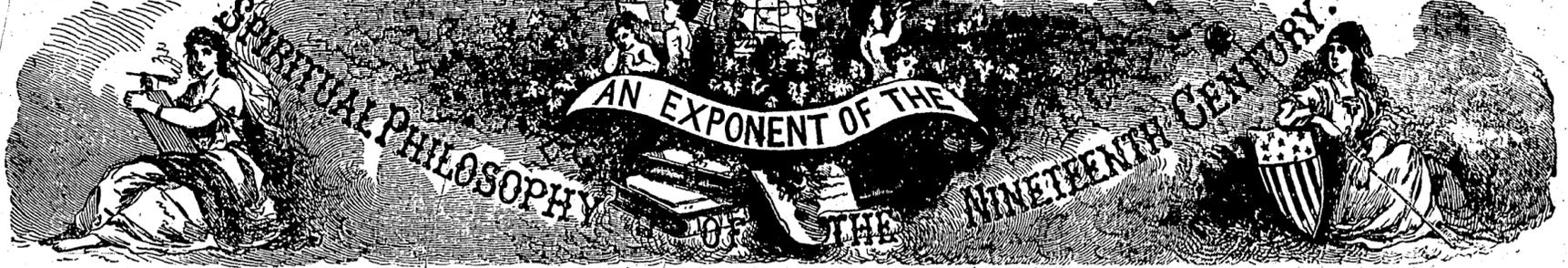


BANNER OF LIGHT.



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NO. 10.

The Reviewer.

Spiritualism Admitted into Scientific Society.

(From the April number of the (London) Quarterly Journal of Science.)

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. By Robert Dale Owen. London: Triibner & Co.

Sixteen years ago the author of this book, then American Minister at Naples, spent the evening of the 25th of March at the house of the Russian Minister, Mons. K., in the company of several visitors from different parts of the world, among whom were the Chevalier de F. (the Tuscan Minister) and his lady, Madame K. Introduced the subject of automatic writing; and declared her conviction that some persons had the power of thus replying correctly to questions, the true answers to which were entirely unknown to them. It was proposed to try the experiment; and each person present accordingly took pencil and paper, and waited the result. After a few minutes one lady's hand began to move, making irregular figures on the paper. Mr. Owen proposed that questions should be asked; whereupon Madame de F. said, "Who gave me these pins?" pointing to three gold-headed pins that fastened her dress; adding "If Mrs. M. can answer that I shall believe." After a short time the lady's pencil slowly wrote out—"the last two words being written backwards"—"The one that gives you a Maid and a Cook, E." Madame de F. turned pale, and cried "Magic, if there be such a thing;" and then told the company that the pins had been given her by her cousin Elizabeth, who lived at Florence, and who at her request had sent her, a few days before, a lady's maid and a cook. Mr. Owen pondered over this strange occurrence, and determined to get to the bottom of it. Mrs. M. was not a Spiritualist. Madame de F. had only been a few weeks in Naples, had not mentioned even her cousin's name to any one, and had the slightest possible acquaintance with Mrs. M., having only just exchanged cards with her. She expressed the strongest conviction that the three or four facts, accurately stated in the few words written, could not possibly have become known out of her own family. Mr. Owen was then a complete skeptic; but this circumstance induced a course of study which has been continued for fifteen years, and which eventually changed the whole feelings and tenor of his life. He is now a confirmed Spiritualist; that is, he not only believes the phenomena to be real, but he has satisfied himself that they furnish a sufficient proof of a future existence for man. Yet, it may surprise some of our readers to hear, he is fully imbued with the spirit and teachings of modern science; and his book is one continued protest against the miraculous. He maintains that all these phenomena happen under law, just as much as do the various phenomena (many of them still inexplicable by science) presented by plants, animals, or man. He treats this question seriously and dispassionately, as the great question of the age; which he may well do, since he claims that it furnishes an experimental proof of immortality. He writes with the earnestness suited to such a theme, and with the sense of responsibility of one who, by long and patient study, has arrived at important truths of the highest value to his fellow-men. Rationalism, he tells us, cannot object to this belief, that it contravenes the doctrine of law; for its phenomena occur strictly under law; nor yet that it assumes the existence, in spiritual matters, of that direct agency of God which the naturalist finds nowhere in the physical universe; for its revelations come to man mediately only; nor yet that it is dogmatic, exclusive or intolerant, as infallibility is; for its adherents adduce experimental evidence, open to all men, and gleaned after the inductive method, for the faith that is in them. He shows us how important it was for the welfare of man that the belief in such phenomena should die out when it did, and leave us free to develop the doctrine of law, and to overthrow the very idea of infallible or absolute truth in matters of religion. All the horrors of witchcraft, and all the persecutions of priests, arose from the dogma of infallibility; for if that dogma had been true, persecution would not have been a crime, but a duty. The world could not reach the fundamental truths of these phenomena, or understand their real import, as long as they were believed in the devil and in their own infallibility. Now, they are able to investigate the phenomena calmly, and reason upon them logically; and it is a suggestive fact that a large proportion of investigators are persons untrammelled by dogmatic creeds, and fully imbued with the teachings of modern science and philosophy. Mr. Owen thinks that the belief in modern Spiritualism is spreading as fast as can be wished, and even faster than can be expected, considering that almost every educated man is prejudiced against the very attempt to investigate it. He well remarks, that the growth of any new-born hypothesis so startling in character, resembles that of a human being. During its infancy its suggestions carry small weight. It is listened to with a smile, and set aside with little ceremony. Throughout its years of nonage it may be said to have no rights of property; no privilege of appropriation. Proofs in its favor may present themselves from time to time; but they are not deemed entitled to a judgment, by the rules of evidence; they are listened to as fresh and amusing, but they have no legal value; they obtain no official record; they are not placed to the credit of the mirror. An adolescent hypothesis is held to be outside the limits of human justice.

One of the best features of the book, as a literary work, is the distinctness with which each piece of evidence is presented, and the fullness and logical force with which its teachings are discussed. This is so different from what is usual

when ghost stories are narrated (the authors appearing afraid to contemplate the logical consequences of a story they yet maintain to be true) that it will be well to give a few of the cases in outline, with the author's summing up at length, in order to see what a well-educated and highly-intelligent man can say in favor of what is generally considered to be an exploded superstition.

