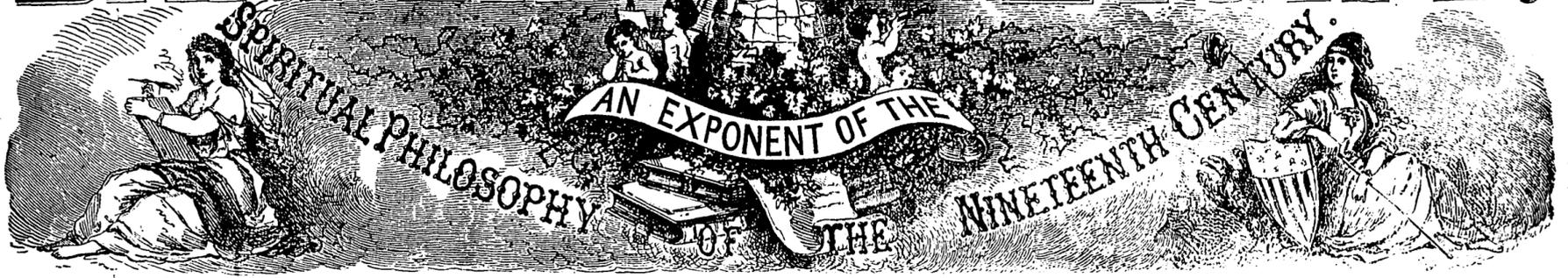


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The Rostrum.

INDIVIDUALITY THE SUBSTANCE OF SPIRIT-LIFE.

Being the First in a Series of Three Typical Discourses Delivered before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoons, Dec. 15th, 22d and 29th, 1878, by Spirit Mediumship of MRS. CORA L. V. RICHMOND.

(Reported for the Banner of Light by John W. Day.)

INVOCATION.

Infinite Parent! our Father and our Mother God; thou source of every divine attribute, thou centre of all life and light; thou presence moveless, infinite, abiding—working through all change and substance with the changeless spirit of life; oh, God, we praise thee: upon the altar of thy great love thy children would lay the offerings of devotion, the tribute of praise; in deeds that are fraught with blessings and kindness unto others, in aspirations for truth and holiness and knowledge, they would bring unto thee the tribute of their devotion. Their offering of praise rises not alone in songs of rejoicing, not alone in spoken word nor written record of worship, but within the soul burns the incense of gratitude for blessings temporal and spiritual—the gifts of thy divine love; through thee we are alike fed upon the dew of inspiration and upon the supplies which life demands for its uses day by day. Thou art ever unto us a voice, a power, an inspiration, a strength; thy spirit has enkindled in each the flame of existence, and joined all in the great brotherhood of life—the complete sphere of being of which thou art alike the centre and the circumference. We praise thee for the fountain of unsullied waters that flows, as inspiration, from thee, and then, by aspiration, is caught up again to the upper air, to be redistilled into newer presentations of thy divine love for all. Oh, God, as the voices of the sea and the mountain are alike vocal with thy praise, as the life of earth within and without reveals thy glory—as the soul of man within receives the proof of thy being, and from without come to him the evidences of thy law—this splendor and this abiding trust go hand in hand: We praise thee that the physical universe is bright with life and light, instinct with harmony; and as man understands that nature is vocal with praise, so his heart sings praises unto her; though the universe is filled with uncompromising law, yet as man understands that law, and sees that intelligence pervades the rose and the star—the all of her every department—as he aspires to the understanding of the law of control, he learns the outward lesson, while, within, his awakened intuition perceives through ages of time and fruition of eternity the record of thine abiding presence, the truth that every living voice has been and is a testimony of thy living power. We praise thee for the signs and tokens evidencing thy presence on earth, not fraught with outward showing alone, but deep-rooted in the hearts of men, silently working their way through dungeon and sacrificial flame till human souls are one with thee! For martyrs, saints and prophets made to speak thy word and shed thy light upon the world—for those who have brought us living evidences of the crystal clearness of thy truth we praise thee! Let every spirit be uplifted into the radiance of thy love; as one star differeth from another in glory, so may each soul pass in appropriate time and degree from the domain of doubt and error, and into that of purity and peace, till the glory of thy love shall be made manifest, and man shall no more be blind, deaf, voiceless in the kingdom of the spirit. As science has reared her structures of outward intelligence—as man has achieved a knowledge of new elements in material life—so may the spiritual vision be made clearer for the perception of interior truth, till there shall be no mystery following death, and till life itself shall be clothed in the perennial splendor of God. Oh, thou Presence Divine! be thy ministering angels, thy spirits of light and knowledge attendant this day and hour, and may our ministrations at this time be such as shall blend and live within the hearts of thy children, fashioned in the likeness of that spiritual truth that abides in absolute whiteness in the centre of thy soul forevermore. Amen.

ADDRESS.

"Behold, I bring you glad tidings of great joy, which shall be unto all people."

My Friends: If I had been absent from your midst in a distant country for the period of twenty years, during which time some portion

of the silence had been broken, and yet not fully broken—during which time messages had been given and received, and yet upon the minds of men a strong doubt remained of the genuineness of those messages: And if, fraught with the experiences of this new life, I earnestly desired an expression here (not as proof, but to tell the story that I have to tell), you would consider any voice that I might gain for that expression valuable—and any mind that might be made instrumental in bringing that testimony before you, you would rightly consider that I would avail myself of.

Though a strong believer in spiritual power, an earnest advocate of the spiritual nature of man's soul—that which is known as Modern Spiritualism or Spiritism was not a demonstration to me while in earth-life; but it has been my business in the spiritual life to make it, so not only to myself, but to others. The value of this evidence depends upon the degree of individuality which accompanies existence in spiritual life. To-day, and during the succeeding Sundays while this instrument will be with you, I shall, as far as I may be able, give my voice and my experience in favor of the nature of that individuality which constitutes to my mind the only immortality and indeed the only evidence of man's existence beyond death.

It is said by some classes of minds in the present century, that intelligence is universal—as general as the air, the sunshine, the clouds, the snow. But these are individual also; the air, reduced to its primitive elements, is individual, the sunshine is an individualized vibration upon and of the ultimate atoms constituting light, and heat, and atmosphere; and every particle of life, allied as it certainly is to others in the great whole, is yet itself, an individuality. The distinction between personality and individuality is very great. I professed in earth-life to have risen (and hope many of you here to-day are so circumstanced) above much of the narrow limitations attendant on the human senses: The body sees, hears and feels as experience after experience marks its continuance in the treadmill of daily life—but a higher freedom is that of the interior spirit whose presence makes of that fleeting form a vehicle for the attainment of everlasting things: The individual nature of man is enlarged by the degree in which that nature is made one with spirit, and the intensity of that individuality increases in proportion to the thought that possesses man: And just here I may make a remark upon the revelations which spiritual experience has brought to me. I am an individual, my individual feelings, friendships, affectional ties, are in no degree lessened by my passage to another sphere of activity—I am conscious of contact with individual friends, and every ministrations and outgrowth from my individual nature is complete, and fraught with my individual thought. An orbit for each spirit, a sphere for each mind, would best express what I mean; but I am chiefly individualized by the nature of that which I did recognize and body forth in my earthly experiences. What is valuable to me from that experience is with me—what is not is cast aside, as the separation of the shell from the kernel of the nut, or the husk from the seed. The degree of intelligence that I have found in my spiritual life I wish to impart to you, that you may understand what Spiritual Philosophy from the spiritual side of existence has brought to me. And though none the less interested in what pertains to the life of my friends in mortal and in spiritual existence, I yet prefer to take the larger range, and in the very place dedicated to the memory of my earth-work, and designated by that which was my earth name—in the very place haunted by the sweet recollections of years ago (not in this building, as you may remember, but in another in this city,) to turn my thoughts from personal concerns, and speak of the lessons which gradual unfolding, and consequent enlightenment, bring to the reflective soul.

The substance of spirit-life to me—as based on my observations since entering upon it—is individuality! I know of no general principle of intelligence; I do not understand what the materialist means by the term General Intelligence. I know of law, but that law is ever fraught and pervaded with intelligence; I know of life, but life is ever obedient to law; I know of the universe of matter, but every rose contains within itself an intelligent principle and purpose whose outcome is the perfected blossom, and the same is true of every department in the material domain. I know of no reservoir of intelligence; I know of no quality of thought save that which is clothed in individuality; it is human, it is spirit, it is angelic, or it is divine, according to the degree of its embodiment or unfolding. Human individuality is only partially developed. The stature of the form, the color of the eyes, the hair, the complexion, may indicate the personality, and the performance of daily duty in common life may, it is true, shadow forth the individuality that lies beneath, but both these orders of evidence are at best only feeble indices of the indwelling presence! I was an individual; the limits of my individuality were bounded by the degree of effort toward and the attainment of practical fruition in the mortal state; and when, through my change of spheres, new possibilities demonstrated to me their existence, I perceived in some measure the light which had been to me heretofore unknown—though shining brightly upon me (unrecognized) while I was on earth—and I was led by this discovery to labor in my spirit-home for its fullest appreciation on my own part, and its widest diffusion among the sons and daughters of men! The organism, temperament, and natural characteristics inherited by me from my parents formed a portion of that earthly whole whose purpose was the embodiment of my spirit; but the spirit itself, that was manifested

to you, is the ME that now speaks—that may yet speak in clearer language to you.

I had the impression that when I left the life on earth I would not require nor use any other brain or mind through which to express my thought; it was a kind of egotism, a fear that expression might be given to attributes that did not belong to me; but all that has passed away with the attainment of higher knowledge. Illuminated by its rays, I now seek to impress the minds that I can reach in such degree as I am able: I can only reach those who are in sympathy with me, therefore there is no danger of my being misunderstood; I have no fear of being misrepresented; if any portion of my thought reaches you to-day I am satisfied. My individual power reaches you by many channels; this [indicating the medium by a gesture] is but one. The concentration of individual mind in this life is exercised and sustained in many different directions; we, who are none the less subject to the laws of life and intelligence, do not desire to build up a mountain of our own interests that our fellow-beings may behold it! Certain thoughts attract us, and we assimilate, because they are in accord with our own. You unfold on earth by pushing your way into knowledge; but knowledge comes to us by the very power of attraction. What I strove most on earth to learn I have now unlearned; that which I desired most in my human life to possess I have now cast aside as being but a barrier to the attainment of what I most need now. To-day I solve the secret; to-day I comprehend that individual experience is valuable only as a link in the chain of growth: We are no more, in spirit-life, Brown, or Smith, or Jones merely, but Brown and Smith and Jones are cast aside in the outward for a more complete expression of the interior life. Do not misunderstand me; personality is not necessarily immortal; it is only that portion of it which belongs to the spirit which abides forever; spirit alone is immortal, and whatever does not belong to the spirit is not immortal as a portion of the spirit. You judge a man on earth by his habits, his ability, his intelligence, his pursuits, and the results attained through them; but we see that these are but limited expressions, evanescent or otherwise as they are the fruit of conditions surrounding the man on the earth-plane, or belong to the enduring spirit within him.

All things that pertain to man's objective existence change to the spirit-perception. I mean to say that the endowments of the physical senses, the dwellings you inhabit, the modes of thought, all the details of daily existence in earth-life which have certain avenues and well-known channels of expression, become possessed of a different aspect when viewed from a spiritual standpoint.

And here I arrive at a something concerning which you are all desirous to be informed, viz: Is spiritual existence objective or subjective in its nature? I answer, it is objective if judged from the spiritual standpoint, it is subjective if you measure it by the standard of scientific scholasticism founded on a material basis alone. Its objectiveness is capable, however, of greater elasticity and wider development than is known to earth-life: for instance, a man on the earth-plane arriving at a certain standard of growth, builds him a house fitted to his (then) tastes and wishes, but ten years hence he may say: "I wish that it could be changed to suit my present conceptions;" now if he had been in spirit-life the house could have been changed—in fact, it does change continually, keeping harmony with the development and needs of the spirit making use of it. A man obtains a good suit of clothes for the protection of the physical body, but that suit is not fitted for hot weather and cold alike—he must change his summer apparel to winter garments, when the season of ice and snow is upon the earth. But as we are changed in spirit-life, our surroundings change also, but not from any outside cause, since the one who has been accustomed on earth to the possession of a dwelling exactly fitted to his spiritual needs, will find no change in that dwelling necessary on arriving in spirit-life; it will not therefore be changed unless future experience renders such a step necessary. The changes in this dwelling find counterparts in the changes in the emanations which constitute the raiment of the spirit in its new life, and which changes transpire harmoniously with the course of one's development. Many spirits seem not to understand how or why their raiment changes so rapidly and completely, and such experience a sensation of unrest; but this feeling wears away after awhile, and we become aware that we live from within, not from without, and that our real realm of existence is that which unfolds from the interior. I will illustrate: I live in a sphere surrounded by certain of my friends, but other friends have I also in other departments of spirit-life: Now if I desire in my thought the presence of a friend so intensely that that thought can reach his sphere, the friend is at once before me. Vocal utterance, the tones of the voice, the modes of speech, the peculiar languages, the varied forms of intelligent communion pertaining to the external senses, are not required in spirit-life, unless we speak to those beneath us, or on another and separate sphere. These are but parts of the larger degree of information that has come to my consciousness; I desire you, however, to understand that what I give is the product of my own experience, initiatory at best, and must be considered as furnishing only a basic idea of spiritual life, rather than an attempt to give complete details.

