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Original Essan. THE SUPERSENSUAL WORLD: Being a Review of "The Unseen World," by John

Fiske.

To the Editor of the Banner of Light:

The recent articles of Mr. John Fiske which have appeared in the Atlantic Monthly, upon the English work entitled "The Unseen World," have been reproduced with other essays by Mr. Fiske in a work published in Boston under the same title. The essays devoted to this special subject are so suggestive of the attitude of men of science toward the spiritual phenomena, that some extracts from them cannot fail to be interesting to the readers of the Banner. There are two classes of thinking persons to whom the spiritual phenomena are a particular aversion : to the men of science, so-called, and to the theologians. They are disliked by the first class because they seem to intrude upon science the recognition of facts that occur without law and in defiance of the constitution of nature; and they are hated by the second class, because the intrusion of phenomena from a supersensual realm into ours, and in consequence of the volition of invisible beings, menaces the whole fabric of religious belief-so far as it is based on ancient and sacred traditions-with reconstructive demolition.

Mr. Fiske's articles upon the unseen world were written with a respectful regard to these pet aversions. He flatters the man of science with an attempted proof that no proper spiritual world can be an object of knowledge ; and seeming to feel that such an argument might possibly

to another, and so, on the largest scale, the death obstructed duct 1 a liver, it is well known that or final loss of energy by the whole visible universe has its counterpart in the acquirement of a maximum of life by the correlative unseen world," "There seems," he continues, " to be a certain sort of rigorous logical consistency in this daring speculation; but really the propositions of which it consists are so far from answering to anything within the domain of human experience that we are unable to tell whether any eaten into the thought and feeling, and all men one of them logically follows from its predecessor or not. It is evident that we are quite out of the region of scientific tests, and to whatever view our authors may urge, we can only languidly assert that it is out of our power to disprove it."

OBJECTIONS TO A SPIRITUAL WORLD CONNECTED WITH MATTER.

Having shown the unscientific and even illogcal character of the speculations by which the authors attempted to establish the possibility of a future world, Mr. Fiske proceeds to prove that | ena of mind and the space filling phenomena of their imaginary world is material, and that the true spiritual world has no matter connected with it.

"Now our authors," says their critic (pp. 36, 37 and 38), "very properly refuse to commit themselves to the opinion that mind is the product of matter, but their argument nevertheless implies that some sort of material vehicle is necessary for the continuance of mind in a future state of and German savans speak what they think. existence. This material vehicle they seek tosupply in the theory which connects by invisible bonds of transmitted energy the perishable material body with its counterpart in the world of ether. The materialism of the argument is indeed partly veiled by the terminology in which this counterpart is called a "spiritual body," but in this novel use or abuse of Scriptural language there seems to be a strange confusion of ideas. Bear in mind that the 'invisible universe' into which energy is constantly passing is simply the a change in one order is followed by a definite luminiferous ether, which our authors, to suit the requirements of their hypothesis, have gratuitously endowed with a complexity and variety of structure analogous to that of the visible world of matter. This language is not quite so precise as one could desire, for while they sometimes speak of the ether itself as the 'unseen universe,'

they sometimes allude to a primordial medium yet subtler in constitution and presumably more immaterial. Herein lies the confusion. Why should the luminiferous ether, or any primordial medium in which it may have been generated be regarded as in any way spiritual?"

Again (p. 38) : "In our author's theory, therefore, the putting on of immortality is in no wise the passage from a material to a spiritual state. It is the passage from one kind of materially of nature that Thought and Matter are the opbe too much for the theologian to accept without conditioned state to another. The theory thus posite poles of a common substance; hence it tending to reconcile him to a spiritual world vior of matter; and in deriving so little support verse of matter inducat a corresponding change arising from the consideration that a scintilla of think of its ingenuity. For so long as we are asked to accept conclusions drawn from our experiences of the material world, we are justified in demanding something more than unconditioned possibility. We require some positive evidence, be it ever so little in amount ; and no theory which cannot furnish such positive evidence is likely to carry to our minds much practical

but a transfer from one physical state of existence | non-just quoted and a dinner of pickles, or an | similar psychic effects are due to just such causes. To say nothing of the ordinary motions of the human body which are the direct effect of volitions not physical, every one who is not too seientific to be oblivious of the commonest facts, knows that there is a connection of cause and cf. fect between one's last dinner and the action of his mind after it. Force passes from the food of science knew it until the spiritual phenomena began to appear. The popular works on physiology abound in instructions that take for granted the action of food upon feeling and thought, and even upon morals and conduct. Though the particular connection between physical causes and mental phenomena is not yet known, it is between them, circuitous and direct, but absolutely real. It is only within a few years that the dissimilarity between the time filling phenommatter has been so emphasized as to culminate in a denial of all causal connection between them. Buechner and Moleschott are right in so far as they give emphasis to the simple fact of such causal connection. The denial of it is merely a sop thrown out by the English sarans to soothe the currish asperity of the theologians. In Germany the spook of theology arouses no terrors,

How to explain the relation between thought and matter is a very old problem, and the difficulty of its solution long since drove the great Leibnitz to his theory of a precstablished harmony, which asserted in entire universe of spiritual facts moving paripassu with a corresponding universe of physical facts. But there can be no perpetual concomitancy of two orders of phenomena without some force relations in some common element unifing them, especially when quantity of change in the other.

There, can be no absurdity more transparent than the famous dictum of Descartes, as interpreted by Mr. Fiske, namely, that there can be no community of native whatever between that of which the differential attribute is Thought, and that of which the differential attribute is Extension. For if all community of nature between them be excludel, all possible effective contact between them mist likewise be excluded, and then there would be in fact no passage whatever from thought to natter, and the most attenuated apprehension of the existence of matter would become impossible. Spinoza built his system on the assumption that there is a community of nature between them, but such a community would logically flow from such a view.

The upshot of the whole is, that if there is a ; as a group of activities which are never exhibited spiritual world it is absolutely divorced from matter, and there is no bridge to it for human thought; and secondly, we cannot even imagine souls except in a sort of physical organism (with which, of course, they have "no community of nature"); and thirdly, if they exist after death, there is, therefore, no possible means of our knowing it in this life. The critic does not enunciate these several propositions, but they underlie his charming the toric and logic.

A LUTTLE SOLACE FOR THE THEOLOGIAN. The comfort afforded by our critic to the theologian is not very great ; but after he has seeured a spiritual world incommunicably separate from this, he ought to be thankful for small additional favors. He is saved from the clutches of science in this way : 'Though a spiritual world must be uttervery well-known that there is a causal relation 1y divorced from all effective connection with this, and is even inconceivable, that inconceivability is no proof of its unreality. For be it known to the doctors of theology, that (p. 48)-

"Since our inability to conceive anything is limited by the extent of our experience, and since human experience is very far from being infinite, it follows that there may be, and in all probability is, (1) an immense region of existence in every way as real as the region which we know, yet concerning which we cannot form the faint-est rudiment of a conception." [Is not this the proper domain of faith?] "Any hypothesis re-lating to such a region of existence is not only faing to such a region of existence is not only disproved by the total failure of evidence in its favor, but the total failure of evidence in its favor does not raise even the slightest *prima facic* presumption against its validity.⁹

And let the theological doctor take notice, that "These considerations apply with great force to the hypothesis of a world in which psychical phenomena persist in the absence of material conditions." And let him further observe, that "It is true on the one hand, that we can bring generally expect never to get so near the up no scientific evidence in support of such an hypothesis. But on the other hand it is equally true that in the very nature of things no such evidence could be expected to be forthcoming; even were there such evidence in abundance it could not be accessible to use. The existence of a single soul, or congeries of psychical phenomena, unaccompanied by a material body, would be evidence sufficient to demonstrate the hypothesis. But in the nature of things, even were there a million such souls round about us, we could not become aware of the existence of one of them, for we have no organ or faculty for the perception of soul apart from the material structure and activities in which it has been manifested throughout the whole course of our experience.