Let us first take an old but well-authenticated story. Lord Erskine related to Lady Morgan (herself a perfect skeptic) the following personal narrative. On arriving at Edinburgh one morning, after a considerable absence from Scotland, he met, in the street, his father's old butler, looking very pale and wan. He asked him what brought him to Edinburgh. The butler replied, "To meet your honor, and solicit your interference with my Lord, to recover a sum due to me, which the steward, at the last settlement, did not pay." Lord Erskine then told the butler to step with him into a bookseller's shop close by, but, on turning round again, he was not to be seen. Puzzled at this, he found out the man's wife, who lived in Edinburgh, when he learnt, for the first time, that the butler was dead, and that he had told his wife, on his death-bed, that the steward had wronged him of some money, and that when Master Tom returned he would see her rights. This Lord Erskine promised to do, and shortly afterwards kept his promise. Lady Morgan then says, "Either Lord Erskine did or did not believe this strange story; if he did, what a strange aberration of intellect! if he did not, what a stranger aberration from truth! My opinion is that he did believe it." Probably hundreds of readers of this narrative by Lady Morgan have said with her, "What a strange aberration of intellect!" and have thought no more about the matter. Mr. Owen is not satisfied with this careless mode of getting over a difficulty. His remarks are as follows: "What sort of mode to deal with alleged facts is this? A gentleman, distinguished in a profession of which the eminent members are the best judges of evidence in the world—a gentleman whom the hearer believes to be truthful—relates what, on a certain day, and in a certain place, both specified, he saw and heard. What he saw was the appearance of one, in life well known to him, who had been some months dead. What he heard, from the same source, was a statement in regard to matters of which previously he had known nothing whatever; which statement, on after inquiry, he learns to be strictly true; a statement, too, which had occupied and interested the mind of the deceased just before his decease. The natural inference from these facts, if they are admitted, is that, under certain circumstances, which as yet we may be unable to define, those over whom the death-change has passed, still interested in the concerns of earth, may, for a time at least, retain the power of occasional interference in these concerns; for example, in an effort to right an injustice done. But rather than admit such an inference—rather than accept distorted evidence coming from a witness acknowledged to be sincere, and known to the world as eminently capable—a lady of the world assumes to explain it away by summarily referring the whole to the 'dog-ears and folds of early impression!' What human testimony cannot be set aside on the same vague and idle assumption? It is time we should learn that the hypothesis of spiritual intervention is entitled to a fair trial, and that, in conducting that trial, we have no right to disregard the ordinary rules of evidence. Either Lord Erskine, one morning in Edinburgh, issuing from a bookseller's shop, met what wore the appearance of an old family servant who had been some months dead, or else Lord Erskine lied. Either Lord Erskine heard words spoken, as if that appearance had spoken them, which words contained a certain allegation touching business, which that servant, dying, had left unsettled, or else Lord Erskine lied. Either Lord Erskine ascertained, by immediate personal interrogation of the widow, that her husband, on his death-bed, had made the self-same allegation to her which the apparition made to Lord Erskine—or else Lord Erskine lied. Finally, either as the result of this appearance and its speech, a debt found due to the person, whose counterpart it was, was actually paid to his widow—or else Lord Erskine lied. But Lady Morgan expresses her conviction that Lord Erskine did not lie.

In itself, the thing was a trifle. Thousands on thousands of such cases of petty injustice occur, and pass away unnoticed and unredressed. To the widow it was, undoubtedly, of serious moment; but I think no sensible man will imagine it a matter to justify the direct interference of God. If so, and if Lord Erskine spoke truth, an apparition is a natural phenomenon."

How is such evidence as this refuted or explained away? Scores, and even hundreds, of equally well attested facts are on record, but no attempt is ever made to explain them. They are simply ignored, and, in many cases, admitted to be inexplicable. Yet this is not quite satisfactory, as any reader of Mr. Owen's book will be inclined to admit. "Punch" once made a Yankee debtor say:

"This debt I have repudiated long ago; 'Tis therefore settled. Yet this Britisher Keeps for repayment worrying me still!"

So our philosophers declare that they have long ago decided these ghost stories to be all delusion; therefore they need only be ignored; and they feel much "worried" that fresh evidence should be adduced and fresh converts made, some of whom are so unreasonable as to ask for a new trial on the ground that the former verdict was contrary to the evidence. Let us, however, consider another case, the parties to which are intimately known to our author, and whose character is vouched for as above suspicion.

A young lady, Miss V., while at her aunt's country mansion, was, owing to press of visitors, asked to occupy a room believed to be haunted. Miss V. accepted it willingly, being quite fearless.

Awaking in the night, she saw in her room a woman in old-fashioned dress, who, after a little while, came toward her, and seemed to try in vain to speak. Miss V. became frightened, drew the clothes over her face, and when she looked again, the figure had disappeared. She then jumped up, and found the door of her room locked on the inside. With the light of day, the impression somewhat faded; she began to think she must have imagined or dreamed it, and in a short time thought no more of the ghost. Some time afterwards, Miss V. met with a friend interested in Spiritualism, and had with her several rances. At one of them, an alleged spirit announced herself as Sarah Clarke, a name unknown to both ladies. A communication was then received to the effect that she had, many years ago, been housekeeper in Miss V.'s family, and had vainly endeavored to communicate with the young lady while she was staying in the old mansion; that her object was to confess a crime of which she had been guilty, and to ask her old mistress's pardon for it. She had stolen some family plate, and begged Miss V. to tell her aunt, and beg her forgiveness. Next time Miss V. visited her aunt, she ascertained that Sarah Clarke had been housekeeper in the family thirty or forty years before; that some plate had mysteriously disappeared; but that Sarah was much trusted, and was never suspected. The aunt declared that, if Sarah Clarke had taken it, she freely forgave her. From that time, the haunted chamber was free from all disturbance. Mr. Owen comments on this as follows: "Knowing the standing of the parties, I am able to vouch for the truth of this story. Let us consider what it discloses as to the next world. There is repentance there as here. There is restless regret and sorrow for grave sins committed while here. There is anxious desire for pardon from those whom the spirit wronged during earth-life. In other words, the natural effects of evil-doing follow us to our next phase of life; and in that phase of life, as in the present, we amend, and attain to better things by virtue of repentance. . . . Another corollary is, that when such spiritual phenomena present themselves, an endeavor to establish communication with the manifest spirit may result in benefit alike to a denizen of the other world, and a disturbed inhabitant of this. In this way, Mrs. Proffers (see p. 221), getting rid of the midnight footfalls, might have been in quiet possession of her villa at this day. I invite attention also to the strong proof of identity furnished by Miss V.'s story. The name of the housekeeper was unknown to both ladies when her (alleged) spirit gave the message. There was nothing to suggest such a name or such a confession as was made. Yet, on inquiry, both name and confession were found to correspond with facts that had taken place thirty or forty years ago; to say nothing of a new fact, tallying with all the rest—the cessation of the spiritual visits as soon as the visitor had no longer any motive to show herself!"

"How extraordinary," many readers will exclaim, "that a man of Mr. Owen's ability should waste his time in discussing ghost stories!" It is indeed extraordinary; for do we not know all about possible and impossible spirits? Our men of science and our philosophers are not quite sure that a spirit is possible; but, if possible, they are all quite clear that spirits would never behave in the ridiculously human way in which reputed ghosts invariably act. Let us, therefore, refuse to listen to these ghost stories told by people we know nothing of, and hear what Mr. Owen has to tell us of the wonders he has himself witnessed.

He spent an immense deal of time in trying to discover that gross imposture, the spirit rap, but in vain! For this purpose, he once lived for a week in a medium's house, with full power to investigate. He walked all over the house with the medium, but the raps came everywhere. They sounded on the floor, walls or ceiling of every room, on every article of furniture, on doors and windows, on the marble mantel-piece and the steel grate. With the game medium, they occurred on board a steamer, on the stool he sat on, on the keel of a small boat in the water, on the ground out of doors, on trees, and on rocks by the seashore. With every test that he could apply, he could find no physical cause for these sounds. Sometimes they occurred as delicate tickings; at others like blows of a sledge hammer so tremendous that it seemed impossible any article of furniture could resist them; yet the table on which they resounded showed not a scratch! On almost all these occasions, the rooms were held fast; yet Mr. Owen could never find out the trick! How strange, when the thing is said to be so simple that our men of science will not even take the trouble to refute it!

In the matter of table-moving, he had no more success. When Faraday exposed table-turning, he remarked that experimenters who thought tables even rose in the air should suspend them in a balance, and see if the weight was affected by this supposed force. Mr. Owen, at the suggestion of the late Dr. Robert Chambers, did this. Together, they suspended a table, weighing exactly one hundred and twenty-one pounds, about eight inches from the floor, by a powerful steel-yard. Two mediums were present, whose feet and hands were attended to; yet, without any contact whatever, the table, when requested, became lighter, coming down to sixty pounds, having thus lost half its weight. When requested to be made heavier, it weighed one hundred and forty-four pounds. What are we to make of this? Two thoroughly reliable witnesses and a balance tell us one thing, but men of science say it can't be true; which are we to trust?