Every proportion of matter is but a proportionate expression of spirit; every form of physical life is governed by what you call law—I call intelligence. Spirit directs and governs it; there is a potency in spiritual existence when you become aware of this fact through practi-

cal and indisputable evidence. I see, for instance, from my present standpoint in spiritual life, that there are thoughts reaching toward earth for the accomplishment of certain purposes: But each seems changed in its manifestation on reaching earth—affected by the conditions under which it finds expression among men, which are largely due to the development of the nation, people, or society in which it first appears, and the proportionate fitness existing for its reception. The thoughts of humanity's ascended workers that from the spirit-world go earthward, on reaching the earth become affected by the atmospheres through which they must pass in presenting their appeal to the comprehension of mankind; yet will they in the end accomplish the object sought. As cycles of time and multitudinous changes were needed to develop the animal and vegetable kingdoms in certain directions, and to produce certain results whereby the beauty and the usefulness of the present have been achieved, so a spiritual impulse toward the earth, however seemingly deflected in its course by earth's material mind or defective in its expression, will ultimately evolve the purpose for which it was sent forth. You know, for instance, how through long years we strove, as did other earnest souls, to remove the blot of human slavery from the record of this nation; the spiritual impulse was to put away slavery; the result—though not in harmony with many desires in the mortal—was unmistakable: Peace-loving reformers waited generations almost, and then the victory came not as they anticipated, but amid the whirlwind of war! The present impulse of freedom is not toward warfare, but if freedom finds that in its way human selfishness and love of power are ever striving to rear impediments, then comes strife till the obstacle is removed. Darkness is the opposite of light, and the light will shine on till the darkness is conquered. Tempests and storms are not the only experiences of earth, but naturally, when ultimate harmony is to be achieved, whatever rises between the efforts put forth and that ultimate harmony which is to be their fruit, must disappear, even if elemental conflict be the price. The materialist has Nature, the theologian has God to blame for every adversity met with in human life, but neither is right: The spirit recognizes itself through cycles of matter, and whatever comes between it and the end in view must be vanquished. If gales and storms are necessary on the atmospheric plane to work out successfully the impulse of the Great Life-Principle within all, they come, and as each does its work the material world develops into clearer harmony of purpose; trees wave their billows of foliage along the landscape, flowers bloom amid hitherto arid wastes, and animal life in all its grades of development reaps the intended benefit. And in like manner the developing processes among men are moved by these ultimate thoughts that reach them from the spiritual state. I have seen many persons strive for the introduction of reform among humanity at large—and in time the work which they perceived to be most essential was within, was individual rather than collective.

I perceive that the work of the spirit is in its individuality, and that from individual minds in spirit-life thought reaches out to the earth, moving forward to its objective representation in outward action according to the receptive force of the psychometry, of clairvoyance, and I now discover what invisible means working toward definite ends have combined, through tireless operation, to make America free, to give France for the battle-ground for the nations of Europe, to institute and keep in constant activity (though in intermittent manifestation) the war spirit in the East: I discern from the spiritual standpoint the contest between the cross and the crescent, and discover the spiritual source from whence this agitation emanates. If the indication is yet war upon earth, it is because man is still in the condition of warfare. If a thought expressed from the spirit-world reaches the earth in the form of battle, it is nevertheless true that had the time arrived for peace that thought would have blossomed into peace in its expression. The manner of the blossoming and fruition of the thought from spiritual spheres depends upon the degree or angle in and through which the lines of spiritual light shall strike the earth, and the position of mankind as to receptivity. As previously remarked, a certain period in the earth's history presents abnormal growths in animal and vegetable life—so a certain period of spiritual development produces certain antagonisms, and nations repeat these experiences each time in reduced measure, to show the ultimate progress of the world of mind.

You must be aware that with these opportunities, and this occupation, much of the time in spiritual life is devoted to the observation or the supervision of those subjects which begin in the spiritual, and take on their action in the material world. We do not begin our existence in the physical body; the physical body is but a mode of the spirit, and the ultimate causes lie in the realm of spiritual intelligence, nor is it the realm of general intelligence; the laws of nature do not clash with the individual intelligence of spirit, and I see the outworkings of physical life governed by the operations, in a measure, of human intelligence, as witnessed, for instance, in the prosecution of manufactures, or the fostering of any of the practical business interests of the material world; these are governed by human intelligence; no one speaks of commerce as an intelligent principle or purpose by itself, but as a system of material exchange carried out under the provisions of the intelligent individuality of those nations and peoples who have discovered its advantages in the past, and continue to reap them in the

present. No one speaks of acquired science as being a part of general intelligence, and outside of personal experience or research; science, as personified through the labors of its expression, is the effort of individual intelligence to fathom the purposes of nature, and when these are discovered and made useful, the product or result is denominated science. So life in the individual and the aggregate is the experience of what exists in the universe through unfolded and gradually developed being.

Socrates, Plato, Confucius have spoken before myself. I speak this truth, but I am an instrument, as all human beings are. I was in my earth-life; I am today! Every man speaks not as an inventor of thought, but by inspiration from the spiritual, where thought abides, and is the mouthpiece of the words and ideas of those not personally in human life. This does not destroy my individuality; I do not become individual merely by narrowing down the sphere of my observation and receptivity; the single ray of light that comes to you to-day chartered by the fair sunshine of this hour would not be rendered brighter by filtration through a keyhole; you, who are so anxious to preserve your "individuality," must remember that the ultimate cannot be destroyed; that whatever value becomes the possession of the individual spirit through its having paid for it the price of experience, inheres to it forever.

I have discovered that the movements of humanity and nations are by and through the influence and operation of this ultimate individual intelligence. I find truth presenting in each epoch the same characteristics, though varied according to the needs of the times—the same intelligent and intellectual expressions of individual power.

As Christianity was not a fable, as Jesus of Nazareth was an individual expression of a certain form of truth, as Rameses or Moses was a divine power (individually) through inspiration, so every personal expression of inspiration in the past time has been through angels and men—those angels differing in power to present to the fullest degree, and in the face of ever-deepening mortal conditions, the truths of which they were the emphasized indices. I have yet to see the spirit or the man who has discovered a truth possessing no individual accompaniment. I find that the Platonic and other theories in the world arose from Plato (or their accredited authors) as the external centre, and from an individual in spirit-life who was a spiritual centre. I have never discovered a good or bad deed that cannot be traced to some individuality. I have never found any action the spring of which was not traceable to some individuality, and while I am no believer in the dark demons portrayed by the past as being individual beings, I have full faith that the life-conditions attributed to them by the minds seeking to portray them to the view in the darkest colors, were the reflex of individual states known experimentally to human pilgrims along the highway of life. Therefore I believe in Satan (in every human soul), but not as an outside individualized power of evil: I believe he is in you and in every individual spirit in greater or less degree—depending upon position in the line of development from lower to higher conditions. These degrees, and the attitude in which they place their possessors, do not destroy the responsibility of those within their boundaries, since each and all are pledged, whether in earth or spirit-life, to the best use of every power and faculty known to be possessed by the individual.

I discover from the plane whereon I now stand that all individualized expressions in human, physical life, have their counterpart in that of the spirit. One proof to me that the temporal power of the Pope is waning, is plainly to be discerned from the waning of spiritual power so clearly demonstrated in the spiritual counterpart of his church to-day. Through the same means I perceive no longer over the East the conquering power of Mahomet, for another influence has taken his place—the olden faith is failing, and its spiritual counterpart mirrors the fact to my observation.

I discern the power and principle which inspire the aggressively active spirit of this your nation—so prone in general to slavery and monopoly—whereby through all obstacles the forward road is being made clear and plain. Every step, difficult though it be, in the path of civilization is necessary to prepare conditions for the more harmonious advent of that civilization which is next to come.

As the disturbances of the atmosphere, the startling results wrought by those forceful powers and principles which lie beneath, are instrumental in the producing of ultimate effects looking toward the general good, so the spiritual forces of which you are the mouthpieces and instruments, are through strife and excitement (as well as in silent labor) outworking the purposes of being. If the channel is choked and imperfect, the stream and expression will be so also, and must thus remain till the obstructions are removed; if the instrument is out of tune, you cannot reasonably look for harmony in its expression of sound—you will naturally have inharmonious tones; and he who tunes the instrument must try it and test it, and see if it cannot be made at last to give forth cadences that shall swell in unison and melody, which action on its part was the object of that instrument's construction. So to-day you are all being tried and tested; it is to be known just where you stand individually; the power of a spiritual impulse that now reaches toward you is felt in all the diverse occupations, the multiplied cares of human life, and every day you are being put to the test—put to the test as to whether civilization means anything, whether Christianity has found in you a visible expression, whether wrong-doing

and its concomitant darkness surround and give condition to your spirit, whether you wish to cling to materiality a little longer, or aspire to the attainment of higher spiritual desires?

All things combine to prophesy great changes to come to the inhabitants of the material world. Spiritually we say the influence of the soul-world is constantly flowing toward your own, and the eye of spiritual science discovers the causes that have worked to produce what is about to appear. Is it the Christ? His influence has been at work for two thousand years, but the few and not the many have been converted and led into his fold; nevertheless he bears his harvest with him, and this shall be his when the chance shall come. Another epoch, another division in time is about to usher in. Today the Spirit is working palpably in your midst. You think of a higher civilization that still, perhaps, under the olden conditions is yet to be built up by man; but see humanity and its concerns collectively moving in obedience to the impulse of a mighty Spiritual Purpose toward new channels, and we recognize that what this generation and the next shall see has reference to the *now and not to the few!*

Man's growth proceeds on the physical and spiritual planes, but he is soon to realize in a greater degree than ever before that spiritual development is the main object—his physical expansion being but an incident attendant on the first-named process. On my side of being I have been permitted to see the power of the angels as demonstrated in the history of past dispensations: how Osiris was a sun, bringing new light to mankind; how Brahma was the divine principle born on earth with Vishnu and Siva, bringing the ray of immortal light still clearer to the comprehension of the Eastern mind; how Christ embodied the *spirit of truth* as he walked among men—that these Buddhas, and Christs, and Saviors, came to the nations at the required hour and time! I have seen that the waves of spiritual truth have ever moved over the world in response to humanity's spiritual needs. I have stood in spirit with Luther, Melancthon, Wesley, and others, who while on earth were leaders of reformatory thought, and have seen them in their various thrones, reviewing the methods and manners through which the spiritual avatars, the Christs, have visited mankind, and I have seen them go away into new fields of labor with a feeling of awe and wonder at the power in their midst. I have seen those who were presumably inventors, and originators of scientific thought, as well as the supposed founders of religious denominations just spoken of, learning in spirit the lesson which I declare to you: that the vibrations that come to you today in the shape of so-called wonderful inventions, have been known for thousands of years in spirit-life, and that they are just reaching the earth! You know how long the light must be coming from Neptune; so, in the physical earth, it takes time to feel the world for the reception of spiritual ideas.

Happy are those who, being conscious of their identity, are still aware of the divine individuality of intelligence. I say happy, for those who, being aware of their own powers and conditions, are also aware that radiant glory streams in upon them from superior heights—that the outward life and its attendant experiences can only be a window at best, through which the sunlight of a spiritually illuminating power shall pour in upon the soul, so that succeeding to-morrow shall add to the glowing vista, till power shall descend upon him whereby all material bonds shall be broken, and man shall stand erect, enrobed with the attributes of infinity, and shall clasp hands with those angels whose full expression will be his Divine Individuality!

THEODORE PARKER.
They called thee man, and by the type of thought
That links humanity to human truth,
Thou ledst the masses of a dark world,
The spirit of a full, manly thought,
Sometimes the foremost of the human race,
For him to whom the soul of man is true,
Some time the champion of a devious fight,
That fight, the manly and the higher truth,
Thou standest of the earth's vast past,
To whom fair history doth bow her page,
Thy fame is on the living record cast,
Its glories run like lightning through our age!
No cold, pedantic, phobian host thou,
But all the ages man has ever known,
Famed thought's supernal crown upon thy brow,
Made of thy heart and mind the fitting throne,
Of what men were, not only deeds and words,
Not a set, not despotic, earthly name,
But inspiration of the light, a heaven of minds,
The sorrows which thy life have ever known,
No magnetic, proud, proud of mental power,
But step by step, as please I child,
With those who bear of Truth in this world's hour,
Thou followest of spirit unobscured,
Transcending law from sense and time below,
Thou dost stand of earth-life as its only dust,
And all the outward and the inward that show
Upon the shore to shine, to model and rest,
That it thy life breathed truth and love to man,
Thou wast but one whose earthly eyes could see
The page of one whose spirit burned to flame,
To quicken Truth's divine, eternal name?
Not so! the brighter was the ancient page,
Because thy spirit could its lustre lend,
And the great teachers of some future age
Shall find in thee a brother true and friend;
And as the centuries appear and pass,
And, reaping harvests of thy golden thought,
Man feels the great, true pulse of happiness,
From what thy clear, bold mind had wrought,
One star will shine with living, potent flame,
One page will burn with thy life's word and name!
I praise thee not, O earth; thou dost attend
Smiling upon these living accents here,
And thine own heart with mine in love would blend,
For what humanity still holds most dear,
Thou hast not reached the grandest, highest height,
And human fame can never fully know
What, in the sphere of love and perfect light,
Will as an unsealed book at last unfold;
Though earthly life seems little when the sense
Of a higher world stands to the heart revealed,
Yet if we gain at last the recompense
Of life above with what is here enfolded,
Then shall life seem a perfect chain of light,
Outwrought with no dull pain or bitter care—
Only the winding path to yonder height,
Only the stepping-stones to altars fair,
All bright with living thought of souls that form
The temple of the glorious "yet to be,"
Who fashion all life's purposes so warm
In one great, living thought—HUMANITY!

HORACE GREENLEY ON SPIRITUAL PHENOMENA.—I have sat with three others around a small table, with every one of our right hands lying plainly, palpably on the table, and heard rapid writing with a pencil on paper which, perfectly white, we had just previously placed upon the table; and have the next minute picked up the paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. I do not say by whom, or by what, said message was written; yet I am quite confident that none of the persons present, who were visible to mortal eyes, wrote it.

