc., are respectfully invited to meet with us that we may reason together, as our constitution does not confine its membership or its officers to this State, but admits all true Spiritualists to shawe equally in its benefits.

The friends expecting to meet with us will please consult with the friends in their section as to the feasibility of holding a camp-meeting this summer in some locality on a line of railroad near the city of Philadelphia, so as to be easy of access from New York and all other points, that when we come together we may be prepared to act as may be for the good of the cause we love so well; also to select the proper officers and committees to make the heresary arrangements, and to conduct and have full control of the same.

We shall be pleased to receive letters from such friends as cannot be with us, so we can have their thoughts concerning this matter. We believe there are thousands of Spiritualists in this section of States who would improve the opportunity of meeting together this summer for two or three weeks, that we may become better acquainted and learn to work harmoniously together.

J. H. Rinodes, M. D., President,

JOSEPH Wood. Secretary.

1506 Vine street, West Philadelphia.

Annual Re-union.

The Spiritualists and Liberals of Central New York will hold their second Annual Reünion in Muste Hall, West Win-field, N. Y., Saturday and Sunday, May 24th and 25th, 1579, commencing at 1 P. M. J. Frank Baxter, of Boston, Mass., the additional wilds foot modium speaker and choose is field, N. Y., Saturday and Sunday, May 24th and 25th, 1879, commencing at 1 p. M. J. Frank Baxter, of Boston, Mass., the celebrated public test medium, speaker and singer, is engaged. Mrs. Cornella Gardner, of Rochester, N. Y., is also engaged, and other speakers are expected. Board at the hotel at reduced prices. A cordial invitation is given to all. S. W. PECK, Deansylle, N. Y., E. L. D. SMITH, West Winfield, N.Y., E. F. BEALS, West Winfield, N. Y., April 14th, 1879.

The Next Quarterly Meeting The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held at
Ridgeway Corners, Orleans Co., N. Y., on Saturday and
Sunday, June 7th and 8th. Mrs. E. L. Watson, of Titusville, Pa., and others, are expected to address the meeting.
We extend a cordial invitation to all who are desirons of
gaining knowledge of the Spiritual Philose phy.

J. W. SEAVER,

GEO. W. TAYLOR.

MRS. E. GREGORY,

Per order of Committee.

# Passed to Spirit-Life:

From Eric, Pa., April 24th, Mrs. Mary Ann, wife of J.

O. Proctor, aged 72 years 4 months and 1 day.

She was a firm believer in the Spiritual Philosophy, and a reader of the Banner of Light for over twenty years. Com.

(Springfield papers please copy.)

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

Adbertisements.

BALTIMORE ADVERTISEMENT.

#### SARAH A. DANSKIN. Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

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DURING fifteen years past Mas. Danskin has been the pupil of and medium for the spirit of Dr. Rent. Rush. Many cases pronounced hopeless have been permanently enred through her Instrumentality.

She is chalcaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by like fifty jears' 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.

ts an unfalling remedy for all diseases of the Throat and lungs, Therroyllan CONSUMPTON has been cured by it. Price 2.00 per bottle. Three bottles for \$5.00. Address WASH, A. DANSKIN, Baltimore, Md. March 31.

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CURES all Chronic Diseases by magnetized betters. By this means the most obstinate diseases yield to his great heating power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00 or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y. April 5.

# Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

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

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotina mail its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seves.

Dr. Willis is permitted to refer to numerous parties who have been curred by his system of parathecyclen all others had falled. All letters must contain a return postage stamp. Send for Circulars and Reference.

April 5.

SOUL READING.

Or Psychometrical Delineation of Character.

M. RS, 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. Brief delineation, \$1,00.

Address, MRS, A. B. SEVERANCE,

Address, MRS, A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
April 5. White Water, Walworth Co., 'Wis

#### The Orient Mirror,

A N AID TO CLAIRVOYANCE. Price, \$1,00. Sent by mail postpaid. Descriptive Circulars free. AD-AMS & CO., 203 Fremont street, Boston. Jan. 18.

JOHN WETHERREE.
STOCK BROKER AND DEALER IN CURRENT SECURITIES, Office No. 18 Old State House, Boston, Mass.
Feb. 15.

# Onset Bay Grove. TIWENTY CHOICE LOTS for sale, at low figures A Apply to E.Y. JOHNSON, Warren, R. J. May 10.

May 10.

PHRENOLOGY. PSYCHOMETRY.

FOR a Phrenological and Psychometrical Reading of Character, Capacities, and Advice on any Business, also a Forecast of the Future or Greatest Desires, send lock of halr, sex, \$1,00, two 3-cent stamps, and return envelope directed, to MRS, C. E. DENNIS, care Letter Carrier 22, Chiedinati, Ohjo.

Maych 8.