Continuing his researches, Mr. Owen had sittings alone with a medium. He examined the room, he locked and sealed the doors, and took with him privately marked slips of paper. He held the medium's hands; yet writing was somehow effected on the paper placed under the table, both in pencil and ink. Yet more; on one occasion he saw part of the writing done, by a small luminous hand on the floor, holding the pencil. On this experiment Mr. Owen remarks as follows: "Were these spiritual autographs? What else? Had I not seen one of them written? Had I not seen one of these slips rise higher than the table, and sink back again? Had I not felt Kate's two hands under mine at the very time when that hand wrote and that paper rose and fell? Did Kate write eight or ten lines with both her hands clasped? Did I write them with my left hand without knowing it? Or had Kate brought the slips ready written? I picked them up, and examined them critically, one by one. My private mark on one corner of each—letters of the German alphabet, written in the German character—still there! What way out? Are the senses of seeing, hearing and touch, in sane healthy persons, unworthy to be trusted? For me, common sense bars that way out. I see nothing unlikely—not to say incredible!—in the theory that God may vouchsafe to man sensible proof of his immortality. For others, to whom spiritual intercourse seems an absurdity—for those more especially to whom the hypothesis of another life wears the aspect of a baseless dream—let them select their own path out of the difficulty. I think that, on any path they may take, they will have to accept theories infinitely less tenable than those they decide to reject."

Mr. Owen also saw much of Mr. Foster, the medium who has names written on his hands and arms. On one occasion Mr. Foster extended his hand upon the table; it was perfectly free from any mark whatever. Gradually a faint red mark appeared on the wrist, which increased till it formed the letter F, remained visible two or three minutes, and then faded away. This was the initial letter of a name Mr. Owen had secretly written on a piece of paper, and folded up tightly, and which was mixed with about twenty others on the table. Dr. Carpenter tells us (in a letter published in "The Spiritualist" of March 15, p. 21) that this is done by first tracing the writing on the tense skin with a hard point, and then rubbing the place to bring out the red blush. But unless we are to believe that Mr. Owen and the late Dr. Robert Chambers, as well as many other careful observers who have narrated their experiences with Mr. Foster, all make grossly false or imperfect statements, this explanation by no means covers the facts; as will be admitted by all who read Mr. Owen's narrative or the evidence of Mr. E. L. Blanchard given at page 135 of the "Report of the Committee of the Dialectical Society."

Having seen so many incredible things himself, Mr. Owen is quite ready to believe others, when they narrate their experiences; yet he often takes an immense deal of trouble to test and confirm them, as is well shown in the marvelous story of M. Bach and the old spinet. To be properly understood this must be read in the full detail given by Mr. Owen; in outline it is as follows: Mons. Leon Bach purchased, at an old curiosity shop in Paris, a very ancient but beautiful spinet, as a present to his father, who is a great grandson of the Bach, and is a composer and music amateur. The next night the elder Bach dreamt that he saw a handsome young man, dressed in old court costume, and who told him that the spinet had been given to him by his master, King Henry. He then said he would play on it an air, with words composed by the King, in memory of a lady he had greatly loved; he did so, and M. Bach woke in tears, touched by the pathos of the song. He went to sleep again; and on waking in the morning was amazed to find on his bed a sheet of paper, on which was written, in very old characters, both words and music of the song he had heard in his dream. It was said to be by Henry III., and the date inscribed on the spinet was a few years earlier. M. Bach, completely puzzled, showed the music to his friends, and among them were some Spiritualists, from whom he heard, for the first time, their interpretation of the phenomena. Now comes the most wonderful part of the history. M. Bach became himself a writing medium; and through his hand was written, involuntarily, a statement that inside the spinet, in a secret niche near the key-board, was a parchment, nailed to the case, containing the lines written by King Henry when he gave the instrument to his musician. The four-line stanza, which it was said would be found on the parchment, was also given, and was followed by the signature—Baldassarini. Either son then set to work to search for this hidden scroll; and after two hours' close examination found, in a narrow slit, a piece of old parchment about eleven inches by three, containing, in very old writing, nearly the same words which M. Bach had written, and signed—Henry. This parchment was taken to the Bibliothéque Impériale, and submitted to experienced antiquarians, and was pronounced to be an undoubtedly genuine autograph of Henry III.

This is the story; but Mr. Owen is not content with ascertaining these facts at first hand, and obtaining photographs of the spinet and the parchment, of both of which he gives good representations. He also sets his self to hunt up historical confirmation of the story, and after much research and many failures, he finds that Baldassarini was an Italian musician, who came to France in 1577, and was in great favor with Henry III.; that the King was passionately attached to Marie de Clèves, who became the wife of the Prince de Condé; and that several of the allusions to her in the verses corresponded to what was known of her history. Other minute details were also found to be historically accurate.

Mr. Owen then carefully discusses the nature of the evidence, the character of the persons concerned, and the possibility of deception. M. Bach is an old man of high character; and to suppose that he, suddenly and without conceivable motive, planned and carried out a most elaborate and complicated imposture, is to suppose what is wholly incredible; but Mr. Owen shows further, that the circumstances are such that M. Bach could not have been an impostor, even had he

been so inclined, and concludes by remarking: "I do not think dispassionate readers will accept such violent improbabilities. But if not, what interesting suggestions touching spirit intercourse and spirit identity connect themselves with this aim to narrative of M. Bach's spinet!"

Recurring to Mr. Owen's own experiences, perhaps the most astounding is his account of the gradual formation of an apparition, distinctly visible to several spectators. Every precaution was taken to render trick or imposture impossible; yet if so, what marvel of modern science is equal to this? What natural phenomenon so worthy of investigation? Our author's remarks on this case will sufficiently indicate its nature. He says: "My faith in the reality of this appearance is not at all shaken by reflecting that a Signor Blitz, or a Robert Houdin, having a theatre at command, arranged with ready putrefaction, and exits, with practical trap doors, with dark lanterns in the wings, with the means of producing dissolving views, could probably reproduce all I witnessed. But here were a few ladies, in private life and in moderate circumstances, quietly meeting in two apartments which were daily used as school rooms by one of their number, containing not even a recess where a chair could be hidden away. They meet to satisfy a laudable curiosity, admitting visitors now and then by courtesy only. No remuneration is demanded, nor, very surely, would any have been accepted. They meet, on this occasion, at my request, after having discontinued their researches for months, vexed with unjust suspicions. They flow us to look every exit, after a close examination of the rooms. Here is neither motive nor opportunity—to say nothing of qualification—for deception. The coin of the realm, may be counterfeited, but the coiners must have professional skill, an appropriate location, and expensive machinery. Nor do counterfeiters ply their unholy calling except with the prospect of large gains. Certain it is that I beheld the gradual formation of the figure; that I witnessed its movements; that I received from its hand an actual flower; that I saw the figure disappear. Add to this, that the place of its disappearance was illuminated by invisible agency, in answer to an unexpressed thought of mine."

We may particularly commend to the skeptical reader's attention the very full account of the bill-rings at Major Moor's, at Greenwich Hospital and other places, continuing for months, and halting all attempts to find a cause for them; of the disturbances at Lydensterno Park, in Sweden, continued for sixty years; and to many others, none of which have ever been explained. Mr. Owen is not content to let these matters rest (with the skeptical), or contemptuously to ignore them (with the scientific); but actually imputes them to spirits, without agency, he believes is proved by other evidence of the nature of which we have already given some examples. This evidence, taken as a whole, proves, he thinks, that there is not habitual intercourse between the two worlds; that we seem, probably, something like apparitions to those spirits who visit us; that they often seek communion, from affection or from other motives, that they have difficulties in reaching us—difficulties wisely interpreted, because if spiritual intercourse were as common as earthly communication, we should many of us be disembodied with our lot, and neglect our earthly duties. "They seek from time to time to visit us. But coming from their world of spirits, invisible to ordinary sight, invisible by ordinary speech, how are they to make their presence known? How are they to attract our attention? In what manner does a traveler, arriving under cloud of night before a fast-closed mansion, seek to reach the in-dwellers—seek to announce his presence? Is it not by KNOCKING or RINGING?" This is our author's reply to sneers at "rapping" and "bill-ringing" phenomena.