Original Essay.

FAITH IN HOLY THINGS.

BY J. B. MAC.

What is faith? What are holy things? and how are they to affect our daily life? These are the questions of great moment at the present time, for a wave, as it were, of the religious or spiritual element, of such stupendous magnitude as scarcely to be realized by the human mind, is permeating the land, and thousands are feeling its influence to a greater or less degree. What, we ask, is to be the result of this awakening to the unseen realities of life? Are those who have had the spiritual spark within their souls illuminated and made to glow with a radiance reflected from heaven's pure light, to become cold, dead, and, consequently darkened, because the altar-fires are neglected, the fervor gone?

It is a question of the most momentous importance, and needs the pen of an angel to write words of wisdom and love that shall take hold of the understanding and keep the heart true to its noblest, purest and most exalted aspirations, and cause the seed sown broadcast to take deep root in the hearts and minds of the many who have heard the truth of life, thereby causing it to become the sure foundation of a slow but steady growth or development of the spiritual element that is possessed by all in various degrees.

But how are these desirable results to be accomplished, with or without angel visitants to illumine the darkened pathway and make the rough places smooth? It would seem only by a deeper understanding and knowledge of the foundations, principles of life, as unfolded in this stage of existence, and of the faith upon which we build for our future happiness, resting, as it does, upon our belief in holy things.

Then what is the *real basis* upon which we are to rear a structure for eternity? For we are many builders, each an architect, causing to rise an immortal temple by our motives, words and acts, beautiful or otherwise according to our lives. What are the foundations upon which we build? The issues of life for time and eternity? Great and momentous questions, easily asked but difficult to answer satisfactorily.

The practical experiences of life teach us that the spirit that is governed by the most exalted motives becomes the most radiant and glorified spiritually, even in earth-life, although often walking the humbler paths, and we scarcely need inspiration to teach us that the unbridled, excessive love of accumulation is one of the greatest evils that can befall the soul in the human heart. Nevertheless it would be as far from the truth to say that the humbler paths are the only safe way, as to say that money in and of itself is an evil; for in both cases the results are simply the working out of means or powers used, either for good or evil. Good we believe to be the result arising from the right use, from the right motives, of means, powers, or capabilities possessed, and evil the result necessarily flowing therefrom.

In the instances mentioned likewise, in all the events of life, it being the motive power controlling our inner life that decides the results. If this is true, then there must be an underlying principle, call it what we may, that governs and controls in each individual the affairs of life, and determines whether the ultimate result of our various thoughts, words and acts, shall be a nobler development of spirit growth, or the poorer that denotes a lessening and a darkening of the intellect, governing power that swings the scepter of the soul, is what each spirit for itself must see is rooted and grounded in the great widespread love of the Father, which like a mantle envelops his children each and every one. Out of this love shall grow an earnest desire to be guided by the laws of wisdom, purity, justice and truth, each becoming a bright angel of light to the growing spirit.

But we believe to be the foundation of purely spiritual truths are *facts* upon which to rest as an unshakable source of strength and power; an inspiration, carrying the spirit far over the border line of sense and feeling, into the realms of realities of the spirit-world. Faith is a visitant only to the intuitional, trusting soul, becoming a beacon-light to illumine the pathway through earth-life, by causing the spirit to discern the manifestations of the unseen, prevailing spirit of the universe, which ever smiles, although silently, the unending law of love.

By holy things we would denominate all that is wise and good, pure, just and true, and as goodness and wisdom, purity, justice and truth, emanate from the Fountain-Head of all created things, we call them holy; and whether found on earth or in heaven, are equally holy in the sight of the Father's spirit, for his kingdom is over all worlds and peoples, each and all are his children. When we speak of holy things, we mean wisdom and justice, love, and all good words and works, the results of which go up like incense to the Great, Loving Father, whose pulsations reach out toward all humanity, gently, tenderly, yet mightily, drawing his children into the heavenly home. A belief in these truths, sufficient to make them the rule and law of life, proves a living faith in the good and true, the holy things of life.

We in our intense longings for truth search diligently, faithfully, for our future possibilities, the corner-stone of life. Our minds wander far and wide, and would take hold of—grasp as it were—infinite, were it possible; but its vastness overwhelms us, we are lost in vagueness, and as a last resource accept unconsciously the ideas of others, and live in accordance with them outwardly, at least, while the soul-life often is actually starving for the want of true spiritual food, which is "milk for babes, and strong meat" for our future possibilities. The question naturally arises, in what consists this inexcusable mistake? Where shall we look and find the "Pearl of Great Price"? or, in other words, what is the great, paramount object of this earth-life? and what the means appointed to accomplish it? The answer seems to be, that it is the gradual, continual, silent growth of the spirit, or soul-life, from small beginnings, a constant reaching out and upward toward perfection; although a long way off, toward becoming heavenly perfect beings, and this is the object and purpose of earth-life, then within the holy of holies of our own souls heaven must begin; for the divine spark of heavenly fire, of holy love, must be within our own being, illuminated and developed by the Holy Spirit of the Living God, becoming a brighter light, a truer life, a more divine love, and unless we feel mirrored upon our spirits the soul's reflection of these spiritual faculties that are the fruit of all our future possibilities, the responsive spiritual element that casts its anchor far beyond this life, we need not look elsewhere; covered up, it may be, to such a degree as to be almost past finding out, still there, enabling the spirit to take hold spiritually of the indestructible realities of time and eternity, as presented in the great drama of life. The eternal foundation-principle of truth, of right, and love, for it covers all that is noble, pure, and good, lies deep within the chambers of the soul, with some seed so bright as always to reflect the divine element of love; with others buried so deeply as to be scarcely discernible, and, in many instances, unknown; still it is unmistakably there, and, under the right conditions, we fondly hope, will at length respond and prove its divine heritage.

upward path; why, we cannot say; that it is so, we know. This being the fact, and as each act, word, and thought has left, and will continue to leave, its impress upon the spirit, either for good or evil, we can readily perceive the absolute necessity of having infused, woven as it were, into the very tissue of our life the governing power of love for the right, in all its detail, for its own sake, which produces a spirit that is loyal to his God, the Creator, and All-sustaining Father, the love of our fellow-men, and the influence that shall purify our thoughts, reacting upon ourselves, causing our lives, little by little, to develop uprightly, as if a ladder was reaching heavenward, and each pure thought, each loving, tender, sympathizing word, each kind act, caused us to ascend a round, and soon to the end of earth-life—stepping over the boundary line, and as we fervently believe, going onward and upward forever and ever.

It is a great error to go the wrong way, backward and on either side, rather than upward, the kind, loving Father sends his spirit with mighty power to arouse the laggard, and point out, in an unmistakable manner, the way that leads to happiness, home and heaven. And many, very many, are attracted, convinced, and determined to march on and upward, battling valiantly for the right, and while the fervor lasts march well; but soon, because of many things, very many, far too many, fall to the rear and are left behind as the grand army moves on. We consider one of the great drawbacks to the healthful growth of the newly-awakened spirit is the throwing of all the work necessary for the enfoldment of the soul-life in a selfish, an ignoble manner, upon divine powers, and, with folded hands, waiting to be wafted heavenward in due time, or listlessly drifting away from holy influences and desires, becoming after a while, as it were, the "dead weight" of the things that pertain to material life only than before the spiritual sight was aroused from its lethargy or sleep. Another cause of failure is the absence of a living faith or belief in divine spiritual assistance in daily life. In either of these conditions the spirit element is starved, being utterly without, devoid of the sustenance necessary to the life and growth of the spirit; for we are not our hands and feet in faith alone, believing that all the good that we desire, or our cooperation, we will surely find that faith without works is dead, and if we ignore the beautiful intercommunication of the spirit-child with its Father's spirit, from whence comes its strength and power, we will find that works without faith are also dead. Therefore the spirit that grows strong and vigorous must not only have faith to believe in divine power and assistance, but must work for it, and in so doing we are assured our cooperation, we will surely find that faith without works is dead, and if we ignore the beautiful intercommunication of the spirit-child with its Father's spirit, from whence comes its strength and power, we will find that works without faith are also dead.

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Nothing more fully proves our future or continued life than the instinctive, intuitive reaching out and upward of our spirits for more light and strength to guide us on our way, a taking hold, as it were, upon unseen things that become, although in a limited degree, realities to the spirit. This is the soul asserting its heavenly origin, like a creeping child, it may be, but still a child of heaven.

As each one and its own appointed work to do, may be done with whole hearts and clean hands, thereby becoming more fitted for life both in this world and the next; therefore the question of each one should be not only am I prepared to die, but am I prepared to live? For there is no death; what seems so, is transition.

Am I prepared to live? is the question of all questions to the human, immortal soul. The living life, in all its detail, is what the future condition, as well as the present, is molded from. I do not know what the matter with the man is enthroned a great controlling love for the right, the good, the true, whether of earth or heaven, they will adore and praise, arise from our spirits like incense to the throne of God, reacting upon ourselves, developing within us a great desire and determination to become perfected beings, and bright-robed charity will fill our souls with earnest yearnings to aid to the extent of our power, suffering humanity, and that not only in this world, but in the next mortal temple, which of necessity must pass away, or whether we have been translated to a more purely spiritual condition, by passing out of this earth-life, over the bridge called death, into the advanced spiritualized condition with its soul-lifting surroundings, for in either place or condition the upright soul is ever marching on and upward, continually becoming more and more symmetrical and beautiful.

Why do not we say, then, that Christ, *honor to his name*, as well as *honor to save them*? Lived through years an unappreciated, misunderstood life, a continued martyrdom from the manger to the cross, for what else could an earth-life be to a sinless soul, doing his duty faithfully, both to his Heavenly Father and all humanity, which is the sum total of life's requirements, for the purpose only of showing power, wondering, smiling mortals the way back to God, heard and not heard, but truly here been a heavenly assurance, let our prayers arise to the fountain head of all blessings, asking that our spirits may be baptized, spiritualized by the outpouring of the spirit of God, that covers, shelters and protects the children of earth. By prayer we do not mean a set of phrases suited for lip-service merely, but the earnest cry of the heart or spirit for divine light to illumine the darkened pathways of earth, and strength to walk therein uprightly, an illumination that shall uncover the hidden things of earth-life, whether good or evil, accompanied by a wisdom that shall direct, assist and strengthen the earnest working soul in its varied and devious windings, leading on and upward throughout time and eternity, one continuous life, crowned at length through "Faith in Holy Things."

The voices of all religions in their highest expressions are wonderfully alike. India said: "The end of human life is truthfulness." Greece declared: "Goodness is the only happiness." Persia thought: "All evil will be overcome by good." Europe breathed about: "God is Almighty and will prevail." And America believes that "Man is capable of eternal improvement."

A lady in Delaware put a quart of dried apples to soak, without thinking of their swelling qualities, and for an hour, and a half it was thought that the whole State would be submerged.—Ex.

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON FAY, Of Gonoletz (in Styria), Austria, and translated especially for the Banner of Light.

WHY MUST THE FATHER LOSE HIS ONLY SON?

The funeral procession went slowly through the town and over the bridge. The only son of the "Squire, a bright young boy, was dead. With his head sunk down and his countenance pale and earnest, the father walked behind the coffin. All his best hopes were over. The heir to his name, the child of his heart, was torn away from him. They came to the bridge. There sat the blind beggar-woman. She did not see the procession; she could not read in the sorrowing countenance of the father; she could only hear the tramp of the bearers. But as he passed by she felt it, and lifting up her sorrowful face and turning her blind eyes toward him, she sighed softly: "God be merciful to thee! Then she thought of the day when he departed, her only possession, her child, was carried in his little coffin over the bridge, and how with it her joy, her youth, her all was buried. The sad father looked involuntarily down on the beggar. His conscience pricked him. She appeared to him neither old nor blind. He saw her a pretty, bright maiden, with true-hearted, blue eyes, and a voice in him said, earnestly: "Eye for eye, tooth for tooth." He sighed deeply—they had passed the beggar-woman, and were standing in the churchyard by the open grave. His eyes were dry, but his heart ached—ah, how it ached!

TEARS.

The dear God in the glorious heaven above receives his angels. I see a troop of light forms; they float to him, carrying golden stars, and begging earnestly and sweetly, "Dear God," say they, "thou Father of all creatures, we bring thee the tears of mankind." These tears here were wept to-day at the altar by a beautiful bride. One of them was for the mother, the dear mother whom she must leave. The bride really wept only this one tear, but we wept many, many for her childhood, her innocence, her unconscious, beautiful life—the life of sweet expectation.

Another angel said: "This tear I bring from a naughty little child, a very self-willed little maiden. She had bitten her brother in the foot, and she did not know what was the matter with her little brother, she was sorry, kissed his foot, and cried too. 'I will never do it again,' said she. 'Only be quiet, brother, and you shall have all my best playthings.' In the evening, as she knelt by her bed praying, the mother asked: 'Have you done anything wrong to-day?' The heart of the little maiden beat sorrowfully, and she whispered: 'Yes,' and wept. The mother told her she must be patient and gentle, for she was a maiden, and they must always give way to others." And the guardian angel looked sadly at the child and whispered: "Patience, patience! even when the husband you will once love shall bring you a great and bitter sorrow; but till then it is long. Sleep now in peace."

An earnest and powerful angel spoke: "These tears a man wept to-day. It is usually not the way for men to weep. They are often the cause of others' tears, but are sparing with their own. I do not know what was the matter with the man. He stood in a room leaning his forehead against a window-pane and looking at the moon. Nobody was dead, but still he wept so I thought his heart would break from deep sorrow. Ah, it was no bitter, so heavy, so inexorable! The man did not pray; he suffered, and was conscious of nothing else. His guardian angel looked at him earnestly and aroused in him unconsciously gentler and milder feelings, and then this tear rolled down his brown eyes. Dear God, thou knowest the man and his sorrow; accept the tear and send him consolation."