So the theologian can understand that the strongest proof we have of a spiritual world in- last degree incredible that millions can give crecommunicably separate from matter, is that it is dence to alleged facts that run counter to ordineither conceivable nor in the line of the analo- nary experience and that are especially calculated grimaces, he soothes the latter with arguments appeals directly to our experiences of the beha- followed in his system that changes in the uni- gies of experience. Being a genuine Utopia, its to excite skepticism, unless in their personal exexistence must be established like the famous according to the taste of savans, by showing as it does from these experiences, it remains an in the universe of sort, and conversely; but he etymology of lucus a non lucendo. It cannot be spanding between the facts and their perceptionsessentially weak speculation, whatever we may never wrought out at length the deductions that proved; but as everything in it is inconceivable; a correspondence that did in truth constitute it cannot, therefore, be disproved. For, says the critic, "the entire absence of testimony does not raise'a negative presumption except in cases where , testimony is accessible." And the critic has shown to believe till persons like our critic and his petty not only that testimony to the existence of a spiritual world is inaccessible, but that any passage to it from the realm of matter is a sheer impossibility. If this course of reasoning does not show the reality of such a world, what reasoning can show it? And if there is not ample room and verge for such "faith" as the theologians mirse, in Mr. Fiske's labored hypothesis, where shall they find it? If the sarah has taken away their Lord, they can look for him in that world where "congeries of psychical phenomena" roam abroad in the very wantonness of license. Having now acquired a distinct conception of our critic's spiritual world, as of a state utterly separate from matter, and incapable of any communication with it, the existence of which is rendered probable (for theologians) by the absence of all positive evidence in its favor, we will briefly consider the spiritual world as suggested to us by ignorant mediums who unconsciously babble things above their own capacities, and occasionally personate Plato and Bacon in English that crucifies grammar and rhetoric. And abandoning Descartes, let us come back to the idea of Spinoza, that Matter and Spirit are opposite poles, in which the transcendent principle of the Universe manifests itself. On that hypothesis, no matter can be absolutely divorced from spirit, no spirit can be absolutely separate from matter; only perhaps a somewhat different proposition might likewise be true, that all matter is not in the-same degree of communion with spirit, and all spirit does not exist in the same degree of union with all matter. On which two suppositions there would be realms of being in which the by a loose process of analogical reasoning that we properties of matter preponderate over the qualities of spirit, and other realms in which spirit predominates as such over matter; but instead of our critic's hypothesis being true, that there is a spiritual realm incommunicably separate from matter, the opposite would be true, namely, that in all realms they would be in undivorceable communion, but that the degree of communion varies, both ways, toward matter in one direction, and, toward spirit in the other. On which two hypotheses, also, the mystery emphasized by our critic would still exist, but would not be exalted to the dignity of a contradiction-I mean the mystery of the particular mode of connection between thought and feeling on the one hand, and the physical organism on the other. On the same hypotheses it would also follow that no realm of spirit can be so widely divorced from

to us except through the medium of motions of matter." Exactly, But the distance between the poles of spirit in its greatest purity, and matter in its densest grossness being practically infinite, that there are minds in bodies so refined that with our ordinary senses we cannot discern even a motion of those bodies, is antecedently probable, and if so, it is probable previous to experience that there are complete human worlds which transcend the range of all our present senses. As our critic bluiself says when he lapses from his sublime philosophy down to the level of common sense, " It is not only possible, but in the very highest degree probable, that there are many things in heaven, if not on earth, which are undreamed of in our philosophy." To which utterance 1 for one assent, provided only that he do not insist on filling his heaven with mere "congeries of psychic phenomena." But if this assertion is true, is it not just possible that the poor mediums who stammer bad grammar in the name of Bacon and Shakspeare, may sometime become intoxicated with a ray of influence from the supersensual (not supernatural) realm? And if this may be so, would it not be well to study the performances of such mediums patiently and thoughtfully, first bracing up our nerves to the heroic tension, so as to be able to endure the bad grammar and thetoric without fainting? Perhaps some rays of these same subtle influences may in this way get through our own skulls, and piercing the dura and pia mater, and many layers of "scientific" conclusions, titillate even our philosophic consciousness.

NO. 12.

We do not, even in our present bodies, see the souls of our friends and neighbors : it is only by a very circuitous process of logic that we discover that they have any souls; and Spiritualists souls of their friends that they will not be in a degree forever divorced from them by some sort of bodies. Per contra, they believe that their deceased friends still live in bodies exalted to a height of refinement and subtlety simply just beyond the range of the ordinary senses, but which under favorable conditions can be brought within their purview. This belief does not seem so very unphilosophical in a universe in which there are so many "things undreamed of."

Some millions throughout Christendom believe. in the survival of the so-called "dead" on the testimony of every sease; but our critic would make if appear that not one of these millions has " learned to test what they are pleased to call the evidence of their senses." It is not impossible for million's to believe absurdities delivered down by tradition from remote ages. But it is in the there had been the most eract correbedicher. practical knowledge. Or should all of this host of Witnesses consider themselves duped, suspend judgment and await the word of command scientific cotorie, shall have digested the bad grammar and thetoric above complained of.

the strong probabilities in favor of its reality actual light can never come from it.

The object of the original work called "The Unseen World," was to indicate a legitimate passage by the laws of physics from a material to a spiritual or unseen world. The fundamental idea pervading the work is that the universe is penetrated with an energy continually passing from concrete and sensible masses of substance to an invisible ether, which energy is not known to return. But instead of carrying out this idea to its logical results, its authors turned aside from the legitimate path of their inquiry to devise a theory for connecting human thought as a pyschic force with certain assumed possible effects in the ethereal realm.

A few extracts from the second essay of Mr. Fiske will show how skillfully he has taken advantage of this digression, first to expose its insufficiency to prove the reality of a spiritual world: secondly to show that the man of science has no reason to dread the discovery of any possible connection between this world and a spiritual one; thirdly, to comfort the theologian with the assurance of a possible spiritual world so purely psychic that it can never intrude upon ours except as an object of faith.

PSYCHIC PROCESSES NOT TRANSFERABLE TO THE ETHER.

The authors of the work had substantially maintained that all movements of forces in the sensible world are propagated into the invisible ether, and are there registered and eternally preserved as on a photographic plate, and that even the movements of thought and feeling, or what we may call psychic processes, are thus transmitted and perpetuated ; and they had accordingly suggested that even the apparent extinction of vital energy which we call death, may be followed by reviviscence in the ethereal realm,

"On the negative-image hypothesis," says Mr. Fiske (pp. 34 and 35), "it is not hard to see how thought is conceived to affect the seen and unseen worlds simultaneously. Every act of consciousness is accompanied by molecular displacements in the brain, and these are of course responded to by movements in the ethereal world. Thus as a series of conscious states build up a continuous memory in strict accordance with physical laws of motion, so a correlative memory is simultaneously built up in the ethereal world out of the ethereal correlatives of the molecular displacements which go on in our brains. And as there is a continual transfer of energy from the visible world to the ether, the extinction of vital energy which we call death must coincide in some way with the awakening of vital energy in the correlative world; so that the darkening of consciousness here is coincident with its dawn-

conviction." The essential incorrectness of their theory, therefore, in their critic's view, is that it asserts a necessary connection having something of the character of a *causal* relation between phenomena in the physical world and phenomena in the psychic, or spiritual world. And he proceeds to show

(p. 37,) that the luminiferous ether with which the authors deal either explicitly or by implication, should not be considered a part of the true unseen world, and that that-world is really completely divorced from everything physical.

"The distinctions," he says (p. 40), "between psychical and material phenomena is a distinction of a different order from all other distinctions known to philosophy, and it immeasurably transcends all others. The progress of modern discovery has in no respect weakened the force of Descartes's remark that between that of which the differential attribute is Thought and that of which the differential attribute is Extension, there can be no similarity, no community of nature whatever."

Then follows an illustration at some length of the general principle that from no physical changes in the brain, can we pass by any process of reasoning to any act of the mind or any emotion.

".".An unseen world consisting," he remarks (pp. 42 and 43), "of purely psychical or spiritual phenomena would accordingly be demarcated by an absolute gulf from what we call the material universe, but would not necessarily be discontinuous with psychical phenomena which we find? manifested in connection with the world of matter."

What the critic means to say is, that psychical and spiritual phenomena may follow with no break in time certain physical acts, but are in no sense induced by such physical acts.