We have devoted so much space to a sketch of Mr. Owen's book, because, in the first place, it merits notice as a literary work of a high class; and in the second, it brings prominently before us what is either the most gigantic and mysterious of delusions or the most important of truths. In either case it deserves a full and fair discussion. Neither is such a subject out of place in a scientific journal, for in whatever light we view it, it is really a scientific question. If a fallacy or a delusion, it is of so wide-spread a nature, and influences such numbers of well-educated and even scientific men, that we have a right to demand of science a full and satisfactory exposure of it. If a truth, then it is certainly, as Mr. Owen maintains, a science of itself; a new science, and one of the most overwhelming importance in its bearings upon philosophy, history and religion. It is now becoming almost a common thing to acknowledge that there is a certain amount of truth in the facts; with a proviso, always, of the writer's repudiation of the spiritual theory. For my own part, the only thing that makes the facts credible on evidence is the spiritual theory. Mr. A. or Prof. B. or Dr. C. may state that a fallacy or a delusion, but that all the facts can be explained without calling in the aid of spirits. Perhaps they can. But why should I, or any other reader, accept A, B, or C's facts, and reject Mr. Owen's, when the former are not one whit more intrinsically probable, or supported by any tota better testimony than the latter? Yet these latter actually force upon us the spiritual theory, just as the facts of geology force upon us the belief in long series of ancient living forms, different from those now upon the earth. I must accept all the equally well-attested facts of equal intrinsic probability, or reject all. I cannot believe in Cretaceous fossils as realities, and reject Silurian as freaks of Nature; neither can I accept the facts B may have witnessed, and reject those of the rest of the alphabet. Yet if all the main classes of facts are admitted, the spiritual theory appears as clearly a deduction from them as the theory of extinct animals follows from the facts presented by their fossil remains. The position of the Quarterly Reviewer is, that there are no facts worth speaking of, and, therefore, no true spiritual theory can be founded on them. This safe ground, as long as all the evidence for the facts is carefully denied, misrepresented, or ignored. But when there are ten thousand witnesses to these facts, of whom say nine thousand are as good and competent as A or B, it is not safe ground for A or B to admit just so much of the facts as they have witnessed, and to reject the rest. The problem we have now to solve is, how much of the facts are true? Till this is done by some better test than individual experience, it is premature to discuss what theories may or may not explain them. In the mean time let no one pre-judge the question, till they have studied Mr. Owen's facts and carefully weighed his arguments.

ALFRED R. WALLACE.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents.

This paper is issued every Saturday Morning, one week in advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

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THE AMERICAN NEWS COMPANY, 10 NASSAU ST., WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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All letters and communications pertaining to the Banner of Light should be addressed to the Editor, but communications for the Spirit Message Department should be sent to the address of the Editor, but marked "Spirit Message Department."

The Beginning of the End.

A GREAT TRIUMPH ACHIEVED AT LAST. We have the satisfaction of laying before our readers, on our first page, an article which marks an era in the history of Spiritualism.

We have predicted, again and again, that, after a time, Spiritualism, with her experimental evidences of a life to come, would be admitted within the precincts of accredited science.

The post from London brings us a copy of the April number of the Quarterly Journal of Science, a periodical of well established reputation and especially practical in its character.

NOTICES OF SCIENTIFIC WORKS. Owen's "The Debatable Land between this World and the Next."

Mr. Owen's last book on Spiritualism and its phenomena is admitted into the class of scientific works; and half the space allotted to reviews—the first ten pages—are occupied by a statement and analysis of the narrative-portion of the work in question.

Nor is this all:—The author of the review to which so prominent a place is given; Alfred R. Wallace, is a gentleman whose name is well known to scientific men, both here and in Europe.

It might be supposed that such a man, even while candidly and forcibly setting forth the experimental evidence brought forward by Mr. Owen, would fall back, as others have done, on the theory of psychic force as explanation.

Mr. Owen's facts actually force upon us the spiritual theory, just as the facts of geology force upon us the belief in long series of ancient living forms, different from those now upon the earth.

Meanwhile we are on the direct path of progress. Galileo's theory had to be accepted by science before the Romish Church would allow the laity to believe it.

Mr. Isaac Rhodes and Dr. H. B. Storer briefly continued the discussion, their remarks being heartily applauded and enjoyed by the audience.

It was announced by the presiding officer, Mr. H. S. Williams, that Mrs. Moses Hall and Dr. F. L. H. Willis had signified their intention to be present at the next meeting.

Our thanks are due to Mrs. Mattie E. Otis, of Damariscotta, Me., and Mrs. Pollard, of Boston, Mass., for fine bouquets for our Free Circle Table, Tuesday afternoon, May 7th.

The Doomed Indians.

Here is a whole territory of red men, peaceable and industrious, content to live on their own lands and gradually working their way out to the light of civilization, who happen to possess lands which certain greedy white people want for themselves.

Yet that is precisely what is being attempted at Washington to-day. The pretence is that civilization demands more room, and that the Indians are an obstacle and must be put out of the way.

Sunday Meetings in Boston—The Secular Press.

It appears that the time has not yet come when the daily papers of Boston dare to be impartial and just in their notices of Sunday services.

We had hoped that the new daily, the Globe, which professes independence in all sectarian questions, would have shamed the narrow and cowardly spirit of the other papers.

Boston Spiritualists' Union.

The weekly meetings of this Association are conducted in a very fraternal spirit, and seem to exert an attractive and harmonizing influence over the steadily increasing number of participants.

On Thursday evening, May 21, after the artistic reading of a very fine selection by Mr. Simons, an address was delivered by Mr. I. P. Greenleaf, subject, "Refinement and spiritual culture, in freedom, our only hope of sustaining and carrying to a successful issue the needed reforms of the day."

The Kind of God Proposed for Our National Constitution.

The above is the subject considered in a masterly discourse by Professor William Denton, in his Free Spiritualist Lecture course at Music Hall, Boston, Sunday afternoon, May 5th.

In introducing his lecture, he cited the fable of the frogs, who, desirous of having a king, sent a deputation into the meadow to solicit the ox to abdicate in that capacity.

He first objected to this God because of his want of truth, and cited many instances in biblical history—as in the case of Ahab and the "lying spirit," and Samuel and the heifer—wherein Jehovah had stooped to deception of the most reprehensible nature.

The God thus found to be in his established and revealed word so totally ignorant of geography, astronomy, geology, zoology and other branches of modern study, was still more ignorant of the nature of man, for he made him with reason, which rendered it impossible for him to believe from lack of testimony—and then threatened him with eternal damnation if he failed to believe the various statements presented in Holy Writ.

Again, the speaker objected to Jehovah because he was a vacillating God, undertaking to perform remarkable things, and then abandoning them. Among other instances of this, he quoted Jonah's mission to Nineveh.

Cure for Incompatibility.

It is simple Patience. And nothing generates patience more than silence. It is by the tongue that contention thrives. The tongue is the unruly member that keeps all sores of the spirit irritated and raw.

The God who, while he ordered Pharaoh to let the Israelites, his people, go, yet hardened his heart and kept him from obeying the command, and then punished the whole land of Egypt with plagues and suffering and death because of his own work; the God of whom it was said that the adulterous David was a man after his own heart; the God who was jealous, vindictive, full of anger, whose wrath was a consuming fire against those whom he hated, was no Deity to be set up on his western shore beside the calm, pure statue of Liberty, to whom our forefathers paid their vows.

Progress was the burden of the hour. Orthodoxy was losing its hold upon the hearts of men. Many of the great lights in the theological world, as Beecher, Colver and others, had outgrown the darkness of the past, and would gladly step upon the platform of common sense in religious matters, if they dared.