THE **Boston Investigator,** 

THE oldest reform journal in publication. Price, \$3,00 a year, \$1,50 for six months:

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

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April 7.

Boston, Mass.

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, stateage and sex, and enclose \$1,00, with stamped and addressed envelope. avelope.

JOHN M. SPEAR, office of the Banner of Light,
Jan. 17.—† 9 Montgomery Place, Boston, Mass.

# NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dn. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50. Sent by express only.

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D. C. DENNMORE Pub. Voice of Angels.
Jan. 4.

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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
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BOSTON, SATURDAY, MAY 17, 1879.

MEN, MATTERS AND ITHINGS. AS SEEN UNDER THE CRITIC'S LENS.

to the Edit as fall, Bury of of Lot to

As I do not feel, the attraction of any very weighty subject to flay. I will venture to serve up a journalistic no my, which may possibly said the common appear tite as well as feed that frequires, sharp knives, labori-cus carving and strong our stien. The daily press and current liferature must supply the materials for this compound. It will not have escaped, the observation of my teaders that runy of the so cular formals have a very unfair nothest of meating cortain subjects, and especially \$1.1 use as an infinite relation for spiritualism. This course for finite dealing challenges severe criticism. The virgit to be up at of our appropriate Lastices to look after these sail es, and if possible, to correct their inisoldevous ways, we may occasionally to time consplete us example's.

HEIDSTRATING THE DRIFTH NOT. Not be transitive mean at Swerling respectively to the times of Hines and Weeks, advertise ballat certain persons reguled to be modifical for spirit admands sta-tions, would give public alternations of their popular. Towers fil broadlyn As near the each lee libers a servey defection seed to the south in a fighting file is figure. Ministeral Clausers declarately transfer of order to the Month of the James and the density of the product of the time and bless amenated for the control of the time and place amenated for the control of the view that the control of the view that the control of the view that the control of the c end flut it a programme as had made tracks to parts onlined: The process confidence required: the frequency operation can oblig an interest extending the relationship of the relationship of the part of the relationship of the relati etičti, 1963.) Altor saktor vajas it ejideli. problem of the desirable or sent the angles of the desirable of the edge of the desirable of the edge of the desirable of the an exchipted the Egistic way but I have behaved Surpose that two its provide as \$10 of store or an angle out that of personal dispedential and public coordity; of all giventised flex, litelying one body we do not any store. destrict density the 6 year nutberly of the That We all the second this is see performance the distribution of the transfer and of with the transfers and to door without highers after a steet above of a supplied gift from a steet all the true the Parallel would have recorded the frequency of the Long formula many

A friend has sent the the Hartford Course I's review of Dr. W. A. Han results 3.55 effect food highten His benefigior the tetter of their soler judgment, and so the design embedded. The Doctories control with Laying Indocent haste for instant interance produced little or performed an excellent service in his clear expesse from the fall the politics of algebraich, to the practice of describers. Carelessness and ignorance purblind the name perition and the regard enough, of periodal deliastors. It eștract a passi gel

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The imagination of this reviewer sets Dr. Hammond up on a very high polestid. He is represented as havlug a most philippil gople desire to remove "a lamenta-ble degree of popular ignerance." Still further to sigualize his superior science and great moral elevation. several likely respectable glerzymen and most reputable dectors are remorsely salv sacrificed on his account. their names aspersed, and the fair records of Manneless lives Plurred and blackened by tills reckless use of printer's ich. We to ver supposed if at such unreasons ing blobativ comblexist in the enlightened city of Harttate of the late devoted smile, by bis in the direct qualson, lifts him into the moral beavens. While he talks glibby about the "deceptions" of the full young invalid; he worships his pretentions ided - by offering wound girls and Christian munisters as willing so rife as in his Lohort. If this is not send their atrochais, play what is the rea-

For the credit of New England journalism the Courant ought to be better, informed. With a special view to its impressment it would do well to learn of its near neighbor, the Times, whose Editors bave not had the Rip Van Winkle accuratese trance for the last tlarty

a "TO THEY LOVE US YET?"

Mrs. Convictis W. Lawrence was one of the queens of our polite society, whose independent views not less than ber graces of mital, person and manner, have left a lasting impression on a large circle of admiring filends. Persuany years, and to the close of a peaceful and presperous life, she swayed a gentle sceptre over many minds, and in all hearts that came near enough to feel the firesistible magnetism of her presence. Possessed of all the womanly affections in the maturity of development; of the culture which is derived from refined associations and communion with the best authors is a gental disposition and engaging manners, she naturally became the centre of the circle in which she moved. A generous hospitality presided over a home beautified by art, which was made the seem of a domestic life, cheered by enlightened views and tempered by all gentle amendies, and where confiding love sweetened every day's experience. I cannot here delineate the character, or blend the soft lights and transparent shadows which belong to a comt lete portraiture of her life; but such-in too brief outline to be worthy of the subject-was Mrs. Lawrence in the charmed sphere of her social and domestic rela-