"I bring the tears of a child of poverty," said the angel of the poor. "The poor child was so hungry. It had eaten nothing for two long days, and it looked in the shops of the town and saw there so many cakes and good things. He stared at them with great hollow eyes, hunger is so hard to bear, but he will not steal. Weary and weak he sits down in a corner of the street, the tears rolling down his cheeks. A man sees him there, takes him kindly by the hand and gives him food and drink. The tears of despair, and later those of gratitude, shall speak to thee, dear God."

Shyly and timidly another angel stepped forward. He scarcely ventured to bring his tears to the good God. "They were wept," he said, "by a poor, old, despoiled creature in the street to-day. She sat in a room, in which the sun was brightly shining. Before her lay an open letter in which was written, 'Receive the blessing of thy dying mother. I forgive you all. May God forgive you. My last prayer is that you repent and amend.' In the letter was enclosed a lock of silver-white hair, which the girl took and covered with kisses. 'So white is the mother become,' thought she to herself. 'White from sorrow,' said the voice of conscience. Sadly she thought of her disgraceful life. The way to reform was so difficult! But still once she was an innocent child. And the maiden wept so bitterly and violently that the silver-white lock of the mother was wet through."

And these tears were received by the good God too. The angel of Death came forward. "I bring many, many tears. My arms are filled with them, but they are silently wept over the coffin. But I do not know what was the matter with the man. He stood in a room, in which the sun was brightly shining. Before her lay an open letter in which was written, 'Receive the blessing of thy dying mother. I forgive you all. May God forgive you. My last prayer is that you repent and amend.' In the letter was enclosed a lock of silver-white hair, which the girl took and covered with kisses. 'So white is the mother become,' thought she to herself. 'White from sorrow,' said the voice of conscience. Sadly she thought of her disgraceful life. The way to reform was so difficult! But still once she was an innocent child. And the maiden wept so bitterly and violently that the silver-white lock of the mother was wet through."

The seventh angel spoke: "Here is the tear of prayer. A woman kneels out in the wood. It is a rough autumn day. The storm is raging around her, she leaves her straw on the ground, dark snow-clouds cover the mountain tops; but all this she does not see, she has but one prayer—a single, fervent, agonized cry: 'A tear rolls down her pale cheeks. Dear God, speak consolation to her.' And the angels sang a song of praise, and called Iosanna Iosanna Iosanna!"

CONCLUDING WORD.

And now, my dear human children, I have prattled to my heart's content. I have related to you truly after my experience, and hope you will remember the Everlasting Mother.

Think of a time, who never rests, was never born, and never dies! Time, which is one with God, the Creator!

TO JOHN GREENLEAF WHITTIER.

Dear singer! thou hast never ta'en my hand,
Nor looked into my face all tender-wise;
And yet! methinks, thy softly serious eyes
Have seen my dream—my wild, my wandering
Thou' 't see, I deem, within the mystic skies
Two angels holding fast the subtle band
That in one memory binds thy heart and mine.
Thou pondered for the love and love's choicest wine
Once on the east, one way wilt a day we went
Touched all to laughter. Troopie breezes fanned
Her sumptuous soul. But grief in sad surprise
Bewet his lost, deep in the gentler eyes
Of Alice. I love her best. The wind
That throbbed noed in her breast was draught divine.
In my fair youth I loved thy household lay,
Thine of love more than thy lily strain;
Its haunting sweetness, tender into pain,
Deep from the heart of that enchanting May,
Both pierce the splendor of my high noon-day,
All this I now divine—my understanding
Till, flushed of dawn, Love's first aurora play,
And all its purples Youth puts on again.
Lo! as I listen, soft as summer rest,
Flows in another song—a song of rest;
Not mourning ever, his twilight psalm,
Thy soul's prophetic pean unconfess'd;
It bears aloft the saint's triumphant calm.
Dear heart! I thine after-song I love the best.
Washington, D. C., 1879.
Mary Clemmer, in the Independent.

THE CONESTOGA MASSACRE IN 1763. A MASTERPIECE OF THE WHITE MAN'S VILLANY.

The Colony of Pennsylvania enjoys to this day an enviable reputation in its record of dealings with the Indians. William Penn's policy of fair purchase, fair payment and the exact observance of treaties, made that a land of peace, while in New England and Western New York there was continual trouble with the natives, and a mournful record of outrages on both sides. But the Puritan and the Quaker polices were diametrically opposed. While Penn was propagating the policy of love, the New England settlers were propagating the policy of hate, and both reaped the natural consequences.

So great a man and authority as Cotton Mather wrote such atrocious sentiments as these, referring to the war with King Philip:

"The little Kingdoms and glories of the great men among the Indians was a powerful obstacle to the success of Mr. Elliot's ministry. (Elliot was known as the Indian Apostle.) It is observable that several of these nations, who thus refused the gospel, were quickly after so devil-driven as to begin an unjust and bloody war upon the English, which issued in their speedy and utter extermination from the face of God's earth. It was particularly remarkable in Philip, the ringleader of the most calamitous war ever made upon us. Our Elliot made a tender of the everlasting salvation unto that king, but the monster entertained it with contempt and anger, and after the Indian mode of joining signs with words, he touched a button upon the coat of the reverend man, adding that he cared not for his gospel as much as he cared for that button. The world has heard what terrible ruin soon came upon that monarch as upon all his people. It was not long before the hand that now writes, upon a certain occasion, took off the jaw from the exposed skull of that blasphemous levitian, and the renowned Samuel Lee bath since been a pastor of an English congregation, some of whose sermons, and showing the heathen the very spot of ground where Philip and his Indians were lately worshipping the devil."

There was almost nothing of this persecuting spirit in Pennsylvania, and nearly a hundred years passed away after the first white settlements without serious trouble with the red men. But the outbreak of the French and Indian war or more correctly the French and English war soon began to have its natural effect even in Penn's home of Peace.

There came from the North and West hostile Indians, and there came the restless Puritan, who hated Quakers quite as religiously as he hated savages. Their coming was the beginning of outrage and strife. They crowded down the peaceful whites and dominated over the friendly Indians. The detestable doctrines of Cotton Mather and other witch-burners guided these adventurers; and they seem to have entertained the idea that it would be an easy thing to seize upon all Pennsylvania, expel the Quakers, and take the colony to themselves.

A CHARACTERISTIC OUTRAGE.

In 1763 there remained in Lancaster County the fragments of a once important tribe of the Six Nations. They were settled at Conestoga, and were known as the Conestoga Indians.

On the arrival of the first Europeans in Pennsylvania, this tribe came to welcome them, bringing presents of venison, skins and corn, and the whole tribe entered into a treaty with the first proprietor, William Penn, which treaty was "to last as long as the sun should shine or the waters run into the rivers."

This treaty had been several times renewed and "the chain brightened," as the red men expressed it. It had never been violated on the one side nor the other until the event of which we are about to speak. By contact with the white settlers, and by the removal of their young men, the Conestoga tribe had diminished into a mere handful; but they lived peacefully with their white neighbors, who respected their peaceable and inoffensive manners.

The tribe had gone down and down in numbers, until there remained on their reservation only twenty persons—seven men, five women and eight children. Their chief, Shekane, was very old, and had assisted at the second treaty made with Penn, in 1701. He had ever afterward been a faithful friend to the English.

This little remnant of a tribe continued the custom they had begun when numerous and powerful of addressing every new Governor and every descendant of the first proprietor, welcoming him to the province, assuring him of their fidelity, and praying a continuance of that favor and protection which they had hitherto experienced.

They had accordingly sent an address of this kind to the new Governor, John Penn, upon his arrival; but the same was scarcely delivered when the following infamous villany was perpetrated.

On the 14th of December, 1763, fifty-seven men from some of the frontier townships, who had projected the destruction of the little colony of Conestoga, all well-mounted and armed with firelocks, hangers and hatchets, having traveled through the country in the night to Conestoga Manor, surrounded the small village of Indian huts just about daylight, and broke in upon them all at once.

Only three men, two women and a boy were found at home, the others being out among the neighboring white people, selling brooms, baskets, and other articles of their own manufacture. The defenceless creatures at home were shot, stabbed and fawn-hawked to death. Poor old Shekane was cut to pieces in his bed, and all the victims were scalped, and otherwise mutilated. The huts were set on fire, and all of them, with some of the dead bodies, were consumed.

Of course there was alarm, and the magistrates of Lancaster sent out to collect the remaining Indians and brought them into the town, and even condoned with them upon the catastrophe, still promising them friendship and protection. Then, to make such protection certain, the Indians were put into the work-house, which was the strongest and safest building in the village.

But the white murderers were not to be halted thus. On the 25th of December they suddenly appeared. Fifty of them, all well armed, dismounted and went directly to the work-house, which they entered in a frenzy of passion. When the faded Indians saw that the promise of white protection was false, that they could not possibly escape, and that they had no weapons, they separated into families, the children clinging to their parents. Then they fell upon their faces, protesting their innocence, declaring their love for the white man, and declaring that, in their whole lives, they had never done them an injury. In this posture they received the bullet and the hatchet, and every man, woman and child was murdered in cold blood.

An account of this affair appeared a few days afterward in a handbill. No name was signed, nor any printed name, but it is probable that the fly-sheet was written by Benjamin Franklin. The account says: "The barbarous man who committed this atrocious act in defiance of Government and of all laws, human or divine, and to the eternal disgrace of their country and color, mounted their horses, huzzahed in triumph, as if they had gained a victory, and rode off unmolested! The bodies of the murdered were then brought out and exposed in the street till a hole could be made in the earth to receive and cover them. But this wickedness cannot be covered; the guilt will be on the whole land till justice is done on the murderers." But it seems that, notwithstanding the proclamations of the Governor and the endeavors of the officers of the law, not only was no person punished, but there was such a dread of the banditti that no one ventured to speak against them; even letters in which their villany was spoken of were sent without signatures, lest vengeance might fall upon the writers.

This massacre, entirely wanton and without the shadow of excuse, was the first that had taken place in Pennsylvania. The by-product from which we quote charges it upon "Presbyterians," which doubtless means people from New England. It is added that the lawless band actually contemplated the seizure of Philadelphia, and marched as far as Germantown, where they learned that preparations had been made not only to receive but to punish them. Then they disappeared, and probably returned to the East. No doubt this wicked massacre was devised by the French leaders, whose national policy would be to break up all friendly relations between the Indians and the English settlers. It was not so dreadful a massacre as that of Wyoming, a few years later; but it was enough to bring disgrace upon the participants and upon the Government that permitted the murderers to go unpunished. In just such outrages, in greater or less degree, have marked the history of our country ever from the day when Columbus and his companions kidnapped Indians to be made slaves in Spain, to the very latest massacre of starving and fugitive Cheyennes of the Western prairies.—Frank Leslie's Chimney Corner.

THE HOUSE NOT MADE WITH HANDS.

Oh! friends safely sheltered in homes bright and joyous... Written for the Banner of Light.

We know that each spirit while still in the earth-life can build for itself a celestial abode... A fair, stately temple—a home meek and lowly—

Oh, Father in heaven! we pray and beseech thee... And when thou shalt call us at last to surrender... May our souls find another awaiting their coming

"THE ETHICS OF SPIRITUALISM."

A REVIEW.

II.—WHAT IS MATTER?

Before proceeding to state what we may call the spiritual theory of the genesis of man, and of the make-up of his constitution, let us examine closely what the author of "Ethics" has to say of matter and force, from which alone he endeavors to evolve man.

He assures us that he "deals with the known," and "accepts the existence of matter and force," etc., thereby implying that these are known, while an Infinite Spirit is declared to be unknown and unknowable.

But he vaguely recognizes two kinds of matter—i. e., "physical matter," and "spirit," by which latter he means "the subtle and ultimate elements which pervade and underlie the physical world."

Again, he tells us in one place that "the nervous system is the bridge which spans the chasm between matter and spirit" (p. 17), and further on, with strange consistency, says, "I here freely admit that the material is wanting to bridge the existing gulf between matter and spirit." (p. 35.)

If spirit is matter, the existence of any gulf or chasm between them, or the need of any bridge, is not quite apparent to the ordinary eye.

These confused and seemingly contradictory statements indicate the need of more careful definitions, or that the problem under discussion had not been fully mastered.

records with the conclusions of the profoundest scientists and thinkers of our time. Faraday asks, "What do we know of an atom apart from force?" And M. Papillon affirms, "It is impossible to think of the energies that make up the atom otherwise than as of pure force."

From all this it is evident that matter is, in fact, either an unknown somewhat, or merely an evanescent, temporary form assumed by some kind of force; while the real, substantial something is force, which is indestructible.

The author of "Ethics," on the contrary, speaks of forces as residing in and emanating from matter, or from the atoms of matter, and insists that "the organization of atoms cannot manifest any quality that does not reside in the single atom."

It is gratifying to observe, however, that in the concluding chapter of the work a flash of inspiration, seemingly from a higher plane of thought, bursts through the fogs of materialism, and leads our author to indite the following luminous sentence (the italics are mine):

"When the mysteries of the unknown are explained, when the laws of the realm of spirit are as well known as the laws of matter, in that remote time the lofty spirits of the temple of spiritual science will proudly pierce the clouds of doubt, and we shall all understand that the spirit is the real, of which matter is but the fleeting shadow." (p. 147.)

Precisely so! And some of us need not wait until "that remote time," for already we are able to understand this transcendent truth, and therefore can never make the mistake of imagining that man's inmost and immortal spirit is produced by or evolved out of that which is but "a fleeting shadow."