A. J. Davis.

Invalide are continually writing to this gentleman for clairvoyant examinations and prescriptions. So great has his correspondence become of late, that he has been obliged to put his "response" to such in the form of a printed circular, ready for use at any moment.

Spirit-Photography and the "New Church Independent."

We find the following liberal remarks upon an important subject, in the pages of this well known Swedenborgian magazine for April. It would be well if the good advice it gives against the cultivation of the habit of unthinking, bigoted denial with reference to anything not understood, were more widely received and cherished among mankind.

"The April number of Good Tidings, a little monthly sheet published by our Washington brethren, contains a short but very dogmatic article on spirit-pictures, declaring these 'so-called spiritual photographs, in the nature of things, an impossibility.'"

Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until somebody takes the pains to prove them false.

Let us try and show as much liberality and common sense at least as our Christian neighbors of other churches."

GEORGE W. BARCOCK, M. D., whose office is situated at No. 28 Winter street, Boston, Mass., enjoys a rapidly increasing reputation as a dermatologist, from his great success in the treatment of all difficulties of the hair and scalp.

"The Western Star."

The proposition of Mrs. Emma Hardinge-Britten to publish a new spiritual magazine, to be called "The Western Star," we have already briefly noticed in these columns, and again take pleasure in speaking of her enterprise as one that should receive the favorable consideration of Spiritualists generally.

To all such experiments—and there have been many made—our feelings are most cordial, although practical experience of the difficulties to be overcome will not often permit our judgment to be sanguine of their success.

A recent article from W. F. Jamieson, corresponding editor of the Present Age, indulges in a captious criticism of the circular and accompanying letter of Mrs. Britten, ridiculing its propositions, and sneering in a most unlovely spirit at the "never-to-be-born magazine."

Cahagnet and the "Celestial Telegraph."

A correspondent, writing us from Evansville, Ind., expresses much astonishment that the above-named work, by L. Alph. Cahagnet, is not more widely known among the spiritualistic public.

"THE CELESTIAL TELEGRAPH; or Secrets of the Life to Come, revealed through magnetism, wherein the existence, the form, and the occupations of the soul after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six deceased persons of various conditions; a description of their conversation, etc., with proofs of their existence in the spiritual world."

Spiritualism in California.

A correspondent, writing from San Francisco in regard to the cause in that city, and on the "Pacific Slope" as well, laments, in common with the whole Spiritualistic public, the withdrawal from the field of active mediumship of Mrs. Ada Foye, whose increasing family cares have necessitated the step.

"Spiritualists' Home."

The great want of strangers favorable to our cause who visit Boston, seems to be a quiet, pleasant, home-like place where, while sheltering themselves from the elements without, they may also obtain information concerning spiritual matters within—which is not the case in the majority of hotels or boarding-houses.

Massachusetts State Spiritualist Association.

It will be seen by reference to a call in another column, signed by the President and Secretary, that this organization will hold its annual meeting at Elliot Hall, corner Tremont and Elliot streets, Boston, Wednesday, May 29th, morning, afternoon and evening.

Music Hall Spiritualist Free Meetings.

The Committee of Arrangements announce that Addison A. Wheelock, Esq., of New York, who made such a favorable impression here in March, has been engaged to lecture in Music Hall, Boston, Sunday afternoon, May 12th. He is a very interesting lecturer.

Mediums in Boston.

DR. J. R. NEWTON, NO. 35 HARRISON AVENUE, BOSTON. WILL CLOSE HIS OFFICE IN BOSTON ON THE 23d DAY OF JUNE...

MANY PERSONS DENYING CLAIRVOYANT EXAMINATIONS and counsel as to the cause of their health from the spiritual world. All such will find...

DR. G. W. KEITH, MAGNETIC PHYSICIAN, No. 9 Florence Street, Boston. All Forms of Disease Treated Successfully.

Mrs. A. E. Cutter, ELECTRO-MAGNETIC PHYSICIAN AND HEALING MEDIUM, 72 Essex Street, Boston, Mass.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 342 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please enclose \$1.00...

Mrs. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 223 Washington Street, Boston, Mass.

Mrs. M. CARLISE, Test, Business and Clairvoyant Physician, Hours from 9 A. M. to 9 P. M.

W. F. EVANS, (Author of "Mental Cure") Magnetic and Psychopathic Physician, 6 Fenimil Street, Boston.

DR. F. HATH, Magnetic Physician, 55 La-grange Street, Boston. The poor treated Wednesday.

Mrs. A. W. CUTLER, Magnetic and Electric Physician, 54 Washington Street, Boston.

Mrs. MARSHALL, Spiritual Medium, 47 Temple Place, Boston. Hours, 10 to 12, and 3 to 5.

Mrs. FRANK CAMPBELL, Clairvoyant Physician and Healing Medium, 121 and 123 1/2 St. Washington Street, Boston.

Mrs. L. W. LITCH, Trance, Test and Healing Medium, 183 Court Street, Boston. Circle Tuesday and Sunday evenings at 7 1/2 o'clock.

SAMUEL GROVER, HEALING MEDIUM, No. 29 Dix Place, near Harvard Street, Boston.

Mrs. NEWELL, Trance, Clairvoyant, Healing and Business Medium, Examinations from lock of hair, 12 Tremont Street, Boston, Mass.

Mrs. F. C. DEXTER, Clairvoyant and Test Medium, 41 Tremont, corner of Dover Street, Boston.

Miscellaneous.

IMPORTANT NOTICE! WANTED, IN EVERY CITY AND TOWN, AGENTS, TO CANVASS FOR THE BOOKS, "MENTAL CURE," "VITAL MAGNETIC CURE," "NATURE'S LAWS IN HUMAN LIFE,"

Another Beautiful Picture. This picture represents a half-life-size figure of a most lovely child just blooming into womanhood.

"Spirit Offering." This picture represents a half-life-size figure of a most lovely child just blooming into womanhood.

Our Digestion; Or, My Jolly Friends' Secret. It is by the most taking and valuable book in the field.

RELIGIO-PHILOSOPHICAL JOURNAL, A WEEKLY SPIRITUAL PAPER (same size and type of the Banner of Light).

PATENT OFFICE, 40 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS.

J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW, No. 30 Court Street, Room 4, Boston.

DUMONT C. DAKE, M. D., A NUTRITIONAL PHYSICIAN, No. 15 Ellis Park, Chicago, Ill.

THE MAGNETIC TREATMENT, SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y.

MAGNETIC PAPER, DR. J. WILBUR, Magnetic Physician, 460 West Randolph Street, Chicago, Ill.

A WELL-KNOWN CLAIRVOYANT, ENCLOSE \$1.00 for book and handwriting, with age and sex of patient.

THE WOMAN'S BOOK, The Grandest Work of the Century. A LIFE'S ISSUES OF LOVE IN ALL ITS PHASES!

HONEST MARRIAGE VINDICATED, WE ALL KNOW WHAT LOVE MEANS, YET FAIL TO REALIZE IT—THIS SPLENDID WORK TELLS HOW.

GOOD NEWS! WOMAN, MARRIAGE, THE GRAND SECRET! A BOOK FOR THOSE WHO HAVE HEARTS.

MATCHLESS ARTICLES, LOVE, WOMAN, COURTSHIP, MARRIAGE, THE LAWS OF HAPPINESS, GOOD AND EVIL EFFECTS OF VARIED MAGNETISMS,

THE GOLDEN KEY; MYSTERIES BEYOND THE VEIL, A THRILLING STORY, Founded on Facts.

New Books.

THE GREAT TRIAL, CURIOUS LIFE OF P. B. RANDOLPH, "THE MAN WITH TWO SOULS!" HIS ARREST AND IMPRISONMENT!

THE VERDICT! TALK about Novels and Romances! Why, they are true romances! The strange odds of the probabilities regarding all females.

NINTH EDITION OF THE SPLENDID VOLUME, ENTITLED, POEMS FROM THE INNER LIFE, BY MISS LIZZIE DOTEN.