Take the following thought or psychic phenomenon, for example, from the second essay of the critic (p. 43):

"The unseen world imagined in our hypothe sis is not connected with the present material universe by any such 'invisible bonds' as would allow Bacon and Addison to come to Boston, and write the silliest twaddle in the most ungram-matical English before a roomful of people who have never learned how, to test what they are pleased to call the 'evidence of their senses.'"

Now though one may not be able to trace the ing there. In this way death is for the individual particular nexus between the psychic phenome-

ABSOLUTE DIVORCE BETWEEN THE SPIRITUAL AND NATURAL WORLDS.

"Our hypothesis," continues the critic (p. 43), "is expressly framed so as to exclude all intercourse between the useen world of spirit unconditioned by matter, and the present world of spirit conditioned by matter, in which all our experiences have beengathered." Again (p. 44): "I have imagined a world made of psychical phenomena, freed from the material conditions under which alone we know such phenomena. Can we adduce any-proof of the possibility of such a world?"

A SPIRITUAL UTOPIA DEMONSTRATED. Answer (p. 44)

"We have no experience whatever of psychical phenomena sate as manifested in connection with material phenomena."—" The development of Mind has, from the outset, been associated with the development of Matter. And to day though none of us has any knowledge of the though none of its has any knowledge of the end of psychical thenomena in his own case, yet by all the marks by which we recognize such phenomena in dir fellow creatures, whether brute or human, we are taught that when certain material processes have been gradually brought to an end, psycheal phenomena are no longer manifested. Fron first to last, therefore, our anneal to experience cets but one response. We appeal to experience gets but one response. We have not the fainlest shadow of evidence where with to make it seem probable that Mind can exist except in connection with a material body;" [that is to say, except in connection with that with which, according to the dictum of Descartes as interpreted by the critic, it can have no community of naure.]

All this is intended as solace for our man of science, who hat a prejudice against surviving death. And the whole is elaborated so cunningly, that one s tempted to commit suicide to verify it. His fundamental view is summed up as follows (p. 47):

"Our hypothesis of the survival of conscious activity apart fom material conditions is not only utterly unsipported by any evidence that can be gathered rom the world of which we have experience, but is utterly and hopelessly incon-ceivable. It is inconceivable because it is en-tirely without foundation in experience."

COMPRET FOR MOURNERS.

Of course where there is so much science, the ordinary feelings of humanity should stand rebuked, and not bok in that direction for solace. Our critic's cheel for hearts aching over the loss of friends finds his expression (p. 46) :

The recognition of friends in a purely spiritual world is something of which we can form no conception whatever. We may look with unno conception whatever. We may look with un-speakable revernee on the features of wife or child, less because of their physical beauty than expression; but to imagine the perception of soul by soul ipart from the material structure and activities in which soul is manifested is something utterly beyond our power."

A SPIRIT-WORLD TO BE SOUGHT FOR IN TEN-UOUS MATTER.

Dissenting from the views of Mr. Fiske, I must avow my conviction that the authors of "The Unseen World "set out in the true line of inquiry as to the possibility of a spiritual world. If Matter and Spirit are opposites, if, like the poles of a magnet, they are manifestations of the One Infinite Force in contrasted directions, no substance can be entirely divorced from all spirit. and no plane of spirit can exist disconnected from all substance. Every intelligent person knows that one factor of his personality is made up of solids and fluids; he knows equally well that these solids and fluids are kept in motion by another factor in his personality that is not solid. This non-solid factor has attributes of thought, feeling and will; but it has no direct perception and no adcaugate conception of the mode of its connection with the solid and fluid ingredients of the tangible and visible portion of its personallty. But the intangible part of the person in some way arrives at a practical knowledge of the reality of other intangible and invisible persons, clad like itself in similar vestures of solids and fluids." Can any one tell how he attains to the knowledge that there are other persons beside himself? The logical process by which that knowledge is reached is defective and cannot be satisfactorily analyzed. Shall we therefore conclude that we have no valid evidence of souls like our own in the living bodies like our own? Indeed it is only come to believe that any body, whether of plant, brute or man, is possessed of life.

Now just as one is justified in believing in a non-solid energy in the bodies of living friends as the source of their visible and audible movements, so as respects the physical globe, one is warranted in crediting to a non-solid energy all Its movements-its revolution on an axis, its translatory motion in an orbit, its volcanic and scismic tremors, and its genetic efforts in the production of the vegetable and animal kingdoms. What are the thought and feeling of even the human world but, the transformed energies of our

father, the sun, and our mother, the earth? Between the non-solid energy that animates worlds and their gross solids, there must, however, be a great variety of tenuous and subtle substances. Gross matter can by its constitution approach this non-solid energy only through a succession of attenuations. Our very school-books distribute matter in an ascending scale of sub-

"We know of Mind," says the critic, "only

any realm of matter, that there are not arenues of

connection between them.

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enpacities to give free play to non-solid energy. Substances, the text-books' say, are solid, liquid, densities, the most gross occupying the more gascous, ethereal. Granite, water, hydrogen gas, central portions of the sphere. The extreme the humaniferous ether, may be considered as ex- limits of this differentiation will be reached when emplifications. And though thought can no better | the grosser and the rarer portions can no longer construe in conceptions, the relation of non-solid [be pervaded by a vibratory force, which shall apenergy (r spirit) to the luminiferous ether, than pear in both the grosser and rarer portions as it can the relation of the same medium to a brick, *axial* revolution; when in short the vibratory it can know that the ether is more florible to the energy shall have been taken up as molecular accontrol of the non-solid energy than is a brick. *tirity* in the rarer media, and when the revolution So when the authors of "The Unseen World" sought in the direction of the other for the possible links of connection between the physical dition of the moon presents an example of a globe and the home of disembodied human beings, they were guided by as sure an instinct as its coshile activities have been transferred to its that which impels winged creatures into the air. invisible gases, or those gases have blended with tics of matter; for the very words, "qualities of In the other is an open road to the spiritual world. similar matter in globes in which axial revolution In that realm-is concealed that form of matter in which non-solid energy is most at home and works its greatest wonders. The error of these energy (heat) of a globe from its grosser porwriters lay in abandoning this route, and in en- tions to its rarer is what may be called the cosmic deavoring to construct a passage from this world to the spiritual by fancied effects of thought and non-solid energy present in all matter, is confeeling as psychic forces, acting upon the other " realm — Bat the spiritual world is not the product. mainly of the psychic energies of individual souls exerted singly or in concert. It is merely the extension of the effective work wrought by the non-solid energy of the sun and our planet, which in conjunction spin and weave from others and fluids born of earth and sun a fairer world enwrapping the earth's gross body. The radiation of heat from the earth means the separation. from her body of refined substance more flexible. to her non-selid forces than her total solid mass, substance out of worlds of grosser substance, Why should not the matter radiated by heat besubject to a new aggregation in a new and im- mation. And as the same forces vary in inproved edition of the globe? That force ever tensity (vibrate) uniformly, without beginning lasting/gressiste has become an axiom to recent or end to their activity in time, that upon which science. But the persistency of force entails the -they act-substance or matter-must tend to an the persistency of effect, and the non-solid forces. most nearly universal in their compass should fined to the general form of a sphere. We extherefore repeat their work in like form but on a press this idea more simply by saying that the higher stage, otherwise they cannot be said to force in nature of greatest compass or generality persist. A force that persists is one that attenue is globe-making force, which never ceases to ates and refines without limit. And as the most , work in that line, and can therefore find no limit comprehensive forces in nature - that is, the to the attenuation and refinement of its processes. forces that act on the greatest variety of objectshave globe-making for their function, logically this part of our subject, that the development of there should be no limit to the tenuity and deli-series of worlds in limitless attenuations of subcacy of the worlds they produce. It is probable, a stance is in the line of the analogies of nature; then, that there exist worlds too subtle in their and that these subtle worlds constitute in their radiations to vibrate the nerve aura of the hu- totality the true spiritual sphere. They are not man eye, and which experience to greater resistance from contact with the words we see than light finds in the purest crystal.

2

HYPOTHESIS OF A SPIRITUAL WORLD EVOLVED FROM THE MATERIAL.