It is difficult for many minds to entertain the conception that force or spirit is more substantial than matter. Naturally to those whose physical senses are in predominant activity, as is usual in early life, the visible material objects around us seem palpable, solid, indestructible.

In another paper, we will endeavor to see if it is not possible to obtain some glimpse of "the unknown." A. E. N.

Views and Observations from Mt. Lookout.

Mount Lookout, so-called, is in the northeast limit of the First Ward, city of Cincinnati, and is one of the prominent elevations of this lower Silurian blue limestone formation, by the disintegration of the softer shales, and the washings of centuries, into numerous ravines and channels, conveying the waste waters into the Ohio river.

fer of the Cincinnati Astronomical Observatory from Mt. Adams (in honor to John Quincy Adams, who laid the corner-stone and delivered the oration on the occasion of its inauguration.)

You will please pardon this geographical digression. My original object was the presentation of "views and observations" from a spiritualistic and religious standpoint.

From this Mount Lookout point of observation I look beyond this productive valley, the surrounding hills and the grand old primeval forests, abroad over the political, moral and religious hemispheres.

The above observations were suggested by reading the dolorous complaints of the clergy of the Evangelical Ministerial Association at one of their weekly meetings last winter, as reported in the "Cincinnati Commercial," "On the Moral Aspects of the City and the Churches."

"If we look at the annual contributions of our people to benevolent causes and educational interests, we must commend their generosity in the aggregate, while we can claim no noted examples of *large benefactions*."

There is lack of genuine religious conviction and conscience among the churches of Cincinnati in regard to attending divine service. Too largely our people fail to realize that they are called to be saints, or anything more than respectable passengers on board the old ship of Zion.

How many there are who neglect God's house unscrupulously, simply because the weather may not be propitious, or to entertain some casual visitor, or for soft and needless self-indulgence.

But how are we to make the members of the church feel this duty? I confess I cannot tell. There is perhaps no place on the continent where such a large proportion of people are non-church-going as in Cincinnati. They turn out well in all kinds of weather for business and pleasure.

In other paragraphs the report refers to the desecration of the Sabbath, the attractions to hill-tops and inclined-plane resorts, the publishing of Sunday papers and their reflections on the churches and ministers.

At Home Again.

It may be interesting to the friends of Mrs. Horn to know that she has arrived in America (after a somewhat disagreeable passage across the Atlantic) with improved health and strength.

A word of apology is due to the Banner of Light and to other papers who have from time to time kindly noticed the work, which was promised by the publisher to have been issued last autumn.

New Books.

THE APOCRYPHAL NEW TESTAMENT; BEING ALL THE GOSPELS, EPISTLES, AND OTHER PIECES, NOW EXTANT.

THE GOSPEL OF THE INFANCY OF JESUS CHRIST, HIS APOSTLES AND THEIR COMPANIONS, AND SO ON, IN THE NEW TESTAMENT.

THE GOSPEL OF THE INFANCY OF JESUS CHRIST, RECEIVED BY THE GREEKS, A SORT OF CHRISTIANITY IN THE SECOND CENTURY, AND TRANSLATED INTO ENGLISH BY MR. BISHOP.

THE GOSPEL OF THE INFANCY OF JESUS CHRIST, PRINTED BY PROFESSOR COLETTI IN A NOTE-FORM, WITH THE ORIGINAL GREEK AND THE LATIN TRANSLATION, BY THE REV. J. B. COLETTI.

THE GOSPEL OF THE INFANCY OF JESUS CHRIST, RECEIVED BY THE GREEKS, A SORT OF CHRISTIANITY IN THE SECOND CENTURY, AND TRANSLATED INTO ENGLISH BY MR. BISHOP.

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ALSO A DELINEATION OF THE CHARACTERS OF PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE, AND AN EXAMINATION OF THEIR DOCTRINES.

BY KERSEY GRAVES, Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

The ground occupied by Mr. Graves in the course of this new work is simply a re-arranging, and the literary labor performed is that of re-arranging the appropriate portions of an extensive reading at the hands of the public.

Cloth, large 12mo., 410 pp. Price \$2.00, postage 10 cents.

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CONTAINING New, Startling, and Extraordinary Revelations in Relation to the Origin of the Christian Religion, the Principles, Precepts, and Miracles of the Christian New Testament.

AND FURNISHING A KEY FOR UNLOCKING MANY OF ITS SACRED MYSTERIES. BY KERSEY GRAVES.

Printed on the white paper, large 12mo., 300 pages, with portrait and engravings, 220 pp., postage 10 cents.

THE GOLDEN Melodies. A NEW COLLECTION OF WORDS AND MUSIC FOR THE USE OF LYCEUMS, CIRCLES, AND CAMP-MEETINGS.

BY S. W. TUCKER. This book is not a collection of old music re-published, but contains many original compositions, and has been prepared to meet a want that has long been felt all over the country for a fresh supply of words and music.

ORIGINAL PIECES. Beautiful Angelic Music, for Men, Women, and Children. Beautiful Songs, for Men, Women, and Children. Beautiful Songs, for Men, Women, and Children.

A NEW PILGRIM'S PROGRESS. PERFORMING TO BE GIVEN BY JOHN BUNYAN, Through an Impassional Writing-Medium.

The origin, method of reception, and meaning of this little book are sufficiently indicated in its pages to remove the necessity for any explanatory postscript.

THE PSYCHOLOGICAL REVIEW. PUBLISHED IN LONDON, ENG. CONTENTS FOR APRIL, 1878.

Ethics of the New Age; Astrology in India; Mystical Poetry; Modern Materialism; Dante and Butcher; The Sentiment of Immortality; A Sage with Mrs. Mary Marshall; Theories in France; Psychology; Buddhism and Christianity; The Miracle-Land. Price 7 cents, postage free.

A TREATISE ON THE Horse and his Diseases. BY B. J. KENDALL, M.D. Containing an "Index of Diseases," which gives the symptoms, the best treatment of each; a table giving all the principal drugs used for the horse, with the ordinary dose, effects, and antidote when a poison; a table giving all the principal diseases of the horse, with the ordinary dose, effects, and antidote when a poison; a table giving all the principal diseases of the horse, with the ordinary dose, effects, and antidote when a poison.

Spiritual Manifestations.

BY CHARLES BEECHER. CONTENTS. CHAP. I. The Movement. 2. Mysterious Phenomena. 3. Second Sight. 4. Visions. 5. Hysterical Conversions. 6. Hypnotic Method. 7. Clairvoyance. 8. Tableaux. 9. Edom. 10. Edom. 11. Thomas. 12. The Hypothesis.

13. Principal Spiritualism. 14. The Dawn of Prophecy. 15. The Titans. 16. Rise of Polytheism. 17. Old Gods. 18. The Evolution. 19. The Tabernacle. 20. Babylon. 21. Canaan. 22. Judges. 23. Solomon. 24. The Prophets. 25. The Exile.

26. The Return. 27. Maccabean Era. 28. The Ancient City. 29. The Incarnation. 30. The Ordinal. 31. The Kingdom. 32. Transfiguration. 33. The Veil Rent. 34. Apollon. 35. The Temple. 36. Eschatology. 37. Perihelion.

The author announces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spiritual, and to show how some hypotheses which will consistently account for all known facts.

JUST ISSUED. SPIRITUAL COMMUNICATIONS. PRESENTING A REVELATION OF THE FUTURE LIFE. AND ILLUSTRATING AND CONFIRMING THE FUNDAMENTAL DOCTRINES OF THE CHRISTIAN FAITH.

Edited by HENRY KIDDLE, A.M., Superintendent of Schools, New York City.

This book contains the record of one of the most extraordinary experiments ever conducted in man. It will appear in the highest degree, and will be a most interesting and valuable work.

THE SCHOOL GARDEN. BY DR. SCHWAB, Director of the Vienna Military Gymnasium, etc.

"The School Garden" takes up the same idea and adapts it to the children of the world. It is a most interesting and valuable work, and will be a most interesting and valuable work.

Spiritualism in New York and Brooklyn.

Mrs. Brigham, the regular speaker for the First Spiritual Society of New York, has been having very fine audiences lately. Tremor's Hall, where the Society now meets regularly, is an elegant structure, in a central part of Broadway, accessible from all parts of the city.

On Sunday, May 11th, owing to Mrs. Brigham having accepted a call to lecture in Brooklyn, W. J. Colville occupied the platform in Tremor's Hall. The meetings began at 10:45 and 7:30, and on both occasions were characterized by excellent attendance. The singing by choir and congregation was of a superior nature. The audiences were very attentive, and great interest was manifested in the inspired utterances of the speaker.

In the morning, in conformity with the usual plan in that place of meeting, the discourse was displaced by replies to a large number of questions on most interesting topics, which members of the audience handed to the platform. Mr. Colville's poetical Indian guide, "Whomoe," improvised a poem, which was warmly received. In it were combined the following subjects: "The parting worse than death," "The home of the soul," "Fruition," and "All things are divine."

In the evening a discourse was given, occupying about an hour in delivery, on "The Reality of Spirit-Life and Tangibility of Spirit Substances." The audience gave their close attention, and frequently applauded. A poem followed.

On the following evening W. J. Colville reviewed Mr. Kiddle's book before a very large audience in Republican Hall. The author himself was present, and personally expressed himself as highly pleased with the fair and candid treatment of his published experiences in spiritual things. Several reporters were in attendance, and the lecture made quite a sensation. A request was made by the Brooklyn Society that Mr. Colville should give a similar lecture in that city. With that desire he and his guides complied.

On Friday, May 10th, they took up that theme by special request in Phoenix Hall, Williamsburg, where a large and attentive audience filled the building. Quite an animated discussion followed the discourse.

During Mr. Colville's stay in New York State, his guides have been the means of bringing Spiritualism before the attention of a large number of people outside of the recognized spiritual movement. His drawing-room receptions in New York, Brooklyn and Harlem, have been very numerous attended by church members, both Orthodox and Unitarian, and at his public lectures a great many persons, rarely seen at spiritual gatherings, have been frequently observed.

The conference meetings in Everett Hall, Brooklyn, on Saturday evenings, continue to attract large numbers of the public. Last Saturday, May 17th, Dr. J. H. Buchanan gave the opening address, many able speakers following.

W. J. Colville's Return to Boston.

On Sunday next, May 26th, W. J. Colville will conclude his engagement in Brooklyn with the Spiritual Society of that place by delivering inspirational orations in the Brooklyn Institute, corner of Washington and Concord streets, at 3 and 7:30 p. m.; questions invited at both services. His final lecture in Brooklyn will be delivered in Everett Hall, 398 Fulton street, on Wednesday, May 28th, at 8 p. m. The day following he leaves for Boston.

On Sunday, June 1st, Kennedy Hall, Warren street, will be open in the afternoon on the occasion of the first of a series of Free Spiritual Meetings to be held there, commencing at 3:15 promptly. Mr. Colville's guides announce as the subject of their discourse, "The Day of Pentecost and its Phenomena." Arrangements have been made for an attractive musical service. All the seats (900 in number) are free to the public; the expenses incurred to support these services will be met by voluntary contributions from the audience exclusively.

On Sunday evenings during June, Mr. Colville will speak in Parker Memorial Building. During the week he is ready for engagements anywhere within reasonable distance of Boston: All communications of a business nature should be addressed to 8 Davis street.

Vaccination.

VACCINATION A MEDICAL FALLACY. By Alexander Wilder, M. D., pp. 30. VACCINATION: ITS FALLACIES AND EVILS. By Robert A. Gunn, M. D., pp. 20. New York: Monroe & Metz, publishers, 60 John street.

In 1853, in consequence of the representation of prominent medical authorities, the English Parliament enacted acts compelling universal vaccination. Similar legislation followed in Massachusetts in 1855, and the practice of vaccination as a preventive to small pox has been more or less adopted in other States. But a revolution of opinion among doctors and in the public mind is now in progress, both in England and in this country. Profs. Wilder and Gunn, of New York, have recently presented their views in opposition to vaccination. Their pamphlets, whose titles appear above, are exceedingly interesting and instructive, and may be read with profit both by doctors and laymen. They are for sale at this office.

"The numerous friends of Major Forster, on both sides of the Atlantic and in other parts of the world," says the Medium and Daybreak of May 9th, "will be delighted to learn that his restoration to health is now almost complete. His oration on Dr. Hallock was given with great vigor on Thursday evening, and with no injurious after-effects to the speaker. Well we remember the rainy, gloomy day on which, about twenty months ago, we accompanied Major and Mrs. Forster to the comfortable suburban residence they now occupy. Health and prospects of recovery were as unpromising as the weather. Since then extensive tours have been alternated with residences in London, and now Major Forster feels that he is himself again, and looks forward to many years of usefulness in that cause to which he has so long devoted his distinguished services. We regret that we cannot report so favorably of the condition of Mrs. Forster, but it is hoped that a short residence in Switzerland, to which country Major Forster and party are about to proceed, will afford the benefit which is so much to be desired."

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.) C. B. Lynn will lecture in Stafford, Ct., on June 15th (inclusive). He can be engaged for June 22d, June 29th and the first three Sundays of July he will speak in Ballston Spa, N. Y. Permanent address, Sturges, Mich. James Cooper, Bellefontaine, Ohio, is speaking in Liberal Hall, in that place, every Sunday.

Mrs. M. S. Townsend-Wood is lecturing in Glen's Falls, N. Y., during May. D. Evans Caswell, an excellent medium, is located at 9 Hancock street, Banker Hill District. See his card in another column.

The Hartford (Ct.) Times records that on Saturday night, May 3d, Allyn Hall Lecture Room was well filled—Professor William Denton giving great satisfaction to the people then and there gathered by an eloquent discourse on "The Philosophy of Death." The Times evidences its marked appreciation of the value of the lecture by printing it entire in its issue of the 5th inst.