WHAT IS SPIRITUALISM? AND SHALL SPIRITUALISTS HAVE A CREED? IN TWO LECTURES.

GOD THE FATHER, AND MAN THE IMAGE OF GOD, IN TWO LECTURES.

THE BROTHERHOOD OF MAN, AND WHAT FOLLOWS FROM IT, IN TWO LECTURES.

THE DEBATABLE LAND, BETWEEN THIS WORLD AND THE NEXT, BY ROBERT DALE OWEN.

THE SCIENCE OF EVIL; OR, First Principles of Human Action, TOGETHER WITH Three Lectures.

THE FUTURE LIFE: As Described and Portrayed by Spirits, Through Mrs. Elizabeth Sweet.

THE NIGHT-SIDE OF NATURE; OR, GHOSTS AND GHOST-SEERS, BY CATHERINE CROWE.

THE CAREER OF THE GOD-IDEA IN HISTORY, BY HUDSON TUTTLE.

THE DEACON'S DREAM; A Radical Rhapsody, BY J. H. POWELL.

CHRISTIANITY: Its origin, nature and tendency in the light of astro-theology, BY REV. D. W. HULL.

GOD, OR NO GOD; or, An Infinite God an impossibility, BY AUSTIN KENT.

THE BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

New Books.

Mrs. Maria M. King's Works, SECOND EDITION, REAL LIFE IN THE SPIRIT-LAND, BEING LIFE EXPERIENCES, SCENES INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

SOCIAL EVILS: THEIR CAUSES AND CURE, BY MRS. MARIA M. KING, BEING A BRIEF DISCUSSION OF THE SOCIAL STATUS, WITH REFERENCE TO METHODS OF REFORM.

THE SPIRITUAL PHILOSOPHY VS. DIABOLISM, IN TWO LECTURES, BY SAME AUTHOR—SAME PRICE.

WHAT IS SPIRITUALISM? AND SHALL SPIRITUALISTS HAVE A CREED? IN TWO LECTURES.

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New York Advertisements.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, THE magic control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds.

AGENTS WANTED EVERYWHERE, Mailed 1 Box, 34 Nos. Postage, \$1.00.

THE HAHNEMANN MAGNETIC MOVEMENT CURE, Containing Vital Magnetism, Electricity, Baths, etc.

Dr. Caleb C. Dusenbury, Dr. Phoebe A. F. Dusenbury, American and Foreign Patent Office.

W. A. IRELAND, Magnetic Physician, DEBENHAM, ILL. through this medium prescribes for all chronic diseases.

PROF. LISTER, Astrologer, HAS removed from Boston to New York City, and can be consulted at 74 Lexington Avenue.

MRS. H. S. SEYMOUR, Business and Test Medium, 100 Broadway, New York City.

MRS. E. DESMONDE, M. D., Ladies' and Children's Physician, No. 507 Eighth Avenue, New York.

SARAH E. SOMERLY, Clairvoyant and Healing Medium, 139 Sixth Avenue, New York City.

NEW BOOK JUST ISSUED, MAYNEED BLOSSOMS, BY LOIS WAISBROOKER.

HELEN HARLOW'S VOW, BY LOIS WAISBROOKER, Author of "Alice Vale," "Suffrage for Women," etc.

Alice Vale: A STORY FOR THE TIMES, BY LOIS WAISBROOKER.

THE GOSPEL OF GOOD AND EVIL, "I CREATED LIGHT AND DARKNESS, AND I ORNATE GOOD AND EVIL, SAITH THE LORD."

INSPIRED BY THOMAS FAINE, This book treats in an able manner of Physical and Moral Evil, attributed to the first four centuries of our Christian Era.

THE BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor. Office at 111th Street, New York, N.Y.

She has fallen.

How often we see this mournful sentence applied to some female for an act which never brings the same fate, charge or fall, to a man. Men have never been known to fall for the act which causes so often and so terrible falls in females since the fall of Adam. He seems, by the story, to have fallen as a body by the act as Eve did, and to have left the fatal consequences on his posterity, which has caused the same kind of fall in nearly all of those who reach manhood.

Does a woman fall in the same act, in or out of matrimony, or is it like the act of a man, who, in the army, gets glory and honor for the deed that in private life, subjects him to imprisonment for life or to hanging to death?

Followed. What a shame to stigmatize a portion of our race with this appellation and its meaning, while another portion causing their condition, and more guilty, are supposed by sex from the stigma, and not even rejected or discarded by the best society, for the act that sinks in public estimation the one to disgrace, throws honor upon the other.

We never could see how any act, criminal or illegal in itself, and especially one causing the depravity of the race, could be sanctified by a priest or a magistrate so as to render it no crime or disgrace. Nor could we ever see how God could be better than equally the father of all children, however illegitimately born. We never doubt the expediency or the necessity of laws, to regulate the social and parental relations of individuals; but as our laws are made, we believe them most terribly unjust, unequal and tyrannical, and public opinion, on which they are largely based, seems to us equally wrong and grossly at fault, especially in the case of turning its barking dogs loose on the often unfortunate victims of deception and falsehood, branding them as outcasts or fallen women for the act or acts it sanctions as almost holy when permitted by a priest or magistrate.

H. T. CHILD, M. D.

This brother, who has been sorely afflicted of late, we are happy to learn is slowly recovering. For many years we have had no more faithful and efficient worker in the ranks of Spiritualists than Dr. Child. His tongue and pen, both in public and private, have ever been efficient and ever on the side of our spirit friends. Gifted beyond most of us with a valuable mediumship, he has ever held a natural and rational relationship between the two worlds. His social and professional position has given him an opportunity to do much for the cause, and he has never been backward in doing it. For many years during our itinerancy his house was our home in Philadelphia, and few have become more dear to us or more sacred in our memory—rendered doubly so by the cordial welcome of the Doctor and his estimable companion, whose words of welcome will never be forgotten till the scenes of earthly life have faded away. Our brother suffered long and severely from a poison received in a surgical operation on a dead body, and we feared several times it would prove fatal; but, after several years of intense suffering at times, he recovered, but has since had another severe and dangerous illness, and yet, through both of these trying scenes, his active mind has kept him constantly before the public—doing a work that few have exceeded in the cause to which we both have been for many years devoted. The faithful devotion and services of this brother will not be appreciated till after his spirit is freed from its mortal incumbrance; but here and hereafter he will find himself and his works enshrined in the memory of many friends that seldom see him and say little to him. Like the rest of us, of course, the Doctor has his faults and his enemies, but we have not yet found those who complain better than those who are accused and complained of, but generally worse; and when the faithful pioneer labors in this great movement are registered, we shall find, near the head of the roll, the name of Dr. H. T. Child.

TIT FOR TAT.

The editor of the Universalist, after twice repudiating free religion, and nicely washing his hands of the vile staff, rejoices that one of its ministers is paying the Orthodox in their own coin, by distributing his tracts at their meetings, which he and they consider a nuisance, but which he calls no greater nuisance than for the Orthodox to distribute their tracts, the very titles of which are often an insult, at the meetings of Universalists and Unitarians, that are not tainted with free religion. It is surely a pity to have the Bible quoted and interpreted with so many variations, and the silly little lies added, and these, in the form of tracts, thrust into the hands and houses of our Bible-worshipping Universalist brethren, since they are able to interpret it for themselves, and to write their own stories. As to our Orthodox brethren who have the care and salvation of souls on their hands, of course they must "clear their skirts from the blood of souls," and the tracts are one of the means which the Lord blesses for the work, and the Universalists are poor unconverted sinners, and ought to be saved from "believing a lie to be damned."

TAKING SIDES.