Herbert Spencer has developed his magnificent system of ephysical philosophy by a persistent tracking out of the law of evolution from homogeneity to heterogeneity. But by neglecting to distinctly define the first stages of the process, he arrives at the conclusion that there is an absolute limit to the heterogeneity of development, and, of course, to the attenuation of matter. If there is a limit to the attenuation of tem is the resultant of impacts of portions of matter, there is no basis for the eternal continu- homogenous matter upon other portions; as if ance of any finite form of being, and the search one were to attempt to explain a game of bilin the other for modes of life analogous to the human (such as that undertaken by the authors of "The Unseen World,") is vain. But as hypotheses are in order, and as Mr. Fiske has endeavored to show the possibility of a spiritual world made up entirely of "congeries of psychic phenomena," the possibility of which, in his view, is all the stronger because there is no positive evidence that it is even probable, I venture, following his example, upon an abstract of their endless dances and collisions. In their speculation to show that nature is competent to evolve a spiritual world out of matter.

sions, or uniform variations of intensity; in is not indicated by definite change is a force in however, that all latent forces produce motions of inconceivable velocity among atoms. ferent portions of the same mass; or (2) it can an interchange of qualities; or (4) initiate a translatory movement of parts without recipmovement of matter originates in a change of the variation in intensity of the non-solid enof such vibrations, or variations of intensity. The first effect in a homogeneous mass would be the setting up of *polarity of state*, or, in other terms, the development of qualities that respond to each other as positive and negative. The second effect would be condensation of the homogeneous mass in one direction and rarification of it in another. A third result would be a greater or less degree of local separation between the denser and rarer portions. But so through denser and rarer portions, there will ennishing a line for the axis of revolution. Revo. | is spirit. lution of a globe about an axis is simply the result of the transformation of the vibration of its native heat by a series of successive arrests in passing through strata or media of varying density. The same vibration of the non-solid energy simultaneously through denser and rarer portions will cause a fifth result. The particles of of reciprocal interchange about neutral points, lines, and surfaces which form the boundaries between the masses of denser and rarer matter; and the vibration of the non-solid energy will at [expansive and contractive about such points, lines, and surfaces. These exchanges of atoms about points, along lines, and over surfaces of por-A life is a ribrating force that modulates the exsurfaces of organisms where substances of different densities come in contact.

stances, refined in proportion to their respective development, would arrange themselves about man beings, that a spiritual force or being can heard it converse, having been reminded by it of the grosser in accordance with their relative of the total mass of the sphere on a regular axis shall have become impossible. The present conworld that has lost its axial revolution; and all still exists.

This transfer or passage of the vibratory process of death, or the decrease of worlds. The ponderant activities to these rarer portions. All force acts from a base, but to a certain extent at once modifies and deserts that base with every successive impulse or vibration. For it must not be forgotten, as I have already suggested, that every continuously exerted force is substantially | terialization is impossible, a succession of tensions and remissions, a uniform variation of intensity. The forces, therefore, that make globes tend to develop worlds of finer leaving dead residua after every successive forindeterminate heterogeneity in parts while con-And it may accordingly be said, in concluding the direct opposite of matter, like Mr. Fiske's "congeries of psychic phenomena," but are aggregations of matter exalted into ethereal forms,

A DOGMATIC WHIM OF THE SAVANS. Men of science have their dogmas as well as theologians, which are not deduced from experiment and observation, but which mold all their inductions and deductions. A dogma of this character is indicated in their persistent reference of all phenomena of matter and motion to impulses communicated externally by one atom of matter to another, or by a congeries of atoms to a like congeries. The universe on their sysliards by the contact of the balls while sturdily denving the intervention of the cue. Impact of atom upon atom, surface to surface; is with them the very primum mobile that keeps the universe in motion. Matter contains, to be sure, "the promise and potency of life," but the alpha and omega of all movements is the clash of these atoms, and the business of science is to chase down these little wights, and register the figures view, ultimate causes are the transits of atoms,

either in *minimis* or in *maximis*, and there is no Every continuously exerted force, that is, possible basis for science outside of mathematics every force that produces a definite amount of where atomic motion cannot be conceived. As change, acts by alternate tensions and remis. Matthew Arnold would say, this is science pre- sented with vigor and rigor. From this point of other words, its mode of being is a ribration. Wew there can be no science of mind or of sive to them? On the other hand, every force whose exertion spirit, unless mind and spirit be considered as sheer motions abstracted from bodies. The Gerequilibrio, and is called latent. It is probable, man physicists, having no fear of God-or what every man his own midiator, and thus to do is of more practical consequence, of the theologians-to worry them, declare boldly, as I have Now a force exerted in homogeneous sub- intimated, that the science of mind is the science stance, or matter, can effect but one of four of the motions of subtle matter. Mr. Tyndall things. It can (1) diversify the qualities of dif- and Mr. Fiske, with others of their school, set up a world of mind outside of and narallel to the produce an interchange of parts; or (3) create physical; but they are careful to shows that there is no bridge over the chasm between them across which knowledge can pass. And Mr. rocal interchange. All translatory or local Fiske goes so far as to maintain that there can be no relations of callso and effect between them. quality. This change of quality is the result of These gentlemen differ from the German physicists, such as Moleschott and Buechner, only in ergy pervading matter-or of its spontaneous holding that the science of mind is the science of vibrations. Let us trace the effects of a series motions without body; whereas the German sarans hold that mental science is that of *mure motions* attached to bodies. We have already seen that Mr. Fiske's spirit-world is one where thoughts and feelings wander about unconfined, in the most jolly unconcern as to their internal coherence or mutual connection. They are even in a state of wilder license than if they were careering through a medium's brain personating Shakspeare and Bacon in bad grammar and exectable rhetoric. But as no scientific reason can be long as the non-solid energy or vibration acts given why such a spiritual world exists, that fact, according to Mr. Fiske, affords a strong presumpsue a fourth result-a translatory or revolving tion of its reality, the sphere of the knowable, motion in the entire mass, the denser parts, in that of science, presupposing a realm of the unwhich the arrest of vibration is greatest, fur- knowable, or of pure something-nothing, which THE MATERIALIZATION OF SPIRITS A SCANDAL. The effect upon the fastidious tastes of different schools of thinkers of the alleged materialization of spirits, has its comic aspects to such as are willing to admit extraordinary facts upon reasonable evidence. The shock such alleged facts must give to all such as sympathize with denser and rarer matter will enter upon a state Mr. Fiske, and who believe in no such spiritual world as can come in connection with matter, is abundantly ludicrous. This class consists of students of the old 'psychology, who have formed he had last seen on the preeding Sunday, passes their notions of spirits from speculations on the my comprehension. For the real friend he has such points become local and rortical, that is, laws of abstract thought and on the various forms of emotion. With them it is an axiom that matter is always essentially tangible, and that spirit being the perfect opposite of matter, has tions of matter of different densities, constitute no necessary or conceivable contact with it. the lires of the vegetable and animal kingdoms. How thoroughly this postulate pervades Mr. Fiske's speculations, will be evident from the exchange of atoms along the internal or external tracts from his essay already cited, and particularly from the unction with which he reproduces the famous dictum of Descartes. This school We have now traced homogeneous substance | must deny the possibility of materialization. For through the stages by which it must necessarily the presence of a material form in no case can pass from its first differentiation into denser guarantee the presence of a soul. For according gave reliable proofs of the presence of the same and rarer portions to the development of axial to their logic, there can be no spirit in living con-

animate a temporary form of matter and dissolve it again in thin air, must be for them in the last degree preposterous. As their conceited ignorance has sounded the utmost possibilities of nature, why should one attempt to convince them of the reality of facts which put all their vain philosophy to shame? Their suffrages for the truth are not worth the trouble of winning.

THE MATERIALISTS IRRITATED.