"Mrs. Lawrence had been an, avowed Spiritualist for many years. It was a profound conviction, and she held on to it against all opposition. With the same tenacity, by virtue of which the loving heart clings to its dearest treasures, she held fast to the living faith and walked in its light from day to day, while new hopes blossomed at the foot of every cross in this world. The last few months of her life she devoted to the compilation of a book-composed of extracts from the works of many writers in prose and verse-on the great questions which relate to the unbroken continuity of existence, and the loving relations which make the departed the angelic guardians of the living. The prosecution of this work naturally confirmed and deepened her own convictions. It brought to her notice a mass of testimony to prove that the most gifted natures, whose souls have been uplifted by the moral force of a living inspiration, have entertained the same beautiful truth. Many great poets have left their autographs here, and set their seals to the testimony of Washington Irving, who says: "It is a sublime and beautiful doctrine inculcated by the fathers, that there are guardian Angels appointed to watch over cities and nations to take care of good men, and to guard and guide the steps of helpless infancy.

In compiling her work Mrs. Lawrence has not de rived any considerable portion of its contents from the writings of those who have been conspicuous defenders of Spiritualism. Mr. Epes Sargent is, we believe, the only one prominent in the modern Movement whose testimony she has been pleased to offer. Perhaps there is no occasion to regret this fact. It may be the very feature of the work which will render it acceptable to the large class to be found in all the churches who are likely to be especially benefited by reading this book. It does not attempt a recitation of the di-

produced within the last thirty years.

Mrs. Lawrence had completed her compilation. She had, however, made no arrangement with any publish. I most sacred realities, I am convinced that much is er, and was not disposed to harry the work through the a thoughtlessly and falsely said against the character of Press. One day while she was out for a walk, she had ecasion to pause for a few moments on the sidewalk, when she was observed by a well-knwn medium from his window on the opposite side of the street. Under the influence of a sudden impression the medium hurried into the street, and accosted her, saying, in stale Stance: "Parlish your book at once there is no time to be less!" Accordingly Mrs. Lawrence immediately made arrangements with Mr. James Miller. 779 Broadway, to issue the volume, which had only been out of press about one worth, when the announcement of the death of that hidy took the public by surprise. We are informed that in her last days Mrs. Lawrence received most emphatic responses to the question embraced in the title of her book-" In they have us get " She threatens to transform the litherto republic of lexicoghad the most consoling assurances that the beloved de- raphy into an absolute monarchy tu which Webster, parted do love us still, and that all therendearing affecthens of mortal life are immortalized in heaven.

this to B antiful Hereafter. Halk f Dear that ange (strain, tool bemants) with ort shall the Manage efficial spatial parts.
Let hell a went sown forms which is Saraph hests shall te appelar. Then shall blooking have been Pess

that no bit to be the many section of the property of the section of the witnesses who testify are already enshrined in the confidence and affectionate estremof the religious public; hence the book will materially aid Inopening the way to more en-lightened convictions. Of all Mrs. Lawrence's earthly possessions only her spiritualism may be presumed to remain; and her numerous friends may if they have a — Probably no other simile volume before the public tational interest in this part of her estate, turn this and odles so much information on the subjects treated, book to protable account as a means of their own ads, and is so valuable for frequent consultation, and so insistential in the spiritual life. If they are ever able, its consultation, and self-educator, as this. remain; and her numerous friends may, if they have a to exappehend the truth which was so intensely real to her they will see that

> \* No care all high from vew the Soligies has plan-Purity operation of left transparent design Walle a function of considering vision

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THE SPIRITUAL OFFERING.

We have had several periodicals, from first to last; published monthly, and estensibly devoted to the improvement of our current literature, or otherwise to the spaltual interests of mankind. The earlier attempts to supply the necessities of the spiritual public, in this I dre farticular direction, appear to have been made by perseas who were but poorly prepared for patient and conscientions literary work. If the conductors of the same ever had any clearly defined ideas, the cornethes serinothing better than doese language and a confusion of of science and the wardrobe of philosophy; and they

Publisher she has carried it forward-we confess to our It has been repeatedly enlarged, and has all the while een growing in interest and in popular favor. The lawork certainly shows rare good sense, condined with 10 lub," and " Recent Literature," excellent taste and a degree of discrimination that his dicates the presence of a practiced hand and notifffle

both Editor and Publisher leave Labored faithfully with there bereafter be no occasion for the repetition of this humillating statement. This is no appeal for charity. The Overing is really the characteristic its kind ever published. It is a large octavo, beautifully printed on fine tinted paper. It is not distigured by any of the foul doctrines which less scrupulous minds have inculcated. It is eminently free from fanaticism and all malign influences. It is a work that should be read in the family, and no head of a spiritual household can afford to close his door against this pleasant visitor.