The Circular, the organ of Rev. J. H. Noyes and the Oneida Community, says, "There is to be, sooner or later, a grand conflict between religionists and irreligionists—between those who love and reverence Christ, and those who deny his divine character and mission. There are many indications that it is rapidly approaching. The skirmishes of the opposing forces are already engaged." It is a mistake to call it a conflict between "religionists and irreligionists," for both sides are religious, one as much so as the other; but the other statement covers the ground, and places the

issue on its true footing, and on this issue we are glad to see, at this early day, which side is chosen by Mr. Noyes, with his well drilled but small Christian army of perfectionists, and we hope the churches will protect him and his social experiments from persecutions, as he is in no danger from the liberal party that tolerates error and leaves truth free to combat it. We supposed, for a long time, he only used the Bible and Christianity as a defence against Christian persecution; but we were mistaken. He is not his followers, is grounded in the faith, and will die with a sectarian harness on, on the side of error, in the great conflict between truth and error.

TICKLING WITH STRAWS.

The Interior, in a labored article reviewing the Liberal Christian, finds some touching coincidences of opinion, one of which is rather novel to us. It says: "Our contemporary affirms that 'if there is anything good in Free Religion, it is not now, and if there is anything new, it is not good.' With such a statement we have the most cordial sympathy." Let us rejoice, then, that as stated in The Interior, and orthodox as we must concede the Liberal Christian to be, there is one fundamental in which we agree.

This is a strange assertion, that whatever is good must be old, and whatever is new cannot be good. We suppose the statement is intended by both to apply only to religion; and, if so, it is only necessary to carry it back a short time, and apply it where it was applicable as it is now, and by it out of both these boasting branches of religious belief. It is really amusing to us to see these young Christian sets get into their parents' clothes, and boast of old truth, knowledge and wisdom, as none ever could have it but themselves. Cry aloud and spare not, gentlemen, against Free Religion, till the bits works out its effect, and then the lines of the old poet will apply: "Soon a wonder came to light, That showed the rogues their hell; They were recovered from the bite, The dog it was that died."

Now truths and a new religion will surely prevail, and the people are all ready for it, and no amount of abuse or attacks can kill it out—Call it good, or bad, or what you please, it will succeed.

"GODLESS" STATE.

The Supreme Court of Ohio has decided unanimously that "neither Christianity nor any other system of religion is a part of the law of this State." [Bloom v. Richards, Second Ohio State Report, 37.] Would it not be well for our Christian friends in Ohio to secure the insertion of God and the Bible in her Constitution before they make an attempt to fix it on the nation? Ohio might exhibit the anomaly of an infidel State in a Christian nation, and Congress might find it necessary to classify the naughty romp for her impiety. We hope the next religious Convention held in the State to take measures to Christianize the national Constitution will proceed to pass the same out of the eyes of the State, so it can speak from a Christian platform in a Christian land, and see its way clearly.

New Publications.

OUR DIETARIES; or, My Jolly Friend's Secret, is the happy and significant title of the last popular book of Dr. Lewis, the well-known curator of the laws that govern the physical well-being of the individual man. We have read this book clear through, from title-page to colophon, and confess with more than ordinary warmth to its excellence as a stimulus to better living and a higher way of life. Mr. Lewis dedicates his new volume to those of his countrymen who are "all gone in the pit of the stomach," with his kindest wishes, and those who wish they were certain to realize it, they will consent to receive his directions, his instructions, his warnings, and his fund of practical information, and then follow them out in the same spirit. He takes up his most important subject from the beginning, treating the teeth, and indicating the simple primary duty of mastication. Then he touches the sense of taste; inquires into the feeling of hunger; compares the animal and vegetable; discourses very fully on the essential question of food, showing what are the best and most nutritious articles of diet for man.

He gives the elementary and sustaining qualities of the grains and vegetables, and tells us what the ancients lived on; also shows up the silly pride of people who dare not purchase and consume the best food in the world because it is so cheap. The theory of digestion becomes perfectly clear under his hand, and he proceeds to describe the best food and conditions to promote it, as well as to get rid of the errors of living and dressing, to which such an immense amount of digestion and misery is owing. The charm of Dr. Lewis's teaching is the frequency of his illustrating power; he fully crowds his pages with anecdotes and stories which are apt to his theme. What is there in living that he omits to talk about and talk instructively, aggressively, too? Water, drinking during meals, two meals a day instead of three, excess in eating, regularity in eating, mineral waters, pastry, how to grow plump and how to grow thin, colds, the treatment of dyspepsia, biliousness, sympathy between the stomach and all other parts of the system, bad breath, alcohol and tobacco, cooking, receipts for good dishes, our kitchens—he runs through it all like this with the perfect familiarity of one who is master of the knowledge of them all.

Dr. Lewis writes to the public from the level ground of common sense. He is neither an healer, in the sense of running off into what is impracticable, nor is he a pretender to knowledge which he has not proved. It is refreshing to read him on the life topics he treats with such originality and vigor. If any person will take up his book and go through it thoughtfully—some parts of it many times—will undertake to say that he will be profoundly impressed with what he has read, and, if he chooses to pursue the plain path marked out, will largely compass the perfect renovation of his life, happiness and character. That is saying a great deal, we know; but let us stop to reflect on how large a part of our health and happiness, our life and character, actually depends on the condition of the stomach of our; the receptacle into which goes everything that sustains us, invigorates us, supplies the daily waste, reinforces the nervous system, gives tone to the brain and thought, and consequently becomes practically responsible for the man. There is quite enough in this subject to merit not only a volume, but a whole library, and Dr. Lewis has shown himself the very person to handle it as it deserves and with the utmost effect. Published by Lee & Shepard.

God-MAN, by Rev. Dr. Townsend, is the title of a volume recently published by Lee & Shepard, consisting of what was a course of lectures on the "Eccle. Deus Homo" problem, in Music Hall, during the autumn of 1869. They consist of arguments in support of the divinity of Christ, expanded and supported by the critical issues that accompany that great problem. We can honestly speak of it as a work of remarkable research and learning. It is divided into two parts—Search and Manifestation. In the former of which Comparative Theology and Essential Theology are treated, and in the latter, the New Era Record. Humanity of Jesus and Divinity of Jesus. The theological student will regard it as a treasury to go to when in want of argument, while the liberal thinker will find it valuable as containing the whole history and philosophy and creed of the God-Man Man in a convenient nutshell. The publishers have brought the volume out in their usual neat style, and both typography and paper will gratify those who will secure it for a studious perusal.

The Bazaar for May—published at 25 Bronfield street, Boston—is filled with essays, stories, poems and notes, literary—among them a lengthy notice of Robert Dale Owen's "Datable Land"—and theologic, the names of O. B. Frothingham, George S. Burleigh, C. A. Bartol, John W. Chadwick, A. W. Stevens, Caroline Italy Dyer and Francis Grey Fairfield being appended as the writers in the present number. The May number of BRAINARD'S MEDICAL WORLD, published monthly at Cleveland, O., is full of choice music and readable miscellany.

Spiritualist Lectures and Lectures.

LECTURES BY ROBERT, MARY CARLISLE, MEDIUM.—The fifth series of lectures on the spiritual philosophy commenced in this elegant and spacious hall last October, and will be continued every Sunday, by Mrs. M. J. Kettlewell. The first lecture was held on the 10th of October, and was attended by a large number of persons.

LECTURES BY JOHN A. ANDREWS, MEDIUM.—The Boston Spiritualist Lectures were resumed on the 10th of May, at 10 o'clock. The public are cordially invited to attend. Mr. H. Gardner, President, Mrs. J. L. Kettlewell, Secretary.—The Children's Progressive Lectures meet at 10 o'clock every Sunday.