The antagonist school of Materialists pure and simple, is allke incapable of accepting the alleged fact of materialization. The fundamental postulate of this class of persons is; that there can be no qualities in matter that are not matter. Indeed with them it is absurd to talk of the qualimatter," convey the implication that there is in matter something not matter-which would be a very dangerous admission; for that something not matter, might possibly be more potent than matter itself. But aside from this hyperphysical objection of the Materialists to the existence of something latent in matter which is not matter. stantly tending to distribute matter into dense and there is to them a greater one. And that is, that rarer masses and to transfer the seat of its pre- the alleged materialization of spirits concedes the possibility of the action upon physical substances of an order of persons who are intrinsically inappreciable by the ordinary seases. This concession would in their view be a concession of the reality of miracles; and as miracles are impossible, ma

> This objection rests upon a wrong conception of what should be considered a miracle. Though it is admitted that a miracle is not possible, it is well to define what it should be thought to be, if it were possible. The ordinary definition-a violation of the laws of nature-defines nothing ; for every fact entirely new in human experience, being in conflict with all former experience, is to the observer a violation of the laws of nature. And as the totality of the order of nature can never be known, it cannot be known that some thing entirely new to that order (so far as experiences goes) may not occur. Our defigition of a miracle, therefore, should show on its face that it is essentially impossible. The proper definition of a miracle would be, the action of an infinite force as such within finite limits of space and time; or conversely, the action of a finite force with indeterminate effects within definite spaces and times. This definition shows that a miracle is simply a mental fiction. For the true order of nature is the action or evolution of infinite force in nothing less than infinite space and time; or the action of finite forces with *definite* effects as to quantity and quality in finite spaces and times. The ghost of a possible miracle should not therefore so alarma pure Materialist as to render him incapable of a candid inquiry into the

fact whether persons intrinsically invisible and intangible to our ordinary senses of sight and touch, may not temporarily put on a mask of matter, and become for a brief period tangible and visible

DISTRESS OF THE THEOLOGIANS.

At first thought one would be inclined to credit the theologians with a ready predisposition to faith in the fact of materialization. They can have no objection to it on the score of its apparently miraculous charager. For their entire system is built on the assumption that God, an Infinite Force, can act with the entire stress of his infinity within finite spaces and times. They also who claim to follow Christ, teach that after the master was completely severed from his body (and as some of the Fathers say, after he had descended to Hades as a spirit, and had there preached to spirits in prison, and there had even administered baptism), he returned to the body, reanimated it, passed it through the walls of a room, and finally bore ‡ aloft into that heaven where flesh and blood annot enter. Certainly, this was the very climat of materialization, if it ever occurred. Why, then, is the alleged mod-

form years before, can affect to doubt that there is just as much personality, just as truly an identical spiritual agency operative in the last case as in the first? This pretentious display of doubt in regard to the spiritual agency involved in such a case as is supposed, is of all claims to superior acuteness the most shallow and contemptible.

All base things have their day. Why should not the prejudice of the sarans, the bigotry of the theologians, the pretensions of the sciolist be allowed to have theirs? These classes will still go on doubting, denying, "exposing "the genuine phenomena of Spiritualism. But their labors will in the end prove as dignified and effective as the desperate flourishes of Madam Partington's besom in her quarrel with the tide. The wave of the new movement will continue to rise, slowly but surely, and it will never retire till all the objections and cavils of the prejudiced many that do not discern the signs of the times are D. L. sunk in everlasting oblivion.

Washington, D. C., May, 1876.

Written for the Banner of Light. WE'LL HONOR LABOR BY-AND-BYE.

BY WILLIAM BRUNTON.

Ye sons of labor, born to toil, And born to feed the pampered proud, And be the rich man's easy spoil, Have hope of man and cry aloud ; Ye need not fear the coming times,

For labor is ascending high, We'll turn its prose to richest rhymes,

And make it honored by-and-bye ! God gave the earth to be subdued,

And made complete with beauty fair ; Men first were rude and found it rude, And labor made it all we share.

It built the cities great and grand, With walls and towers that reach the sky ; So here, my brother, take my hand,

We 'll honor labor by and bye! Our hands were made to work, I ween, Our heads with thought endowed, I trow,

Then why are idle lordships seen, And why do we old kingerafts know?

The crown must fall and all such things, And superstition's folly fly,

And we, my brothers, stand as kings-We'll honor labor by-and-bye!

No mero shall strikes be all the rage, The poor man at the rich man's beck,

For labor sees its golden age, And not the world at war and wreck

For principle shall rule the earth, And truth and right our wants supply, The better day of things has birth, To honor labor by-and-bye!

Oh! care no more for hands all soiled, ~ But care your work be great and good! And let not heart and mind be spoiled, But let your work be understood. 'T is God's high mark of manhood fair,

For which a man may live, and die The death of wrong and wild despair-We'll honor labor by-and-bye !

We'll honor it with willing mind,

And make the drones do something more, And fast in friendship's labors bind, And never think of strife and gore; We'll labor for the cause of man, The good time drawing nigh and nigh, For us and ours good things we'll plan, And honor labor by-and-bye!

Banner Correspondence.

New York.

MIDDLE GRANVILLE -- Mrs. Eliza Blossom writes that she has recently attended a large

and other meetings, to these revelations from the spirit-world, and the exceeding interest and great attraction that audiences manifest in looking at attraction that audiences manifest in looking at and listening to a descriptive lecture thereon. This feature of spirit industry, and important knowledge of that home we will so soon visit, is new, and this opportunity is one that I feel that societies will take pleasure—in availing them-selves of. I desire to receive letters from all who would like to see and hear them described. Please address me at Little Falls, N. Y.

Massachusetts.

To the Editor of the Banner of Light: Please allow me through your dear familiar columns to call the attention of Spiritualists and Liberals to the advent among us of a new speak-er, Mr. E. B. Hazzen, of New Haven, Conn.

er, Mr. E. B. Hazzen, of New Haven, Conn. During my late engagement in that city it was my good fortune to hear him speak, and to be-come slightly acquainted with him. Mr. H. is a young lawyer in good standing, and is just now a medical student also. Cultured and philosoph-ical, yet unassuming, he is gifted with the power of speaking eloquently and logically. Unfettered by creeds, untainted by vices, and recognizing the "good in all," he is fearless in his advocacy of truths from the "inner life," and never fails to instruct and interest his hearers; and even big concentry in debate recognize in his invaria-

to instruct and interest ins hearers; and even his opponents in debate recognize in his invaria-ble courtesy, the true gentleman. I know our societies can appreciate him, and in public and private will admire his talents and genuine goodness. He speaks in July for the Free Lecture Association of New Haven, and his codense is R. B. Hasten, P. O. how the New address is E. B. Hazzen, P. O. box 415, New Haven, Conn.

I write this unsolicited by and unknown to him, impelled to do so by the belief that he is competent to accomplish great good, and hoping that this hasty note will induce some to hear him and judge for themselves. 57 Sargent street, Springfield, June 5th.

Pennsylvania.

HILL-SIDE HOME, CARVERSVILLE. -Amanda Harthan, M. D., writes as follows: Some ten years since I was obliged to ask a favor of you, feeling that through your columns I could you, teering that through your columns reoduce reach many anxious inquirers in reference to my location, thus saving much valuable time which should be devoted to suffering humanity—one letter answering many which have accumulated since I left Cleveland, O. As a place of resort for summer tourists this spot cannot be ex-celled. All the reform methods of treating the cick can be found here as soon as the new ball is sick can be found here as soon as the new hall is finished, and combined magnetic treatment where necessary. We listened to an able essay from Hon. A. B. Bradford lately. The house was filled with listeners, eager for new ideas, many Quakers coming in for the first time, and at the As the season advances we shall have some of our best test mediums visit us. All letters to me must be addressed to the Hill-side Home, Carversville, Bucks Co., Pa., having engaged my services here for a time.

PHILADELPHIA.-Permit me to advise Spiritualists and investigators who visit the Centennial Exposition to see the celebrated Flower Medium, Mrs. Thayer, at 1601 North 15th street. Birds, fruits, and flowers are given in great abundance. J. M. SPEAR. 2210 Mount Vernon street.

Vermont.

EAST MIDDLEBURY .-- The Spiritualists of East Middlebury, Vt., assembled at the Glen House April 28th, 1876. After electing Mr. Henry House April 28th, 1876. After electing Mr. Henry Farr President pro tem., proceeded to organize the "First Spiritualist Association of East Mid-dlebury," by choosing the following offleers: President, Mrs. A. P. Severance; Vice-President, Mrs. S. A. Champlin; Secretary, Mrs. E. A. Bradley; Treasurer, Mrs. E. E. Allen; Execu-tive Committee, Mr. R. D. Farr, Mr. J. A. Sev-erance, Mr. E. N. Stearns. We observed the twenty-eighth anniversary of Modern Spiritual-ism at the Glen House March 31st. There was quite a large gathering of the co-laborers in this great and glorious cause. Interesting remarks great and glorious cause. Interesting remarks were made by Mr. Wright, of Cornwall, and an able and interesting discourse was delivered by Mrs. Albertson, of Boston. Music was furnished by the Barker family, to whom a vote of thanks was extended for favoring us with such beautiful strains. The of the third day. The meeting terminated at the close ELIZA A. BRADLEY, Sec.