REMOVAL OF MR. AND MRS. MAYNARD. Among the mediums whose powers have been employed for beneficent purposes no one is more deserving of respectful recognition than Mrs. NETTILC. MAYNARD. Her native delicacy of feeling, social re- the attention of the boy reader, as also will the drafinement, spiritual impressibility, and moral elevation of character, combine to render her one of the most | tola?; the "Spider" story is full of dash and vivacity, delicate and unobtrusive of mediums, as she is one and "Jerry's Baby Elephant" is attractive and readaof the most devoted and unselfish of women. At the same time her peculiar powers-in spite of this retiring modesty-have made her widely known and given her by C. S. Reinhart is concluded: "Eyebright" receives something like a national reputation. During the dark another installment; "The Apples of Iduna" is a fine days of the Rebellion, she was in Washington, and in rendering of an Icelandic legend; "The Three Wise her presence leading officers of the Government, in- Couples," by Mrs. E. T. Corbett, will provoke merricluding the martyred President, counseled with the ascended heroes and statesmen of the Republic. In her presence the oracles discovered secrets of the enemy and reported the prospective results of impending battles.

Mrs. Maynard has just removed with her husband to pringfield, Ohio, where, it is presumed, they will be permanently settled. As soon as it became known hat they were about to leave us. Mr. and Mrs. HENRY J. New rox-who never omit to open their house whenever the true interests of Spiritualism, and of its real friends, can be thereby advanced-made arrangements to give Mrs. Maynard a farewell reception, which occurred on the evening of the 10th ultimo. A large company of Intelligent friends assembled and the occasion vas one of unusual interest. An address was delivered by Mrs. NELSTE J. T. BRIGHAM, on "Meetings and Partings," It was beautifully conceived, and expressed with simple, tender and touching eloquence, that came from the soul, and did not fail to reach the hearts of the listeners. The purest thought and sentiment found fitting expression in the responses from the Spirit-World through Mrs. Maynard. There were pleasant words spoken by others, and spiritual songs by the company while the tearful tributes of many told, more forcibly than I may hope to express the truth, how dearly Mrs. M. is beloved by the large circle of friends who took leave of her at Mr. Newton's. She will not be forgotten by any member of that company. Every one will continue to honor her name and character, and to cherish pleasant memories of all that is purest and noblest in the fair record of a blameless life.

It gives me great pleasure to say that rare spiritual cifts, in the case of Mrs. Maynard, have never fostered a vain pride, nor have they been employed to further the purposes of personal ambition. On the contrary, she has ever exercised the same in a truly reverent and child-like manner and spirit, and with such becoming sweetness of disposition, and modesty of demeanor, that no word of calminy or breath of suspicion has ever tarnished her name. The whole truth will not spoil this modest minister of the New Gospel. I will

\* An illustrative instance of this may be found on page 222. where, under the title of "An Interesting Relic," a let-ter, addressed by Dr. Benjamin Franklin to Miss E. Hubbard, is published, it is said, for the first time. The fact is, ent writer published the same letter in his paper entitled The Spiritual Age, more than twenty years ago, and it was also republished in 1574 in Brittan's Journal, Vol. II., juge 573.

† From a poem by Mrs. Felicia Hemans.

nishes a mass of important collateral evidence from many who should profit by her example. In an import-nounces that he has now the assistance in the editorial many popular authors whose names have long been ant sense we all have a personal interest in her good management of this promising Southern journal of Mr. household words. The only thing to be regretted in name; in the character of every medium; and in the this connection is the evident want of knowledge re- reputation of every public advocate of our sublime specting the literature which Spiritualism proper has philosophy. If there is one among all these, on the crystal whiteness of whose fame there is no spot, we There were curious circumstances connected with the publication of this book, one of which I will relate, together. While, I doubt not, we all abhor deception, more especially when it is employed to simulate the mediums. In this presence, at least, let 🚕

"Envy grow pale ad 13 ite the dust, And slander graw her ferky tongue, "

S. B. BRITTAN. No. 80 West 11th Street, New York.

#### New Publications.

WEESTER'S UNIQUEDICED - New Edition - The American public and for that matter a majority of M. L. Holbrook, M. D., publisher, 13 and 15 Laight English speaking people everywhere have of late years in the widest measure contracted a friendly appreclation for Webster's Standard Dictionary, and this acquaintance, widening as it constantly does, seriously most decidedly The Best, shall rule supreme. Those who have the interests of this excellent work in hand are evidently determined that It shall not lose its strong hold on the popular favor if efforts made to "keep al-reast of the times" will accomplish anything toward upholding it. As will be seen by a eard in another coltima, the new edition has just been issued, which contains 1925 large quarto pages, and gives in addition to the valuable matter published in the edition of '64 a This is centile, whole, an excellent book to put in the | supplement having between four and five thousand new words, setentific, medical, and technical, as well as others Learing on mechanical invention, discovery and art: it also affords a biographical dictionary containing some 10,000 names of important persons, ancient and modern—together with other features which will be best judged of on perusal. We have no hesitation in this instance in indorsing the language of another, concerning this admirable compilation:

HISTORY OF THE FREST COUNCIL OF NICE: A World's Caristian Convention, A.D. 325; with a Life of Constantine. By Dean Dudley, Attorney at Law, and Member of Various Illstorical Societies. Boston: Dean Dudley & Co., 256 Washington street.