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A task suggested by the love and high esteem of your friends—because, although accustomed to public speaking, it has been my fate for the last twenty-four or five years to speak the great mass of language of superior minds rather than the product of my own limited mind resources; apprehensive, lest it be found that I am not competent to give a proper spirit to, or to give in appropriate language the sentiments and feelings of those whom I have the honor to represent. My friends, a few of your friends, admirers, and, I may almost say, disciples, in the spiritual religion, remembering the anniversary of the great event of your life, when in you were called to the fulfillment of a high and a holy mission; the anniversary of your election by the spirit world to be the mouthpiece of those who have crossed to the other shore, in their communications to the yet transmuted spirits in the flesh; and desiring to testify, in some way, to the faithful manner in which you have performed the functions of your office in all such communications, have deputed me to present you, in the name of their enduring love, with this fee pitcher. Take it, madam, and may your spirit gifts continue ever to keep you as pure in thought, word and deed, as the element it is designed to contain; as clear as the sea itself; may the spirits of Wisdom, Truth and Love so control and prompt you that your character, as a public apostle of the everlasting truth, may shine forth as clear as the sun, bright and white as the metal of which this pitcher is composed. And if my individual testimony will add one iota to the satisfaction and gratification you must this evening feel, I bear cheerful evidence to your excellent sense of the value of communication between my friends in the spirit world and myself, also to the high character of your public lectures. And now, madam, receive from my hands this souvenir of love, together with the cordial wishes of those who have crossed to the other shore, to give to the world unmistakable assurances of man's immortality. Take it, madam, and may the wisdom of our Father, God, and the unselfish and childlike love of the great Christ, increase in you as the revolving years increase on you.

Mrs. Bowditch responded in a very feeling and unassuming manner. Judge Ladd, in his clear and concise style, related some remarkable experiences of spiritual power, and also recited a very beautiful poem. The Hon. George B. Blake, a whole-souled Spiritualist, in a most sensible and vigorous speech gave assurance, in his own case, of man's great heritage, immortality. Mr. Thomas Sullivan, whose pertinent remarks show him to be a biblical scholar of no mean pretensions, gave a most interesting account of his conversion from Methodism, with its overhauling pit of iron and brimstone, to Spiritualism, and its laws of eternal progression. The festivities terminated about twelve o'clock, when the guests took a kindly leave of their amiable hostess.

Spiritualism in Manchester, N. H. J. William Fletcher, writing from this place, April 20th, says: "I enclose you the following article taken from a Manchester paper. Mr. Sullivan and wife have ever been workers in the cause of Spiritualism, doing all that lay in their power to help on the movement, and the little entertainment given on their behalf was but a slight token of the regard for which they are felt by all connected with the Spiritualist Society of Manchester.

Spiritualism is advancing here more and more. A. E. Carpenter, the well known and popular speaker, lectured to large audiences, April 24th, and I am to be followed by Mrs. Clara A. Field, of Lowell, and Mrs. N. J. Willis. The Adventists here are having a revival—that is, Jesus and his followers are journeying here for the present, which perhaps may account for the prosperous condition of Spiritualism."

Like a Wedding.—The thirty-fifth anniversary of the marriage of Mr. and Mrs. Henry B. Sullivan occurred yesterday. Last evening their friends and acquaintances assembled at the Lyceum Hall for the purpose of celebrating the event, and to convey to the married pair some expression of their esteem and friendly regard. About one hundred and fifty persons were present. During the evening the marriage of Mr. and Mrs. Sullivan was related, Mr. H. Fletcher, the well known traveling merchant of Westford, Mass., relating a variety of songs were sung by a quartet consisting of Mr. Annie Sargent, and Messrs. Hiram East, Ernest East and Dr. H. B. Smith. Mr. Smith accompanied the vocalists upon the cabinet organ. The article couple were the recipients of a large number of valuable presents, among which were a number of other spouses, articles of glass and silver, a fine watch, table-cloth, dress-goods, cotton cloth, album, etc. The party partook of a nice collation, and enjoyed themselves in dancing and other entertainments."

Dr. Henry Slade in Albany, N. Y. ENDORSEMENT OF HIS MEDIUMSHIP. MESSRS. EDITORS—Please allow me a few lines of your space in which to express the unlimited satisfaction many of us have had in witnessing the manifestations through the mediumship of Dr. Slade, of New York, who very kindly gave us two days (yesterday and Saturday) of his precious time. To say that what we saw was marvellous, only faintly expresses the character of the phenomena the angel-world vouchsafed to him. To say that a marble-top table, a large sofa, the chairs in which we were sitting, moved as if instinct with life, the former distant from all of us, touched, as it were, the skirts only of a great embodied truth. Spirit hands came and patted us, smoothed our own hands, and were visible. The accord was finely played, while Dr. Slade held only the end opposite the key-board. The first communication I received was from the spirit of A. B. Whiting, addressed to his sister, who is my guest, and is now lecturing for us. Then followed one or two from my mother, with her signature. The writing upon the slate has been often described, but the satisfaction this gives cannot be conveyed to an unbelieving third party. A clean slate placed at a little distance from us on the table, with a tumbler of pencil under it, had one of the above-named messages written upon its under surface, by an invisible power. The same thing occurred when the slate was held on the top of my head or pressed close up under the leaf of the table.

The First Society of Spiritualists of Albany wish to express their gratitude to Dr. S. for favoring them with his presence at their evening lecture, and for the appropriate song and excellent music on the organ with which, in a trance state, he favored them. If anything could add to the marvels already mentioned, it might be found in the fact that Dr. Slade is said to know nothing of vocal or instrumental harmonies. Personally, I wish to thank Dr. S. for his friendly visit to my cottage, and for the pleasing Indian contrabasso there witnessed. May the good angels long keep him on the earth to bless poor blind and stumbling and doubting humanity. G. L. DITSON, Albany, N. Y., May 6th, 1872.

A Challenge to the Clergy of Atlanta. Having learned that a prominent clergyman of Atlanta has publicly denounced Spiritualism as a gross evil, and its teachers as impostors, and being desirous that God's truth shall prevail over the errors of man; and believing that "the agitation of thought is the beginning of wisdom" and that it is the sacred duty of all religious teachers to "prove all things and hold fast that which is good," and feeling with St. Paul that "concerning spiritual gifts, brethren, I would not have you ignorant," I hereby challenge Rev. A. T. Spaulding, or any other clergyman in Atlanta, to a public discussion of the following resolution:

Resolved, That modern Spiritualism is a demonstrated truth, based upon manifestations identical with the spiritual gifts of the ancient prophets, seers and apostles; that it is the fulfillment of the promises of Jesus of Nazareth; that natural science confirms and explains it, and the Bible sustains and corroborates it.

I hold it to be the duty of the clergy either to prove their accusations, and meet in fair and manly discussion those whom they oppose, or to retract their reckless assertions and hold their peace; and shall construe a refusal to do so as a confession of their error, or a fear to test the validity of their claims. DEAN CLARK.

Dr. Holland thinks there is no chance for salvation if Jesus does not come back again. But it strikes us that it would be a vast deal more profitable to make oneself worth the saving than to contend over that "if." If the Almighty does not save all who are worth the saving, he is not the being we take him to be. And we had much rather trust ourselves to him, without pledge or assurance, than to any of the Doctors.—The Golden Age.

ENGLAND. A Letter from J. H. Powell. DEAR BANNER—I have this day received from Messrs. White & Co., the sum of \$25, donated to me by friends, in response to the kind appeal which appeared from the pen of the editor-in-chief in a late issue of the Banner of Light. Permit me to express my heartfelt gratitude for the same, and to say that it reached me at a time it was much needed. I am sorry to report no improvement, or prospect of such, in my physical condition. The doctors have all succeeded in making me worse. The left lung is contracted, the stomach seriously distended, and the entire left side constantly in pain, I have prayed for weary months for the Great Deliverer, but he does not come. I fear I am doomed to suffer on for a long period. The kindness of friends cheers me, and I know the angels are near. God bless you, and all who remember the worker in his affliction. J. H. POWELL, 179 Copenhagen street, Cathedral Rd., London, N. April 22, 1872.

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