Illinois.

VERMONT -A correspondent writes: tain H. H. Brown, who has been at work in Iowa for nearly two years, has recently lectured several times in our town. He is certainly doing splendid service; his faculties are evidently easily controlled, and he utters some grand, elevating thoughts. He is bold, eloquent, radical, comprehensive, and daring. His audiences were larger than usual in this place on such occasions, and he held with a firm grip the attention of his hearers to the last. All who can should send him "a call."

JUNE-17, 1876.

ern fact of materialization so distressingly offen-Because, if a fact, its tendency is to depress

human authority in matters of religion, to make away with that army of clergymen and priests who perform, honestly t may be, fictitious services of mediation between God and others than themselves. There is a very large class whose interest it is to make the access to God, or the gods, as circuitous as possible Like all middle-men they do not like compendious methods for the exchange of commodities. But when our invisible friends, called spirits)invest themselves temporarily in the masks of Iodies, and demonstrate that death is dead, the one stupendous horror of all the ages lays aside its Gorgon head, men gain courage to treat with the Invisible God for them selves, and the reign of the priest, so far, as it rests in cowardly superstition, draws to a sensible close. Such a result is alarming to the theologians. The fear of death and of what follows after is their capital, and he principal source of their influence over the people. If spirits do appear visibly and tangibly, and if they shall continue to appear, all men will manage their post mortem concerns for themselves, and will not look to the "embassadors of Christ" for any very reliable instruction in those matters. The materialization of spirits carrying all these dire influences with it, as the seid carries the germ of the future tree, must of course to the theologians be unreal.

DISTRESS OF THE VERY WISE.

There is another class of persons that affect a knowledge of scientific m-thods, who are quite sure that if a speaking, tandble form should suddenly appear in a closed room, to which no person but the spectators could gain admission, should verify its presence o the senses of sight and touch, should converse in an audible voice. on topics familiar only t each witness, and should then as suddenly varish, there would still be no proof in such a maniestation of the presence of a spirit. How such a reasoner can with any certainty identify a friend on Monday whom never really seen. He saw in Monday only certain forms of matter and cutain peculiarities of movement, and perhaps hard peculiar, sounds that resembled what he saw and heard on Sunday. Whether the same invisible something that paraded the body and clothes made he peculiar motions, delivered the oral utterances witnessed on the first day of the week, may tot have flitted in the interval, he does not know. The spectator only assumes it. Of course such : spectator, as Lord Dundreary would say, is anass, if he pretends not to believe that what he lid see on Monday spiritual entity (the soul of his friend) with revolution and the production of vegetable and | tact with matter, nor any matter in vital contact | which he communed on Sunday. But is he any

number of scances held by the well-known and reliable physical medium, Henry B. Allen, at Waverly, N. Y., which she briefly summarizes as follows:

I have been an investigator of Spiritualism for the last twenty years; an myself a writing me-dium, and through that gift have learned much of its philosophy and teachings; I have learned much joyed the privilege of witnessing, through the various mediums of note, some of the most re-markable physical phases of the spiritual phenomena; but what I recently witnessed during a month's visit at the residence of the medium Henry B. Allen, in Waverly, N. Y., exceed everything of the kind previously experienced by me, and I feel it my duty to the public to say so. The grand reception the invisibles afforded me was very gratifying, as the many tests given proved their presence and identity beyond ques-tion. I saw their materialized hands writing messages for me on the walls in the light; spirits caressed me with kisses, patting me with their hands on my face, and made other demonstra

tions expressive of joy on their part in greeting me, as I had come at their request. We then improvised a cabinet, and placed the medium in it, and held a "developing circle," with only three present as audience, Mr. Simp-son, Mrs. Allen and myself; and with this num-ber each day the spirits gave a an entertain ber each day the spirits gave us an entertain ment in the light. From an opening in the cabi net we could see spirit faces, hear them talk, &c During one séance the spirits fired off a pis tol, or made a concussion that sounded like the report of a pistol. This astonished and puz-zled the medium, for he said he knew there was no pistol in the house, and asked the spirits for information how it was done; when a voice from an invisible said it was a real pistol, and calling me to the cabinet, placed it in my hands, with the request that I fire it off in the circle-room. I did so, and an explosion followed, as natural as from any pistol when fired. But what is most singular, the pistol disappeared, and has not been seen since, though diligently searched for ; nor had it been seen by any mortal previous to this manifestation. Indian spirits rehearsed a battle scene, after which Chief Wahokonet expressed his pleas ure at meeting me, and presented me with an arrow which he said he made himself. I retain it as a curiosity. Materialized spirit hands appeared, holding a piece of cloth, which they sewed with a needle in the light, and then presented the specimen to me; they would also braid ribbons, write letters-all in plain sight before our eyes. Spirit voices would talk to us audibly, answering any questions we asked departed friends. The music performed by the spirits was at times exquisite, while the words of some of the songs sung were spoken in the Italian, French and English languages.

LITTLE FALLS .- M. Milleson, spirit artist, writes thus : For the last six months I have been alternating between public lectures and art work. Now I have a number of life-size, full-length figures of spirits, as they are in their own spirithomes; some in colors, some in crayon. These groups teach what has never been taught before, and confirm much that has heretofore been pre-sented. But the great effect upon an audience is the objective force with which they present truths that mere word pictures can never accomplish. Hence, but few people really have any but a vague idea of the spiritual proper. These beautiful works have attracted the attention of thousands in pubanimal lives. In going through this process the with spirit. As there is no rational evidence for the less a donkey who faving seen a physical lic discourses. Now I wish to call the attention more attenuated portions, in the order of their them that a spiritual part animates *living* hu- form suddenly come fort from thin air, having of committees and others having charge of grove

Wisconsin.

MILWAUKEE .-- A correspondent writes : Cephas B. Lynn has recently spoken for us with excellent effect. We are getting more harmony in Milwaukee than there has been for some years. The union is taking place on good high middle ground.

JUNE.

Was ever a step so bright and free, Was ever a song of sweeter tune, Was ever such charming minstrelsy As rings from the lap of merry June The magic touch of the sunshine falls Like an angel's footstep o'er the bills. And the gentle rain through the balmy air Like the wealth of Hermon's dew distills. Were there ever fields so daintily dressed, Was there ever an air of such perfume, Were ever there mortals so richly blessed And gay as the children of laughing June? A beautiful kingdom she ruleth o'er The meadow and forest, the valley and plain-

By the palace walk, by the cottage door, She holds her gentle and welcome reign

She steppeth around in the garden walks, She kisses the turf of the silent tomb. And the roses burst from their fragile chains,

And star the fair wreath of queenly June.

Were there ever bowers so bright and gay, Was ever such wealth of beauty and blo Was there ever such beautiful " passing away, As the onward flight of the lovely June?

To the Editor of the Banner of Light:

It is charged that the *regular* physicians are in the habit of sharing profits with the apothecaries

from medicines furnished their patients. If the following statement be true, it would seem that some of them do not stop there, but after having drugged their victims into the hands of the undertaker, demand also of that functionary a share of his fees :

Ary a share of his fees: "A physician in London sends to the Lancet a letter which he received from a firm of undertakers inclosing a check for £2 14, being five per cent. commission on the amount received by the firm for two funerals furnished on the physician's recommendation. It had not occurred to the physician's recommendation. It had not occurred to funerals until he received this bribe, and he immediately inclosed it to the Lancet, inquiring what he should do with it. He was very properly advised to send it back, and doubless did so. It must have produced a queer sensation when the honest doctor found himself credited with a com-mission on the funerals of his patients."

The Detroit Post thinks Dean Stanley was not equal to his opportunities in conducting the marriage ceremony of Prof. Tyndall. The Dean might have asked the bride "if she would take that anthropoid to be her coördinate, to love with her nerve centres, and to cherish with her whole cellular tissue, until a final molecule disturbance should resolve his organism to its primitive atoms." But he did n't.