In the present age of inquiry and research concerning books, customs and beliefs, that have been for centre.

But in the truth of love. No myriad miles of ether space
Part us from all the dear ones gone;
Unseen they meet us face to face,
Helping us up and on. — T. S. Collier.

The Rev. Dr. Talmage has been acquitted by the

turies considered sacred, this book cannot fall to be very acceptable.

As Emperor of Rome, Constantine was, as history records, cruel, tyrannical and base. As the leading spirit of the Council called by himself for harmonizing the dissensions of the Christian church, he was arbitrary and obstinate, and his orders and decisions accepted as the voice and will of God. The three huned and eighteen Bishops met to determine what books should form the Bible and what not, but every one of these Bishops was overawed by Constantine, and every book that contained a single word antagonistic to his will was taken to the square and burned by the public executioner. The volume before us has a likeness of Constantine, copied from a coin. We heartily commend the book to the attentive perusal of all er readers.

THE ATLANTIC Magazine for May-Houghton, Oswere never tried for this grand largeny. Egotism, in good x Co., publishers, 250 Devonshire street, Winthrop square, Boston—has the following interesting and varied table of contents: "Labor and the Natural Forces," decided of a stra, and hoped to be callightened. They decided of a stra, and hoped to be callightened. They character is a second of the contents: "Labor and the Natural Forces," character is a second of the contents of the contents of the Natural Forces," the contents of the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the natural state of the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the natural state of the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the natural state of the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the Natural Forces, "Charles Carleton Coffin; "Witchwork," Harriet Present the Natural Forces, "Charles Carleton Coffin; "To Leadwille," H. H.; "English Civil Service Reform," George Willard Brown; "A Fancy"; "Trene the Missionary," VI.—IX.: "The Ship from flowing robes, pointed to its lone star. The people square, Boston-has the following interesting and varied dent.

B remained for Mrs. Negret: Pryst: Fox to give us
the first Spiritual Monthly publication really worthy of
France," C. L. Cleaveland; "The Abolition of Poverpraise and patronage. She has developed unexpected 1ty." Affred B. Mason; "The Farence Violin." W. H. ability in her folitorial capacity. By the hid of the Bishop: "Seven Wonders of the World," C. B. Cranch; Publisher she has carried it forward—we confess to our "George's Little Girl," M. E. W. S.; "The New Disasterdshment- to the completion of the third volume, pensation of Monumental Art," Henry Van Brunt; "Our Florida Plantation," Harriet Beecher Stowe; " Emile Zola as a Critic," Clara Barnes Martin; " Amer boxs of the Editor merit grateful recognition. The Heanisms," Richard Grant White; "The Contributor's

A. WILLIAMS & Co., corner Washington and School streets, Boston, furnish us with the May numbers of those excellent magazines, Schinner's Illustrat-The initial mamber of the fourth volume of The Spir- and St. Nicholas, which they have on sale, it and concerned is before the public. The character | Scrinning's opens with a fine likeness of Dr. Oliver of this magazine is now known, and it should at once Wendell Holmes, a sketch (blographical) accompanyhave large additions to its subscription list. Hitherto | Ingit from the pen of F. H. Underwood, Esq. "The New Day on the Docks, iseum in Lame " " 4 Surgeon General's amairs with our Uncle Samuel, this tour so much as the least material compensation. Let a vivid outlining of New York wharf-life,) a critico-biographical sketch of Wilhemj and Reményl, by J. R. G. Hassard (illustrated by W.M. Chase), Herbert H. Smith's opening paper on Brazil, "Village Lawn-Planting," Story of the Latin Quarter," etc., etc., may be cited as among the chief attractions of the number. The departments are up to the usual high standard, and the poetry is by David L. Proudfit, Charles de Kay, Dr. Holland, Austin Dobson, T. W. Parsons, Mrs. Platt, L. Frank Tooker, R. W. Gilder, Marie Mason, H. N. Powers and Lloyd Mittlin.