Mrs. Clara A. Field spoke before the Free Lecture Association, of New Haven, Ct., Sundays, May 11th and 18th, afternoon and evening. On the latter occasion the subjects furnished by the audience took a wide range, from belief in the Bible to the lessons of the Poesias tragedy, but the speaker treated the various themes in a manner pleasing to her hearers. Mrs. Field speaks before this society again next Sunday afternoon and evening. She would like to make further engagements wherever her services are desired. Address No. 7 Montgomery Place, Boston.

Harry Bastian, the celebrated medium for the phenomenon of spirit materialization, is to be in Rochester, N. Y., on Thursday, May 23d, and will probably remain there a short time. He can be addressed at No. 5 Sixth street, Troy, N. Y., during the month of June.

M. W. Lyman, Secretary Free Religious Society of Springfield, Mass., writes: "Prof. Wm. Denton commenced a course of six lectures in Music Hall, this city, on Sunday, May 11th, on 'How God made Man—Is Darwin right?' His present engagement in Springfield will terminate on Sunday, May 25th, when he will speak at 2:30 and 7:30 p. m. on 'What the Heavens Teach, and Scientific Proof that the Spirit of Man Survives Death.' Mr. Denton has had good audiences, as he always does wherever he goes, and has done much to arouse the people to new ideas."

Dr. L. K. Cooney is lecturing in Portland, Me., for the two last Sundays in May. He speaks in Charlestown District, Abbot's Hall, Sunday afternoon and evening, June 1st. During this month address him at Banner of Light office, Boston.

A. M. Hunter, Miller's Falls, Mass., wishes to be informed of the present address of Mrs. Dr. Abbie C. Catter, formerly of Boston, later of Louisville, Ky.

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, at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

ARMORY HALL, HIGH STREET, CHARLESTOWN DISTRICT.—The Children's Progressive Lyceum No. 2, of Boston, holds its sessions every Sunday morning at 11 o'clock. The public are cordially invited. Admittance free. J. B. Hatch, President.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 170 Mount street, services every Sunday morning and afternoon. Good mediums and speakers attending at 10 o'clock.

EAGLE HALL.—Spiritual Meetings for speaking and testing held at this hall, 404 Washington street, every Sunday, at 10:30 a. m. and 2:30 and 7:15 p. m. Excellent quartette singing provided.

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this hall, 718 Washington street, at 10:30 a. m. and 2:30 p. m.

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

ESSEX HALL.—Meetings are held at this hall, 15 Essex street, every Sunday, at 10:30 a. m. and 2:30 and 7:15 p. m. under the management of M. Milson.

Amory Hall.—The excessive heat did not prevent a goodly attendance and successful meeting at this place to-day. Mr. Ford being absent on account of sickness, Mr. Burrill conducted the exercises, which were very interesting and instructive. The audience was quiet and attentive, and with the children seemed to fully appreciate the lessons taught in the several selections, which were very fine, a beautiful sentiment pervading the whole. The services were as follows: Overture, singing, responses and Banner March; selection by orchestra; reading by Mrs. Francis; recitation, "The Child and Angel," Jennie Hatstat; piano solo by Annie Davis; recitations, "The Lazy Boy," Charles Davis, "He Didn't Sell," May Waters; solo, "Beautiful Song from the Sea," Nellie Thomas; recitations, "Send the Little Ones Happy," to the Editor of the Liberator, "The Shore," Jennie Smith, "Our Minister's Sermon," Jennie Bicknell; song, "Old Black Joe," Mr. Fairbanks, also one by Helen M. Dill; recitation, "The Blue and the Gray," Mr. Union; remarks by Mrs. Webster and Mrs. Folsom; wifing movements, led by Mr. Union and Miss Dill; notices, Treasurer's Report, singing, and Target March.

to assemble at the houses of different members for the present. The members of this Society are making preparations for a Fair to be held next fall under the direction of Mrs. John Wood, Mrs. Hayward and Mrs. Pratt. A meeting of the organization will be held next Friday afternoon at the residence of Mr. Henry Wood, Independence Square, South Boston. A full attendance is requested.

Charlestown District—Abbot's Hall.—Sunday afternoon, May 18th, Mrs. E. M. Haddock of this district gave a very interesting discourse on "The Uses of This Life and its Effects on the Next," taking as a text those words: "And we know that all things work together for good to them that love God." The speaker went on to explain that to love God we must allow the conscious divinity within to rule our lives, and aim to live always according to our highest ideas of right; she held that in the work of being led higher we have something to do ourselves. After the discourse Mrs. Fanny Bray gave several line tests to different persons in the audience, which were recognized as correct. Next Sunday, May 25th, Mrs. Susie Nicholson White will speak and give tests in this hall at 3 p. m.

A lady in this vicinity, we are informed, recently held an Ordeal Mirror in her hand and immediately saw upon its surface a finely shaped wreath of exquisitely beautiful flowers. Above this wreath was suspended a scroll, upon which were these words: "Keep yourselves pure and stainless as these beautiful flowers, binding yourselves together, and understanding the laws of spirit-life, in feeling and thought and all purity of purpose blending your lives together as in one—then, indeed, shall ye see greater things than these."

Other readings were given of a more personal nature—as messages to individuals present. This Mirror is meeting with remarkable success. See advertisement.

Miscellaneous expressions from a few of many favorable notices of Babitt's "Principles of Light and Color": "A magnificent work."—Street and Smith's New York Weekly. "It will cause a flutter among scientists, and lead to new and important developments."—American Bookkeeper. "A rich mine of scientific discovery."—New York Herald of Health, Dr. Hubbard. "A grand work."—D. Higbie, M. D., Manterville, Mich. "I think the work almost as cheap as a present, compared with its value."—Henry Duggitt Hooker, Brooklyn.

Governor Williams, of Indiana, to his honor be it spoken, has vetoed the bill to create a State Medical Board. There is also talk of repealing the law creating the State Board of Illinois, or of procuring a judicial decision declaring it unconstitutional.—The Medical Tribune.

News constantly reaches us of the extent to which Spiritualism is progressing in English society in India. It is a pity that there is no central establishment in that country, enabling investigators to become acquainted with each other.—The Spiritualist, London, England.

State Camp-Meeting—Michigan State Association of Spiritualists and Liberals. A State Camp-Meeting, under the auspices of the Michigan State Association of Spiritualists and Liberals, will be held at the State, commencing Saturday, July 24th, and closing Monday, August 10th, 1879. For circulars, announcements and other information, address: S. B. McCRACKEN, Chatham Co., N. Y., Lansing, Mich.

The first twenty-five year endowment policy of \$1,000, annual premium \$5.16, issued at age 30, payable at age 55 or prior death, containing an agreement that if (for example) only fifteen payments, amounting to \$572.40, are made, the insurance is to be continued, under the terms of the policy, to age 55, and if the party is then living, he is to receive \$200 in cash—being 65.3 per cent of the premium paid, and twenty years' insurance—was issued by the Union Mutual Life Insurance Company. This is the only company in which such a contract can be obtained, and it is under the protection and guaranty of the Maine Non-Forefeiture Law.

That furrowed tongue, had tasting mouth and miserable feeling, say you need Hop Bitters.

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For all advertisements printed on the 5th page, 20 cents per line for each insertion. Electrotypes or cuts will not be inserted. Advertisements to be renewed at continued rates only, unless otherwise specified. For a full list of terms, apply to our office, 109 N. 2d street, Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES. The Wonderful Healer and Clairvoyant—For Diagnosis, send lock of hair and \$1.00, five name, age and sex. Address Miss G. M. MORGAN, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, My 10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh st., between 6th and 7th ave., New York City, J. 4.

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Dr. F. L. H. WILLS will be at the Quincey House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. A. 5.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WAIDE, 238 Market street, and N. E. corner of Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail and wholesale prices.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. HEGAN, 629 North 3d street, St. Louis, Mo., keeps on hand for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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BAITMORE, MD. AGENCY. WASH. A. DANSKIN, 709 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGBIE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. JACQUES & WILSON, Booksellers, 47 Centre Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL. PERIODICAL DEPOT. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill. The Banner of Light and other Spiritual and Liberal Papers, always for sale.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 145 East 12th street, New York City, keeps constantly for sale the Banner of Light.

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NEW YORK BOOK & PAPER AGENCY. T. O. OSTLANDER, Agent, for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 35 West 3rd street.

HARTFORD, CONN. BOOK DEPOT. E. M. HADDOCK, Bookseller, 100 North Main street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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AUSTRALIA BOOK DEPOT. And Agent for the BANNER OF LIGHT, W. H. TERRY, No. 81 Russell Street, Melbourne, Australia. He has for sale the works of SMITH'S PERIODICAL DEPOT, 122 DEARBORN STREET, CHICAGO, ILL. WORKS published by Colby & Rich, Boston, U. S., may at all times be found there.

The Massachusetts and New Mexico MINING COMPANY. INCORPORATED MARCH 29, 1879. CAPITAL. \$2,500,000. 100,000 Shares, par value \$25 each. Stock Forever Unassessable. OFFICE, 7 EXCHANGE PLACE, ROOM 23 BOSTON.

OFFICERS. JOHN S. ABBOTT, of Boston, President. EDWARD WEEKS, of Silver City, N. M., Vice Pres. EDWIN ABBOTT, of Boston, Treasurer. G. H. HASKELL, of Boston, Secretary. W. H. NEWCOMB, of Boston, General Manager.

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The property of the Company consist of the Legal Tender Loan, located in length by 200 in width, situated at Silver City, Silver Flat Mining District, Grant County, New Mexico. During the last ten months work, 20 tons of ore extracted from this mine returned \$20,000, being the average yield of about 20 cents a ton, but at an expense for milling of 50 per cent.

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SPIRIT IDENTITY. BY M. A. OKON. Author of "Psychography."

The author says this book differs from his previous work on Psychography, and that he wishes to discuss the subject in a more practical and familiar way. He has studied the phenomena familiar with spiritual phenomena, whereas they were before the uninitiated world who have no knowledge of the subject beyond what is contained in the Bible and the legends of the past. He has been a student of the occult from a new perspective. He has been a student of the occult from a new perspective. He has been a student of the occult from a new perspective.

VACCINATION: ITS FALLACIES AND EVILS. BY ROBT. A. GUNN, M. D.

All fallacies classified as self-proven, and their investigation. Such has been the latest of the prophetic revelations of our time, and such is the progress of the medical science of today. To these revelations, I believe the practice known as vaccination, and its kindred and allied practices, have not only been a failure, but a disaster. I do not believe that such a practice has ever been proved to have any benefit, and even death has resulted from its use. Price 25 cents. P. O. Box 2519, Boston, Mass.

VACCINATION A MEDICAL FALLACY. BY ALEXANDER WILDER, M. D.

The author takes the ground in this pamphlet, that vaccination is not only a failure, but a disaster, and its advocates are interlopers in the field. Price 25 cents. P. O. Box 2519, Boston, Mass.

OTHER WORLD ORDER: Suggestions and Conclusions Thereof. BY WILLIAM WHITE. The main ideas are familiar to readers of Swedenborg, and Mr. White has restated them with singular clearness and lucidity of illustration, and strengthened his position by quotations from some of the foremost writers of the age. London: Longmans, Green & Co., 1879. Price 50 cents. For sale by COLBY & RICH.

Immortelles of Love. BY J. O. BARRETT. "Looking Beyond," "Social Freedom," etc. An matter: Radical Spiritual Equality of the Sexes; Moral Inclusion; Theological Freedom; Religious Inquiries; Children's Demanded; a readiness of Home; Moral; souls in the Eden of Love. Bound in cloth, 128 pages, 12.50, postage 5 cents. Price 12.50, postage 5 cents. For sale by COLBY & RICH.

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THE PROBABLE EFFECT OF SPIRITUALISM UPON THE MORAL AND RELIGIOUS CONDITION OF SOCIETY. Two Prize Essays, written by MISS ANNA BLACKWELL and F. GREEN, and published by the British National Association of Spiritualists, London, Eng. Cloth, 64 pp. Price 25 cents, postage free. For sale by COLBY & RICH.

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Calarrh, the Cause and Cure. Pamphlet by DR. CLESON PRATT, 202 State Street, Chicago. Price 25 cents by mail. May 3, 1879.

ITCHING PILES—SYMPTOMS are moisture, itching, and burning. SWAYNE'S OINTMENT, which cures all itching, is sold in 12-cent, 25-cent, and 50-cent boxes. Address: DR. SWAYNE & SON, No. 39 North Sixth street, Philadelphia, Pa. No charge for circulars. The best remedy for itching piles is sold by COLBY & RICH, 9 Montgomery Place, Boston, Mass. 1879-Jan. 4.

THE WONDROUS HEALER AND CLAIRVOYANT—For Diagnosis, send lock of hair and \$1.00, five name, age and sex. Address Miss G. M. MORGAN, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, My 10.

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J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York Terms, \$3 and 4 cent stamps. REGISTER YOUR LETTERS. A. 5.

Dr. F. L. H. WILLS will be at the Quincey House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. A. 5.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Morse at his residence, 109 Terrace, Cottesloe Road, Derby, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENCY. DR. J. H. HENCK, 406 York Avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for the Spiritual and Reformatory Works published and for sale by COLBY & RICH.

G. D. HENCK, No. 406 York Avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for the Spiritual and Reformatory Works published and for sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, MAY 24, 1879.

THE MOVEMENT IN GOTHAM. THE PRESS ON SUPERINTENDENT KIDDLE'S CONVERSION.

To the Editor of the Banner of Light.