TO REMOVE RUST FROM TABLE WARES .- Cover with sweet oil. After two or three days, a lump of fresh lime will entirely rub out the stain.

BANNER LIGHT OF

WHEN THE COWS COME HOME.

When klingle, klangle, klingle, Way down the dusky dingle, The cows are coming home, How sweet and clear, and faint and low, The airy tinklings come and go, Like chimings from the far-off tower, Or patterings of an April shower, That makes the daisies grow ; Ko ling, ko lang, kolingleilngle, Way down the darkening dingle, The cows come slowly home ; The cows come slowly home; (And old time friends and twilight plays, And starry nights and sunny days, Come trooping up the misty ways, When the cows come home.)

With jingle, jangle, jingle, Soft tones that sweetly mingle, The cows are coming home; Malvine and Pearl and Florimel, DeKamp, Redrose and Gretchen Schell, Queen Bess and Sylph, and Spangled Sue, Across the fields 1 hear her "loo" And clang her silver bell; Goling, golang, golingledingle, With faint, far sounds that mingle, The cows come slowly home. (And mother songs of long gone years, And baby-joys and childish fears, And youthful hopes and youthful tears, When the cows come home.)

With ringle, rangle, ringle, By twos and threes, and single, The cows are coming home; Through violet air we see the town, And the summer sun's a-slipping down, And the maple in the hazel glade Throws down the path a longer shade, And the hills are growing brown. And the hills are growing brown; To-ring, to rang, toringleringle, By threes and fours and single, The cows come slowly home. The same sweet sound of wordless psalm, The same sweet June day's rest and calm, The same sweet smell of buds and balm, When the cows come home.)

With tinkle, tankle, tinkle, Through fern and periwinkle, The cows are coming home; The cows are coming home; A loitering in the checkered stream, Where the sun rays glance and gleam, Clarine, Peachbloom, and Phebe Phillis, Stand knee deep in the creamy lilles, In a drowzy dream; To-link, to-lank, to-linklelinkle; O'er banks with buttercups a-twinkle The acus come clowy home.

The cows come slowly home ; (And up through memory's deep ravine Come the brook's old song and its old-time sheen, And the crescent of the silver Queen, When the cows come home.)

With klingle, klangle, klingle, With loo oo, and moo oo, and jingle, The cows are coming home ; And over there on Merlin Hill Hear the plaintive cry of the whip-poor-will; And the dewdrops lie on the tangled vines, And over the poplars Venus shines, And over the silent mill; Ko ling, ko-ling, kolinglelingle, With ting-a-ling and jingle, The cows come slowly home; (Let down the bars; let in the train of lower and forware, and r Of long gone song and flowers, and rain, For dear old times come back again When the cows come home.)



For the Banner of Light. The New Religious Movement: Response to J. E. Bruce, M. D.

DEAR SIR—I have just read your suggestive and timely letter to Mr. Fishbough in the Ban-ner of Light of May 20th. My heart leaped for joy, and my almost dying hopes kindled anew as I read your stirring words, filled with the flaming free of the split fire of the spirit. I remember of seeing a little while ago some

I remember of seeing a little while ago some reference to an effort made in Nowburyport to-ward organizing a society on the basis of Chris-tian Spiritualism, etc. I have seen so many from time to time calling themselves Christian Spirit-ualists who seemed to have no rational concep-tion of what that name implied, that I have paid but little attention of late to any such claim, but your letter reveals a spirit and conception in such close sympathy with my own that I felt that I must respond to you at once. I gave a lecture in Paine Memorial Building in this city, Sunday, May 14th, on the question "After Spiritualism— What?" In this lecture I presented an analytic review of Modern Spiritualism, and attempted to show that, while it had demonstrated individual

into his conscious possession-and having found the kingdom of heaven within himself he necesthe kingdom of heaven within himser no neces-sarily finds it in overything else, making true the words of Jesus, "Seek ye first the kingdom of God and its righteousness, and all else shall be added unto you." He lives in God, and God in him; he and all that he is and has are God's, are consecrated to the spirit and its works of love, and so the spiritual kingdom and all that it holds ______ts mexhaustible weath and fulless of life. -its inexhaustible wealth and fullness of life-"Its inexpressible richness and sweetness of lovo —its eternal treasures of wisdom—all are his: "Its are the mountains and the valleys, and the resplendent rivers—his to enjoy, with a propriety which none can feel but he who with an unpre-sumptuous eye can upward look, and, smiling, say, my Father made them all." To his awaksay, my rather made them all." To his awak-ened consciousness of the life of God, imma-nent in nature and himself, "old things have passed away, and, behold ! all things have be-come new." This is the "new" or "second birth," without which, says this great spiritual seer and teacher ""va caunct see the birgdow birth," without which, says this great spiritual seer and teacher, "ye cannot see the kingdom of God." The "birth," or as modern speech would say, the evolution of the soul out or up from its thralldom to the kingdoms of intellect and sense, into the higher kingdom of the spirit, or conscious union with the life of God, this it is to be "born again," or lifted into that "light that never shone from sun or star," "which never was on land or sea," the light which can proceed only from the spirit within—"the light which lighteth every man that cometh into the world !"

world !' Mankind in their conceptions have ever asso-clated their ideas of the kingdom of heaven with life after death, and Spiritualists and many others have supposed this doctrine of Jesus con-cerning the "new" or "second birth" to refer to the death of the body and the birth of the spirit into the after life, where they too have located into the after-life, where they too have located their kingdom of heaven, forgetting that heaven and hell are conditions of being and not loca-tions in space—the adjustment of our life to the conditions of life around us, and not the adjust-ment of the world around us our our outget conditions of life around us, and not the adjust-ment of the world around us to our own selfish ends and purposes. And so, instead of seeking to establish the kingdom of heaven here and now in their own souls, and society on earth, both Christians and Spiritualists waste their precious time, lulled by thely delusive hopes into inglorious repose, or perverted activities, while they sing of rest "On the other side of Jordan, in the sweet fields of Eden." But has not Spir-itualism demonstrated that death brings no change to the moral character of the man? and also that the "Summer-land," or home of the departed, is an objective world, as real and tangi-ble to the organic senses of its people as this physical world is to our own? And hence, there still remains the same necessity there as here for this birth of the consciousness into the subjecthis birth of the consciousness into the subjec-tive life of the spirit-in God. The majority of the spirits who communicate through our medi-ums to day are as Godless as are people in the form. The imperfection and questionable author-ity of the record concerning Jesus have led many thoroughly critical and honest minds to doubt the reality of his existence at all, since he seems to be in his supposed miraculous birth, life, cru-clificion and bodily ascension, but a complete reproduction of other corresponding defied heroes belonging to other systems of religion, long be-fore Christianity began to be. Yet whether the Christ of tradition be a verity or a myth, the re-ligion he was made to teach and embody in his own life was, as Theodore Parker truly said, "The absolute religion," embracing the highest possible conception, aspirations, and needs of the human soul—being based upon, first, a re-cognition and supreme love of God as our Father; second, a corresponding recognition and love of man as our brother; third, a conscious per-sonal communion with God through the opera-tions of his spirit in our own—the operaor main as our blocher; timin, a constours per-sonal communion with God through the opera-tions of his spirit in our own — the quicken-ing, transforming, illuminating power of the "Holy Ghost," which he defined as the "Spirit of truth which proceedeth from the Father," and "which will guide you into all truth," and the inspiration of the depert this of the spirit and reveals them unto us: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding;" and fourth, the ministration of the departed—" Are they not all ministering spirits sent forth to minister unto the heirs of salvation?" It was through such ministration and guardianship that men were to receive spe-cial providences and special answers to prayer : "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels 2" "Aud ho was with."

and the discipline of all human experience, in that light, becomes a luminous revelation of his loving and beneficent providence. To a soul in that condition all nature seems animated and tuneful with the harmony of God— "Our common daily life divine, And every land a Palestine." The kingdom of heaven within the soul has risen into his conscious possession—and having found lay of Pentecost and during the rest of their nat ural lives.