ST. NICHOLAS for May has a finely-executed frontispiece called "The May King," which is supported by a poem by Mary Mapes Dodge (editor of 'St. Nicholas): 'The Land of the Powder-Players" will at once rivet matically pictured sketch "The Big Bear of Wanneble; Harriet Prescott Spofford's continued article on "The Boy Astronomer at the Observatory" (illustrated ment wherever perused; and the departments, "For Very Little Folk," "Jack-in-the-Pulpit," and "The

Letter-Box," are excellent in matter and method. SUNDAY AFTERNOON FOR MAY-issued at Springfield, Mass.-has a brief poem by Elizabeth Stuart Phelps as its initial number. Pres. John Bascom, of the University of Wisconsin, treats of "The Kingdom of Heaven," Prof. Francis A. Walker, of Yale College Superintendent of the Census, writes of "The Present Standing of Political Economy." T. L. Rogers has a second article on the Mormons, mainly about their religion, both theoretical and practical. Mrs. Helen Campbell writes of the tenement house question as seen from the standpoint of the Jerry McAuley mission. Mrs. Julia McNair Wright tells of some experiments in economy by both cultured ladies and laboring women, as related by Miss Jane Help. Other papers of interest and the three departments, "The Still Hour," "Literature" and "Editor's Table," conclude the number.

WIDE AWAKE for May-Ella Farman, editor, and D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-introduces its array of good things by a poem, "The Language of Birds," by Mrs. Mary B. Dodge, illustrative of its frontispiece, "Spring is Fully Awake"; "Jabberwock," by Wm. M. F. Round, Is an attractive narration; "Boston Whittling Schools," illustrated in a full and appropriate degree by Miss L B. Humphrey, is to our mind the "plece de resistance" of the number, and is alone worth the price of the magazine; "Sandford R. Gifford" is the subject of the present installment of "Our American Artists," and "Dr. Johnson" is the theme of the "English Literature" series this month; Mary Clemmer, Miss Ogden, and others furnish poems; "Chippernip," by Miss Whitney, is the true tale of a comical little squirrel, one of the series of true Pet stories, by which Wide Awake is seeking to sympathetically interest its little readers in "Our Dumb Animals." The installments of each of the three serials, "The Dogberry Bunch," Royal Lowrie's Last Year at St. Olave's," and "Don Quixote, Jr.," are excellent.

THE TEXAS SPIRITUALIST for May-Issued at Hempstead by Charles W. Newnam-has the following table of contents : "A Remarkable Incident," "Clever Imitators," "Items," "Given a Sign," (Poetry,) "The Position of the Professional Medium." "A New Era," Spirit Levitation," "Bible Lessons in Spiritualism," The Benefits to Man of a Belief in Spiritualism," "A Doubting Thomas Surprised," "Spirit Communica-

lawyer and writer of ability.

THE MAGAZINE OF ART for May-Cassell, Petter & Galpin, publishers, 5% Broadway, New York City-has "The Apothecary" for its frontispiece, and lights up a goodly array of crisp and sparkling letter-press by full page and other illustrations like the following: "St. Francis Preaching to the Birds," "Memorles," "Statue of the Olympian Jupiter," "Remnants of an Army,"

THE PHRENOLOGICAL JOURNAL for May - S. R. Wells & Co., publishers, 737 Broadway, New York City -has for its first article an illustrated sketch of M. Jules Grevy, the new President of the French Republie; "Brain and Mind," "Tendencies of Tobacco," Our Girls," etc., etc., combine with the regular departments in making this a good number.

RECEIVED: THE HERALD OF HEALTH for Maystreet, New York City.

Nos. 1 and 2 of THE CENTURY, a weekly journal published by a Company of the same name at 335 Broadway, New York City. The typography is admirable in fashion, its articles are varied and suggestive, and in its initial numbers, at least, the paper goes far in keeping the promise of its conductors that it shall contain from week to week a reflection of the mental outlines, at least, of "the masters of the age."

TRANSACTIONS OF THE NEW ENGLAND MEDICAL SOCIETY OF SPECIALISTS, at the First Semi-Annual Meeting at the Revere House, Boston, Mass. THE ST. THOMAS ALMANAC and Commercial Adver-

tiser for 1879, published by August Wallöe, St. Thomas,

D. M. FERRY & Co.'s Illustrated Catalogue of seeds, etc., Detroit, Mich.

#### BRIEF PARAGRAPHS.

THE TRUE HEAVEN. Heaven lies about us: if we grope
Through creeds and books to find the way,
We cannot find it, and our hope
Grows fainter day by day.
Ah, weary soils, God's heaven lies
Not in the starry depths above,
Not in the blue of cloudless skies,
But in the truth of love. Not in the bule of cloudiess skies,
But in the truth of love.
No myriad miles of ether space
Part us from all the dear ones gone;
Unseen they meet us face to face,
Helping us up and on. — [T. S. Collier.

"The mountain labored, and .... brought forth a mouse." Similar affairs are too frequent in Brooklyn among professedly spiritual people.