Since the announcement of the conversion of the late Hon. John W. Edmonds to Spiritualism, in 1852, startled the religious bigots of the time, and so alarmed the Judiciary Convention that his just claims to the Supreme Court Judgeship were sacrificed to the popular prejudice, no new convert has so deeply stirred the blood of our people as Mr. EDMOND KIDDLE, Superintendent of the Department of Public Instruction in this city. Following the example of Judge Edmonds, Mr. Kiddle has published a book, in which he has fearlessly related his personal experience and the results of his investigations, without any attempt to make the facts acceptable to those who prefer the popular to the unpopular truth. Other and less conscientious minds are left to pursue the temporizing policy that either misinterprets the most significant facts or resolves to hide the light from other observers. Mr. Kiddle enters into no such semi-infernal league with the enemies of truth. On the contrary, he proclaims his honest convictions without reserve. His manly independence is eminently worthy of imitation, and this at least should command universal respect.

Mr. Kiddle's conversion and the publication of his book, have furnished a theme for our city journalists, and its treatment in some cases shows at least a qualified subordination of reason to the vulgar prejudice which would ostracize a most worthy man and efficient public officer for his religious convictions. The question of the necessity or propriety of his resigning his office has been raised, and several of the city dailies, instead of denouncing the proposition as a base outrage against the most sacred rights and privileges of the individual, have shown a willingness to entertain the question. But why should Mr. Kiddle resign the office he has filled with so much ability? What has he ever done, or left undone, that he should be removed from a position of great responsibility in which all agree that he has served the public with the utmost fidelity? In a country where all religions are tolerated under the authority of constitutional law, the proposition to remove a man from office because he has become a Spiritualist—and has the honesty to say so, and take the consequences—is a cowardly assault upon the principles of religious liberty. What kind of a conservator of the rights of American citizenship is the person or the press that entertains the idea of removing a man from office because the unexpected discovery of new and important evidence has produced a radical change in his philosophy of life, and inspired new and deeper convictions on moral and religious subjects?

In the attempt to commit such an offense against the rights of the citizen, the Herald has a method which is so specious and plausible that the careless reader may not discover the writer's animus. It is said, in substance, that Mr. Kiddle is at liberty to enjoy his own religious opinions; that no sensible person will dispute his right, or pretend that such freedom limits his capacity in the discharge of his official duties. And then it boldly assumes that the Superintendent's views are so many proofs of his imbecility. It is not for his religious convictions that he should be removed; no, never; but because he is so afflicted with "mental imbecility as to believe the brazen trash contained in his book." He is regarded as unfit for the position he holds, not because of his religion, but because of his want of sense. This is a little too transparent to deceive men of ordinary discernment. The Herald makes an intellectual effort to veil the wrong to be perpetrated. It should rather attempt to quicken the conscience nor illuminate the reasoning faculties of Mr. Kiddle while it offers a pretext which at best is a very flimsy covering of the contemplated iniquity of despoiling a man of his rights.

In the insulted names of Reason, Liberty and Law we demand a statement of the reasons why this gross injustice is practiced toward Spiritualists? Are they less entitled to a cordial recognition of their rights than other people? When their views are made a subject of newspaper comment, why are the pens of so many impertinent scribblers dipped in gall? How long shall this unmeasured insolence be tolerated by a great people, that to-day outnumber any religious community in the country? Why does the press, in its treatment of Spiritualists and their views, still so often violate the principles of common justice, the recognized rules of evidence, and the proprieties of civilized life? These are questions it should answer, or be silent on a subject it is little disposed to comprehend. The truth is, one-half the leading papers in the country only meddle with Spiritualism to belittle and obscure the most important question of the age.

Now it is to be observed that a man may believe almost anything else, however absurd and monstrous, and yet these saintly hypocrites and journalistic time-servers will never suspect that his views unfit him for situations of public responsibility. He may make Milton's majestic devil a corner-stone of his religious faith; he may embrace legions of little devils whose function it is to torture the souls of men, women, and little children forever, and be eminently orthodox. The God he worships may be an almighty tyrant, who creates millions of intelligent beings for the purpose of reprobating and damning them; who kindles unquenchable fires and roasts his own offspring eternally for his sovereign pleasure; and paves the very floors of bottomless perdition with the skulls of innocent sucklings! All these, and other nameless abominations, he is at liberty to believe, and no miserable scribe or Pharisee who profits by "the mammon of unrighteousness," or otherwise sells his soul to Satan, will ever suspect that his mind is enfeebled, or that his religious opinions disqualify him for any official position either in Church or State. A God whose cruelty is atrocious to the last possible degree, and a saurian theology which could have no existence without a serpent, are to be regarded with reverence and fondly cherished. If one only recognizes the infallible authority of revelations which have come down to us from ancient mediæstic homicides like Moses, such hoary polygamists as Abraham, and princely debauchees like David and Solomon, he is presumed to be both *compus mentis* and sound in the faith. Nor is this all: he is quite likely to be regarded as "preeminently qualified to superintend the education of our children! O ye hypocrites! ye strain at a gnat and complacently swallow a nest of scorpions!

Notwithstanding the alleged imbecility of Mr. Kiddle—supposed to be the result of his conversion to Spiritualism—it is not pretended that he has of late displayed any less ability than formerly in the discharge of his official duties. On the contrary, the members of the Board of Education and others bear uniform testimony to the conscientious and efficient manner in which he has performed his work to the present time. President Wood, to be sure, was bowed down by a spirit of sadness because he believed that the Superintendent was "hallucinated and deluded"; but he was constrained to admit that "his individual capacity is just as sharp, clear and incisive as ever." Mr. Bernard Cohen "had the highest respect for Mr. Kiddle, personally and as Superintendent. Nothing in his public acts indicated that he was a Spiritualist." From all this we may infer that, unlike the average sectarian, he does not force his religion upon others, nor covertly attempt to teach his theological dogmas to the young minds entrusted to his care. A Catholic member of the Board regarded Mr. Kiddle's spiritualism as "a kind of mental gymnastics" of which he had "nothing to say," and he added: "I believe Mr. Kiddle to be a thoroughly capable man, and I have all confidence in him." Commissioner Kelley declared that "He is a bright man, and understands the educational system thoroughly. I don't think his religious belief would exert any influence on the minds of the pupils." Commissioner Morrill gave emphatic testimony to the fact that Mr. Kiddle is well trained in the principles and duties of our educational system, and that he is "a man of great worth."

At a meeting of the Board of Education a preamble, representing that the course of the Superintendent of Public Schools had tended to "impair his influence in this community and to discredit his office;" and a resolution, calling on him to resign, was promptly laid on the table by a decisive vote of more than two to one. The prevailing opinion in the Board seemed to be that Mr. Kiddle had been *overworked*, and that his spiritualism is to be attributed to the long and constant strain upon his nervous system, resulting in impaired or disordered cerebral action. The Herald had suggested this theory and proposed that the public's too faithful servant should have leave of absence for one year. It is a favorite hypothesis with our modern materialists that if a man has any spiritual ideas he must be sick! What a diseased set of wretches the world's great revelators, inspired prophets and Christian Apostles must have been! *O tempora! O mores!* Stephen A. Walker, a member of the Board, taking a similar view of the subject, submitted the following resolution:

Resolved, That Henry Kiddle, a member of the Board of Education, be relieved from duty, and granted a leave of absence for the period of six months from this date without abatement of salary.

A discussion ensued, in which Commissioners Walker, Watson, and Joffrey took part, the latter concluding his speech in the words following:

"This board, and this community, have been greatly shocked by the publication of Mr. Kiddle's book. Let us wait until the shock has passed away, and we are able to consider the matter in its true bearings."

Mr. Walker's resolution was also laid on the table. We cannot say how the case may terminate with the Board, but have a serene faith that "this community" will recover from the shock it has received in time for the next one; and the Board was certainly wise in waiting to consider the matter before taking any more decisive action. All honor to the Board of Education!

Mr. Kiddle publishes a letter in the Times of the 5th instant, in which he endeavors to justify the claims of his book from internal and other evidence. In the enthusiasm of his first love he does not question the reputed authorship of the communications he has received. The method by which he essays to excuse the logical, rhetorical and other defects, shows at once remarkable sincerity of purpose, little knowledge of the laws governing spiritual phenomena, and a want of that mature judgment which is alone developed by long experience and a profound study of the facts and principles of psychological science. We are not prepared to entertain the idea that the next life is a state of vacuity and retrogression, or that the other world is a mere asylum for dreamers, drifters and doltards. Nor do the genuine facts of Spiritualism warrant any such conclusion. We do not regard the transition to another life as a leap into "outer darkness." The intelligent soul never shuffles off its intellectual characteristics with its "mortal coil." A future state of inanity is as little to our taste as the old-fashioned heaven of everlasting psalm-singing. On the contrary, liberated from these mortal limitations, the spirit must possess and display a purer and loftier intellectuality.

The great intelligence fair. That range above our mortal state—In circle round the blessed gate."

neither lose their power of thought nor expression. The greatest philosophers of antiquity regarded death as an honorable promotion. The apotheosis elevated the mortal to the sphere and society of the gods. While this is not presumed to be the absolute fact, the idea is true in some qualified sense. All the faculties and affections are refined and exalted by contact with more subtle principles, nobler natures, and the luminous atmosphere of the immortal life and world.

I have not yet had an opportunity to look into Mr. Kiddle's work, beyond the perusal of the extracts which have appeared in the papers. These seldom afford, especially in the reviews of spiritual books, a fair index to the whole. It suits the prevailing spirit of the press to select for illustration such passages as possess the least merit. While for the reason already indicated, the writer is not prepared to express a confident judgment of the merits of Mr. Kiddle's book, we need not be greatly surprised to find that he (K.) has over-estimated the intrinsic value of its contents. As a rule the new convert has more heat than light. Fervent feeling is liable to render him less critical in the observation of facts and the analysis of evidence; at the same time intense desire, like every passion of the mind, is liable to cloud reason and warp the judgment.

In his letter to the Times, Mr. Kiddle touches one of the grounds of argument which he has not sufficiently turned to his own account in dealing with his critics. I refer to the obvious limitations imposed by the laws of mediumship. So long as the individualized intelligence finds expression through mediums, of whatsoever nature or kind, the results will not and can not depend alone on the intelligence of the speaker or actor; but always—in a greater or less degree—on the innate capacity and proper adaptation of the instruments employed. This fact admits of numerous and forcible illustrations. A gallon measure will, under no circumstances, hold over four quarts. Filling it from the ocean instead of a bucket does not increase its capacity

in the smallest degree. Minds are receptacles of human knowledge and inspired ideas; but they all have their limits, and no human power or divine agency ever experimentally illustrated in our presence can cram the mind beyond the utmost limit of its capacity. One may as well attempt to pour the whole Hudson River through a ten-inch stove-pipe as undertake to force the profound ideas of Socrates, Plato, Shakespeare, Webster, and other great minds to an adequate expression through the feeble brain of a weak woman or a little child. It is immaterial who blows; and no matter how hard; you can never wake a bugle-blast with a penny trumpet.

The enemies of Spiritualism are not disposed to recognize this necessary dependence of the operator on his instruments; and yet the truth is self-evident. The critic of either the *Tribune*, *Herald* or *Times* may be able to write a fair hand, but he can never do it without a suitable pen. Let him make an effort to write with his tooth-brush, or a blade of grass, and he will soon find that no one will venture to swear to his autograph. A powerful electrical storm may deflect the needle and derange the Telegraph; but we neither question the fact of polar magnetism, nor lose our faith in the intelligence at the other end of the line. Hammer the bell that is cracked all day long, and you will never once reproduce the sound that came out of the tower when that bell was new. Inspiring notes may slumber in the cornet; but neither Levy nor Arbuckle would be able to find the faintest echo of one of the tones of that instrument in either a tin whistle or a fish-horn. Thalberg may be competent to render Beethoven's Symphonies with exquisite delicacy and artistic effect; but he could never do it on a kettle-drum. Ole Bull depends on his crenoma, and could never play the *Carnival* on a corn-stalk fiddle. Bolus breathes through the open pipes of the grand organ, and while the hand of the master is on the stops, the ear is held in blissful captivity; the esthetic sense is charmed, and our inmost souls stirred by deep voices and majestic combinations of harmonic sounds; but when the bellows stop all is silent. So much are men, even in this world, obliged to depend on appropriate instruments for the adequate expression of what they feel, and think, and know. The mere disputant doubts and wrangles; but it is the province of the philosopher to reason.

S. B. BRITTON. 30 West 11th street, New York.

New Publications.

THE RISING AND THE SETTING FAITH, AND OTHER DISCOURSES. BY O. H. FROTHINGHAM, G. P. Putnam's Sons, New York, publishers. Price \$1.00 each.

In these two fair volumes are some of the discourses of this gifted Free Religious preacher, as delivered to his New York audiences. Their titles give some idea of the aim and scope of their thought. Of their eloquence and ability it is needless to speak, for Mr. Frothingham is a master of choice language and uses it to convey and illustrate broad and earnest thought on great topics.

In the first book, *The Mission of the Radical Preacher*, *The Rising and Setting Faith*, *The Uphel of the Believers*, *The Sectarian Spirit*, *The Dogma of Hell*, *Prayer*, *The American Gentleman and Lady*, and like subjects are treated of. In the second book are *Creed and Conduct*, *Modern Irreligion*, *The Power of the Immortal Hope*, *The Prophetic Soul*, *Duties and Dreams*, *The Threefold Radicalism*, &c. Such subjects in the hands of such a man are rare inducements to have and to hold these books, to read over and over as food for thought and help to culture and religious freedom.

We extract from the discourse on the Immortal Hope: "The doctrine of immortality is not contumacious by Christianity. The belief is of Greek, Platonic origin, and has from the first been hostile to the Christian dogma. For the belief in the immortality of the soul assumes what Christianity emphatically denies: the *co-eternity and potency of human nature*. Believers in the soul's immortality are believers in the soul's essential integrity; in its native power to rise superior to death; in its endless resources of life; . . . The doctrine that heaven is for Christians only is irrational to them, . . . death is a change, a process of transition. . . . The Christian dogma has no more persistent or relentless foe than Spiritualism, which exalts the natural capacities and peoples the future glorification of the soul." After this opening the question is asked and answered: "What is the value of this idea?"