Thare iz no gude substitute for wisdum, but silence iz the best that has been yet discovered.—Josh 12.

Sonnow-Rust of the soul.

CHUNCH-FAITH-The all-absorbing idea, the fruit of which is often murder, or self-destruction, or insanity, Faith and works" go together, while REASON is left

The man who faced a difficulty de-faced his opponent

When a \$2,000 elergyman is offered a \$3,000 pastorate it is styled a "eall," whereas in point of fact it is not a " call, " but a " raise."

Never a sigh falls to the ground. God makes the blind bird's nest. A smile answers every tear. Where there is a soul there is a lope. An orderly house is blessed. Alms are a slient prayer. The heart is a child that wants what it sees. Every accident gives advice. Chance is the best introducer. Man without judgment; ship without anchor.—Turkish Proverbs.

It is easy enough to pick holes in other people's work but it is far more profitable to do better work yourself.

The word "dollar," it is said, is derived from the German word thaler, (literally, valleyer, meaning a valley,) and was so called because the first thalers were coined in a little mining town in a valley of Bohemia, in 1518. They were silver pieces of one ounce in weight.

The implacable hatred of Protestants and Catholics to one another, and in many instances of the Protestant sects to one another, to say nothing of Christian love, proved to Jews, Moors, Turks, Indians, Christian serfs, slaves, peasants, infidels and heretics—is a piece of Christian civilization which to overcome in this country was a hard piece of work .- American Israelite.

Among the gifts to the Pope, the other day, a society of French working-men sent a silver statue of Jesus as a laborer. This was very appropriate, for the world has almost forgotten that Jesus was a poor man and a hard-working individual.

The new California constitution is a regular Massachusetts turnover, similar to that which was enacted in Boston when the people decided to turn overboard

There are fears that the yellow fever will come North this summer.

Arms have they, but they hug not-windmills.—Yon-kers Gazette. Ears have they, but they hear not-corn-stalks.—Detroit Free Press. Heads have they, but they understand not-cabbages.—Oll City Derrick. stalks.—Detroit Free Free States and City Derrick. Eyes have they, but they see not—potatoes.—Boston Transcript. Teeth have they, but they do not have the toothache—buzz-saws.—New Fork Commercial Advertiser. Feet have they, but they kick not—mountains.—New Fork Mail. Mouths have they, but they speak not—rivers.—Boston Advertiser. Lips have they, but they kiss not—old maids.

Mr. Franklin Smith, of Dedham, Mass., writes to Dr. Babbitt with reference to his "PRINCIPLES OF LIGHT AND COLOR" as follows: "It seems to me to be the foremost scientific work of this age, or any other, . . . unfolding the constitution of matter and explaining conspicuous phenomena that have baffled material scientists. I cannot find words to express my estimate of your grand work."

The Moors give poison to criminals before executing them, and every one is laudanum for their humanity.

THE NEW MOON. What gold-hued shallop in the western skies
Sinks to the distant hills when day has fied?
It is the new moon; and to paradise
It bears, with bellying salls, the last month dead!

—[A. B. Saxton, in Scribner.

ANOTHER "NEW DEPARTURE"-Asphalt blocks

for paving. The bellicose Parson Fulton is off his pins for once He has, it seems, apologized to the Baptist Ministers' Conference, and his brethren have received him back

as a member thereof. How long will it be before he gets his back up again? The late William Howitt, of England, The Academy states, left behind him a complete autobiography. As he was an outspoken Spiritualist, we presume his auto-

biography will contain interesting matter upon this allimportant subject. Carpets should be beaten, and matting should be put down.—[Plenyune.] And curtains must be hung.— [Boston Post.] And aprons must be ironed.—[Banner

There is trouble in the Episcopal Church, Philadel-

Many good people believe that God rules the weather "in a mysterious way," in a sort of special providence and not with a general law. We want them to explain how it was in the late tornado in Waterboro, S. C. Sevèn churches, Episcopal, Catholic, Presbyterian, two Baptist and two Methodist, are heaps of rubbish, and the academy is in the same condition, and lots of dwelling houses were destroyed, while all the stores and the court house and jail were uninjured.—Gardiner (Me.)

Home Journal. Show me a land that hath mountains without valleys, and I will show you a man who has joys without sorrows.

ROSES. Oh, memories of light and peacefulness,
Gardens all glorious, and fields all in bloom,
Burning in clusters, as stars in the heaven,
Taking from earth the shadows of gloom!
—[By the author of "Daisles."

The spread of skepticism in Germany has had the effect of diminishing the number of aspirants to the Protestant clerical profession in that empire. In Upper Hesse, for instance, out of 196 places for Prot.

rect, experimental and demonstrative proofs, but fur- speak it boldly, not for her sake, but for the benefit of tions," "Editorial Department." Mr. Newnam and estant clerical aspirants, 36 are vacant; in Rhenish Hesse, out of 88 places 12 are vacant, and in the province of Starkenberg, out of 132 places 12 are vacant. There are 33 out of 93 curacies vacant, and it is impossible to find candidates for them. In the University of Glessen there are at present only seven divinity students.