Now that the preacher has embarked for Europe for an absence of a year or more, his discourses will be additionally in demand, and they are surely profitable and pleasurable.

SPIRIT MANIFESTATIONS OF ANCIENT AND MODERN TIMES COMPILED.—In this neatly executed brochure of 40 pp., which bears the imprint of the Franklin Printing Office—Field & Hall—Greenfield, Mass., Dr. Joseph Beal; the well-known and popular President of the Lake Pleasant Camp-meeting Association, has brought together a mass of evidence ancient and modern—welded in firm fashion, and bearing the proof of its reliability on its face—which, elevated as it should be among clergymen and investigators who are just beginning to inquire concerning the spiritual phenomena and philosophy, cannot fail of producing the most clearly defined results. Old Spiritualists, too, will find it interesting reading.

GOBEY'S LADY'S BOOK.—The June representative of this highly creditable publication has come to hand. The number will be welcomed as a household treasure by many readers in all parts of the country. "The Rosebud Garden of Girls," "A Gentle Belle," stories, sketches, etc., by Florence Avenal, Ethel Tane, Clara C. Boyce, Ella Hodgman Church and others, and a steel plate by Darley combine with the usual pages of "Work Department," "Hints on Home Adornment," "Fire-side Fun," etc., etc., to make up a charming close to the 28th volume of this popular magazine.

ZOPHIEL; OR, THE BUDE OF SEVEN. By Maria del Occidente (Maria Govey Brooks). Edited by Zedel Barnes Gustafson. Boston: Lee & Shepard.

This poem (a review in an attractive form) was originally published in 1825, and at the time met with very favorable reception. "Zophiel" is an epic in six cantos, founded upon the story from the Apocrypha of "Sara, the Daughter of Raguel." Mrs. Brooks exercised considerable poetic license, and changed the names of the characters, and otherwise departed from the original story. The heroine, Egla, is loved by Zophiel, a fallen spirit, and he, being refused by her, slays her successive bridegrooms as they are about to enter the bridal chamber. The Harph, the Raphael of the Apocrypha, takes the last lover under his protection, and by the aid of a spell the evil spirit is driven to the desert, and the nuptials take place. The poem is Oriental in character, and is an exceedingly well-sustained effort. The volume also contains two short poems by the same author.

T. H. Peterson & Brothers, Philadelphia, have forwarded to our address copies of the following new works by Henry Greville, whose powerful and attractive volumes have already won a world-wide reputation: "PRETTY LITTLE COUNTESS ZINA," and "DOUBT," Russian literature, and "BONNE-MAMIE," a tale of Normandy and Paris. Those who have read "Dostia," "Sonia," and others of the series, will not willingly let the new numbers pass by without careful examination.

RECEIVED: THE SHAKER MANIFESTO for May, G. A. Lomas, editor, G. B. Avery, publisher, Shakers, N. Y.

Dark sciences are absolutely necessary for certain physical manifestations, which are designed, no doubt, to cause investigators at least to think. The world itself began in darkness, according to the Mosaic account of the creation, and so remained until the fiat went forth, "Let there be light." Jesus himself said to his disciples, "What I tell you in the dark, that preach ye in the light." In this, he did not refer to his parabolical discourses. Very nearly all the spirit-manifestations in ancient times took place in the night time.—*Mind and Matter*.

BRIEF PARAGRAPHS.

That man is rich who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition.

We learn by the *Investigator* that W. F. Jamieson was in town recently, "looking fresh and bright." But he did not call to see us, which was very impolite of him, as he cannot say but that we have always treated him well. Since he has been dubbed "Professor," however, we suppose he has become somewhat aristocratic, and ignores such humble individuals as we are. But "Prof." J. is a gentleman, and—well—a scholar, and this class we are always on friendly terms with.

The silent usually accomplish more than the clamorous. The fall of the rattlesnake makes all the noise, but the head does the execution.

"Bob Ingersoll would rob a poor man of a comfortable bed, and give him nothing in return," says the *New Orleans Private*. Well, it may be comfortable to believe in eternal roasting. It is just as one fauces.—*Boston Post*.

When a man injures common sense, he generally injures fairness and courtesy in the same grave.

Freeman, the child-murderer, it is rumored, was one of Moody's revival converts.

How to get up a spring meeting: put two fat men in a light buggy.—*Cin. Saturday Night*. This settles the spring.

In regard to marriage matters, the editor of the *Investigator* asserts that his paper is the best "medium of communication, as a gentleman lately advertised for a wife in *Id*, and got a good one." We have supposed that Brother Seaver did not believe in any sort of mediumship. Has Cupid got him snared?

Some persons possess such a vast amount of overweening self-conceit that they imagine themselves the *plus ultra* of perfection, when in reality they are only the bubbles of a summer shower.

When a purely selfish policy is the governing quality of individuals, this class generally play out in a very brief time.

A plump Chinaman in New York has been proved an adroit thief. He patterned after the Fall River defaulter.

He gives his views to-day, And changes them to-morrow; Which simply is buy's play—The end is deepest sorrow.

There does not seem to be sufficient honor, honesty or truthfulness in the sectarian opponents of Spiritualism. No wonder that the land abounds with moral anomalies when these religious teachers act so unjustly.—*Medium and Daybreak*.

A Woman Suffrage Association has been formed at St. Louis, Mo.

No wonder Louise wants to go home, and has taken to making wooden mantelpieces. She says that the members of the Ottawa House of Commons are low people, and she is afraid of them. It must be so, if the papers report correctly what the members say of each other. Here is a specimen: "There sits the liar, mountebank, cheat and swindler!" The Premier shouted "Coward! Coward!" while others are accused of being "steeped to the lips in most wicked fraud."

We forge, in the red fires of passion—In our habits of pleasure—a chain Which must be, link by link as we forge it, For'n or in a furnace of pain. We may soar with the flight of the eagle, Or sweep with the wind over the wave; Seek refuge in the shades of the forest, Or renew in the ranks of the brave; May delve in the lore of the scholars, Or mingle with men in the mart; But in happiness—crest of heaven— Dwells alone with the pure in heart. —*Walt Whitman, in the Shaker Manifesto*.

A *Shannon* is in the dry goods business, but it can't be denied that his children's clothing is O. K.

Business men that make fortunes are those who advertise in the newspapers. The more they advertise the richer they become. This statement is no idle dream, but sober truth. We could name hundreds of cases within our own knowledge: Brandreth the pill man, Stevens the vegetable dispenser, Simmons of Oak Hall notoriety, for instance, including Dr. Pierce of Buffalo, N. Y.

P. T. BARNUM will visit Boston next week—May 24th-31st, at the Coliseum Grounds—and give "the folk" hereabouts a chance to witness one of the most attractive displays ever known to the world of circuses. If we may be permitted the use of the word. Don't fail to attend.

"Let us," said the Sunday school teacher, "take for our example the godly Abraham." There was a scared look in the eyes of the class, and the boy who sat nearest the door slipped out and cleared off home as fast as his legs could carry him.—*Somerville Journal*.

Orion Clemens, a brother of Mark Twain, was publicly excommunicated from the Westminster Presbyterian Church of Keokuk, Iowa, on the morning of May 11th, having been tried and convicted of the charge of "heresy." The ground of action was based on a recent lecture on "Man the Architect of our Religion," delivered in that city by Mr. Clemens, in which he expressed views of a nature too near akin to liberalism to suit the pulpiter.

Was Freeman's faith in the restoration of the life of his slain child any less reasonable than the widely passed belief in the literal resurrection of the body?—*Boston Herald*.

THE GOVERNMENT COUNTERFEIT DETECTOR, (official organ) John S. Dye, editor and proprietor, is published monthly at 138 Chestnut street, Philadelphia, Pa., and is a work which all engaged in mercantile pursuits (especially cannot fail of finding useful, reliable, and therefore valuable.

A certain resident of North Adams recently buried his wife, a woman of unusual size, and a few days after the sad event a neighbor attempted a little in the consolation line by remarking, "Well, Mr., you have met with a heavy loss." "Yes," replied the mourner with a sigh, "she weighed most four hundred pounds!"

SPARROWS AT THE STATE HOUSE. Under the gilded dome upon the hill A thousand sparrows safely build their nests; Telling all day with busy wing and bill Scouring the air in enterprising quests For sticks and straws, and flotsam of the street, Which seem to them for birdlings' beds most meet. And we may learn, as once the seers of Rome, A happy omen from the sparrows' flight, For from their airy fluttering seem to come To ears attuned to hear the words aright, Pledges in song that Justice shall not fail When e'en the birds dare build in her dread scale. —*Frank Fitzgerald, in Boston Journal*.

Man believes that to be a lie which contradicts the testimony of his own ignorance.

A scowl as black as midnight on their faces as they passed the street, a contemptuous turn of the nose and a sarcastic smile on the lip, returned with company interest, each to the other. Who were they? Political enemies, embittered foes for years? No; simply an *allopathist* and a *homoeopathist*, each expressing in after language his opinion of the other's professional ethics.—*Sacramento Bee*.

A Chicago woman is going to try to keep her mouth shut three thousand quarter hours. If this new departure should become epidemic, what a mighty peace would settle down over this troubled land!

MAN IS NOT HOPELESSLY EVIL. There is in every human heart. Some not completely barren part. Where seeds of love and truth might grow, And flowers of generous virtue flow; To plant, to water, to water here, This be our duty—this our cure! —*John Bowring*.

India is at present suffering in a terrible degree from pestilence (cholera) and famine, and the secondary results, at least, which follow the path of war. Highway robbery and brigandage on the most alarming scale are also added to the other horrors which "the mother of the human race" is now being called upon to endure.

London Spiritual Notes.

To the Editor of the Banner of Light: Mrs. Corner (Florence Cook) has resumed her sances, at the command of her guides, and will give a series of sittings to which the public will be more generally admitted than heretofore. Her controlling spirit is "Marie," a French girl, whose wonderful power outrivals the manifestations of Katie King, who was formerly the guide of this medium.

Mr. William Eglington will arrive in London about May 21st, and will be welcomed back by a host of friends.

A new volume called "Spiritual Sanity," in reply to Dr. Forbes Winslow's attack upon Spiritualism, has appeared. It is written by a relative of Dr. Winslow, and is already making a great stir.

The father of the Rev. Stainton Moses has just passed to spirit-life.

The May Day meeting at Langham Hall to celebrate the anniversary of Spiritualism, and also to offer resolutions in relation to Lunacy Reform, was not a great success, probably owing to the severe storm. Remarks were made by Major Forster, Christian Reimers and others.

FIDELITY.

Spirit-Photography—Will Case in Rochester.

To the Editor of the Banner of Light: The spirit-photographs taken by Miss Elizabeth C. Hedley, of Rochester, continue to attract a good deal of attention. The artist is compelled to devote her entire time to the business.

Photographers are offered every opportunity to investigate at Miss H.'s gallery. Occasionally the person sitting does not appear on the plate, though spirit forms appear all the same. At times some name or sentence is distinctly photographed, and signatures thus appearing are recognized as those of persons once living in the form. In some instances nothing appears on the plate but these writings.

Spirit forms appear almost as distinctly when only a photograph is placed in front of the camera as when the position is occupied by an individual sitting for a picture. When the power is a little more developed it is thought persons at a distance may obtain spirit-pictures by sending their photographs to the artist as well as though present in the gallery themselves.

An important will case has recently been before the Surrogate of Monroe County, N. Y., and the question of spirit slate-writing was introduced: Several of the most prominent citizens of Rochester testified to having received communications from spirits through Dr. Slade, and they explained fully the test conditions under which they were received. Two of the most distinguished lawyers in Western New York engaged in the case as counsel, confessed to having personal experience with Slade, and the subject was much more fairly treated than spiritual manifestations usually are in legal trials. R. D. J. Rochester, N. Y., May 16th, 1879.

The Brooklyn and New York Lyceums.

To the Editor of the Banner of Light: The officers of the Brooklyn Lyceum are now preparing for the first picnic of the season, Thursday, June 5th, is the day decided upon, and Prospect Park the place selected wherein to hold our merry gathering. May the elements prove propitious, and the friends of the children be most generously inclined. Miss Belle Reeves and Mrs. H. Dickinson, the committee on refreshments, will thankfully receive contributions for fruits and ice cream.

I understand that the New York Lyceum will give a musical and literary entertainment at Republic Hall, 55 W. 33d street, on Thursday evening, May 20th. The entertainments of this Lyceum generally prove most satisfactory, and it is to be expected that this will not be inferior to those of the past. It is sincerely hoped that the efforts of the young people will be rewarded by a liberal patronage. HATTIE DICKINSON. Brooklyn, N. Y., May 18th.

We have received from the author, Keresy Graves, of Richmond, Ind., three works, which we have carefully read with much astonishment. The first, "The World's Sixteen Crucified Saviors," presents abundant proof that centuries before the birth of Christ other "Saviors" had made their appearance on earth, each one of whom was looked upon as the Son of God, and like him "crucified." The second volume, "The Bible of Bibles," affords an insight into twenty-seven Bibles. The third work is entitled "A Biography of Satan." The author is himself a very religious man, and has taken much pains in these books to separate the chaff from the wheat in religious matters, striving to eliminate error and point out the truth. Every one who is interested in biblical history should study these works. Price of the first two, \$2.00 each; "Biography of Satan," 35 cents.—*Ohio States Zeitung*.

They who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.—*Franklin*.

We know Hop Bitters are above and beyond all as a nutritious tonic and curative.

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