HOWARD ATHENEUM .- "The Mirror" is the title of a new and Original Temperance Drama, written for Mr. Frank Hardenbergh by John P. Addams, and produced on Monday night for the first time at the Howard, where it is to be the attraction for the week. It is an illustration of the often illustrated story of a happy home and good prospects ruined by the demon of drink, and is a strongly drawn portraiture of the swift downward course from affluence to want the slave of the wine-cup is apt to tread.

The vigorous idea keeps warm though wrapped in

T. R. Hazard publishes, in the Banner of Light, an interesting narrative of a scance with Chas. H. Foster, there being sixteen persons present. He says it seems to him that "if all the world could have witnessed what passed at that time, disbelief in spirit communion must have forever departed."—Texas Spiritualist.

THE ABBE'S TEMPTATION, by Emile Zola, author of "L'Assommoir," and "Helene," translated by John Stirling, is in press, and will be published in a few days by T. B. Peterson & Brothers, Philadelphia, in uniform style with "L'Assommoir." One of the most noted literary editors in New York, in writing to the translator, says: "It is the sweetest love-story I ever read, and is a great book, for there is much in the work that is lovely and pathetic."

Faith that asks no questions kills the soul and stifles

The glant Wrongs of earth expire, And all the sons of Want are blest; While brightly burns the sacred fire To light the watcher's rest; And angel voices from above

Proclaim below the reign of Love. The cumbrous forms of Earth and Time With shafts of purest light are riven;
TRUTH, in a victory sublime,
Descends again from Heaven;
Now Morning drives the clouds away,
And ushers in the promised DAY.

—[S. B. Brittan.

Agassiz is said to have uttered this pithy apothegm: "Whenever a new and startling fact is brought

to light in science, people first say, 'It is not true,' then, that 'It is contrary to religion,' and lastly, that Everybody knew it before."

It is better to arise from your knees and shut your hens out of your neighbor's yard than to indulge in loud prayers.—Ex. "War to the knife" in South America! The "funny

man" of the Boston Post confidently asserts that "at last accounts the Chillan army had the Bollylan army down, and was sitting on him."

SCHOOLS IN RUSSIA:—The Russians are supposed to be an ignorant people. The American idea is that the mobility are educated, while the masses delve in the ignorance of the dark ages. The last report of the Russian Minister of Education shows that the number of elementary schools in the Empire, excluding the Caucasus. Finland and the Baltic provinces, was 25,077; the number of pupils attending these schools was 1,038,551, of whom \$56,139 were boys, and only 180,712 girls. There is one school for every 3,070 of the inhabitants, and the proportion of children attending school was 1.3 per cent. Can the United States do much better? At St. James's Church, Hatcham, remarks an ex-

change, the ritualists and the low churchmen have now advanced to the point of personal abuse. People of . one party cry aloud in church to those of the other to pay up what they owe, to stop putting sand in their sugar, and chiccory in their coffee, and alum in their flour. The police have been obliged to assist these humble brethren in keeping the peace in the hours of worship.

"Do you mean to call me a liar?" asks a flery old gentleman. "Well, no, not exactly," temporizes his young friend, "but if I saw you in the company of Ananias and Sapphira I should say you were in the bosom of your family."

To the Spiritualists and Liberalists of Michigan. Through the energy and perseverance of our sister and co-worker, Mrs. R. Shepard, the well-known inspirational speaker, three has been formed and legalized a Society known as the Mighigan Mutual Benefit Association of Spiritualists as the Mighigan Mutual Benefit Association of Spiritualists and Liberals, which is now in good working order. The object of this Association is the adoption of such means as shall tend to mutual aid in sickness and death. Any Spiritualist or avowed Liberalist in the State, man or woman, in good health, between the ages of eighteen and sixty, deslring to become a member thereof, will receive, upon application to either of the undersigned, a gratuitous copy of the Constitution and By-Laws of the Association.

Mus. 10.C. MCLIN, President,
Mus. RONINA A. SHEFFER, Sec. and Treas.

MRS. ROXINA A. SHEFFER, Sec. South Haven, Mich.

The Special Convention The Special Convention
Of the New England Labor Reform League will be held in
Schence Hall, 718 Washington street, Boston, Sunday and
Monday, May 18th and 18th, three sessions each day. Rev.
J. M. L. Babcock, Henry Appleton, S. Mira Hall, J. S.
Verlly, A. H. Wood, A. D. Wheeler, Moses Hutt, Mattle
Sawyer, E. H. Heywood, George C. Waite, and other speakers are expected.

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