Both John the Baptist and Jesus made a clear distinction between the Holy Ghost and the in-fluence of spirits. John "came in the spirit and power of Elias," and of course was a medium for the departed old prophet—speaking of the higher doctrine and mission of Jesus, the latchet of whose shoes he was "unworthy to unloose;" "He shall baptize you with the Holy Ghost and with fire." Christ speaking of John as a medi-um for "Elias which was for to come," says, "No greater prophet has risen among men than John the Baptist, yet I say unto you he that is least in the kingdom of God is greater than he." Why? simply because he that has received the least consclous touch of the Holy Ghost in his own soul, has so far entered into the "kingdom Both John the Baptist and Jesus made a clear own soul, has so far entered into the "kingdom of God," which Christ came to preach and estab-lish in the conscious life of humanity—has so far entered into the possession of that spiritual inher-itance to which we are all heirs, which is incor-Itance to which we are all ders, which is incor-ruptible, undefiled, and which passes not awar-and is therefore in a superior condition to one sho is merely under the control or inspiration of another spirit like himself, however high or glo-rious that spirit may be. And so I maintain that the Holy Ghost of the New Testament was not the induces of departed spirits but the real The influence of departed spirits, but the real "Divine afflatus," and that the transcendent gits of the spirit, exhibited in the life of Christ and his apostles, was not from the control of spirits, but from the awakening and resurrection of their spiritual nature into conscious life and power, through the life of God in their souls, and which may be reproduced in us by obeying the spiritual laws, and complying with the neces-sary conditions; they are the normal products of a regenerated life.

a regenerated life. Spirit intercourse, though *recognized*, was but secondary and incidental, to the marvelous lives of Christ and his apostles. The Christ of the New Testament taught and lived as no other teacher has the absolute religion of love to God, and love to man—a religion in which intercourse with spirits out of the form has no more to do than intercourse with spirits in the form. This religion, whether it be the product of the ages, or had its origin with a teacher called Jesus, answers fully the nature and needs of the human soul, and must therefore become the universal religion in which the hopes and aspirations of humanity, volced through seers and prophets of every age and people, shall find their full fruition. Why, then, should we give this religion of the future the name of Christian Spiritualism, when that which is understood by Spiritualism is its smallest and perhaps least invortant feature? perhaps least important feature? Spiritual Chris-tianity would be a more expressive title. Yet we cannot employ the term Christian without awaking in the mind all those associations and awaking in the mind all those associations and false conceptions which a corrupt and barbaric theology has clustered around it, and which are so universally embodied in the Christian Church of to day, "having only the form of Godliness and denying the power thereof," itself a com-plete perversion and corruption of the apostolic faith; and which bears no closer resemblance or relation to the apost of loss. then do these relation to the real gospel of Jesus, than do those systems *it* calls heathen? Indeed modern Christianity has very aptly and justly been called " a civilized heathenism." If we put new wine into old bottles the bottles may break and the wine be spilled. Can we not invent a new name which will be so beautifully expressive of the real sig-nificance of the true gospel of the spirit that the very beauty of its name shall, when spoken, sing its music into the listening, waiting souls of men?

men? Let us not delay, but such of us as feel the fire of a new life kindling in our souls, should confer together at once, and unite our thought, our life, our love, our power, as a nucleus to draw down draw down fire from the spiritual heavens, and to attract and unite the scattered forces now ready and waiting only for the bugle notes to call them to the front. I feel certain that there are many the front. I feel certain that there are many waiting souls who are ripe and ready with their lamps trimmed and burning. This centennial year should see the inauguration of a new nove-ment, looking toward the improvement of human society and government, through the regenerated lives of men and women. This will strike at the root of the upas tree of all our evils. An organ-ization consecrated to this end, though small in numbers, will be a *revolutionizing* power, for its altars will blaze with the fire and presence of the living God and his ministering angels. Let the inspired and consecrated evangels of this gospel inspired and consecrated evangels of this gospel meet before the close of the centennial exhibi-tion at Philadelphia, that some of the represen-tatives from the Old World may catch the fire then and there kindled, and become the heralds of a new day to lands beyond the sea. This mingling of the nations of the earth upon our free soll is God's own voice proclaiming that the day and hour has come for us to unite our lives in a holy consecration, and call down again the bap-tism of the spirit, to kindle anew the fire of love and universal brotherhood upon the altars of humanity, and to seek to realize at last the fulfillment of that prophetic song of the angels, "Glory to God in the highest, and on earth peace and good will toward men.

Mrs. Thayer, the Medium. To the Editor of the Banner of Light:

I have some really wonderful things to relate to your many readers in regard to the manifestations occurring through the mediumship of Mrs. M. B. Thayer. Some weeks ago I received an invitation from the Hon. Mrs. S. P. Kase, resid-Thayer makes her home), to attend one of Mrs. Thayer's circles. I had never seen the lady, but had heard and read much in regard to her medium-ship, and must confess 1 was super the medium-ship, and must confess 1 was super the lady but the super the sup ing at 1601 North 15th street (with whom Mrs. ship, and must confess 1 was somewhat skeptical

in regard to the flower manifestations said to occur in her presence. Before we left the house I said to my wife, "I shall wish for a white dove and a smilax vine—we svill take this for a test." When I entered my old and respected friend's beautiful mansion, we were cordially received by

her and her earnest, dignified husband. A party of over thirty were present. We were soon arranged around a large dining-table, sit-ting so closely together that each chair touched that occupied by the next person. Mrs. Thayer took her place in the zircle, the doors were lock-ed a gattlemen from Winducton holding the ed, a gentleman from Wilmington holding the key of the door leading into the hall. Chairs were then piled up against the doors, the lights extinguished, and the company requested to sing. In a moment I felt something against my sing. In a moment I felt something against my face, then a shower of dew fell upon my head, face and hands, and something cold as ice and covered with dampness was gently laid upon my hand. The light was struck, and lot what a sight greeted our eyes. There before me, look-ing me in the face, stood a beautiful white dove; over my hand an exquisite fern was seen, and the table was covered with flowers. A canary bird sat beside the dove, with inwers, A canary wing. It is now in the possession of a lady liv-ing in Wilmington, Del. The light was again extinguished, the company

joined in singing, the table echoed with raps and reverberations. At the conclusion of the song a light was struck, and I do not exaggerate when I say there were bushels of flowers of the choicest kind strewn over the table-rosebushes in bloom and covered with buds, the roots protected by fresh earth, strawberry plants loaded with ripe fruit, a bough from a lemon tree with a full-grown lemon on it, orange branches, roses, byaclinths, lilles, and in fact every variety of blos-soms, ferns, &c., and a smilax vine over three feet in length in front of me, which I now have in my oflice

My friend, Dr. Taylor, the able and eloquent lecturer from Baltimore, came to pay me a visit, and as Mrs. Thayer was to hold a circle that even ing I proposed to him to attend, which invitation was joyfully accepted. I showed him the beautiful glifts from the spirit-world I had re-ceived, and as we stood looking at the white dove, I said: "To-night I shall wish for a mate to this dove." Dr. Taylor, my wife and myself, attend-at the aircle that availance for our of the high ed the circle that evening. Soon after the light was out, and singing had been participated in, I was out, and singing nat over participated in, i felt something light upon my shoulder, and in my excitement 1 cried out, "1 have my dove." It fluttered above my head, then quietly settled down directly behind my chair. When the light was struck all could see it, and the table was lit-erally covered with flowers.

At the nextscance I attended, a beautiful white-rabbit was brought, and a number of roots. One gentleman wished for a rosebush to place upon the grave of his wife, and received it. I have the doves, I have a number of plants in my garden received there and Least here the Cod base. May received there, and I say heartily, God bless Mrs. Thayer, and may she long be spared to exercise the grand gift of her mediumship for the benefit of the world.

A few evenings since, while Dr. Taylor, Mr. and Mrs. Kase, Mrs. Barnard, and myself, were and Mrs. Kase, Mrs. Barnard, and myself, were walking in the street, after attending a scance at the rooms of Mr. and Mrs. Holmes, a beauti-ful canary bird was dropped in the parafilme mold of a hand Dr. Taylor had received that evening. We were all surprised that such a man-ifestation could occur in the public street, which only proves the power of Mrs. Thayer's medium-schin

ship. To all the facts I have stated there are responsible witnesses, and knowing of your justice to mediumship, I feel it will be a pleasure to you to

give these facts to your readers. In another letter I will report the results of close investigation at the rooms of Mr. and Mrs. Holmes, whose wonderful manifestations are

Creating an excitement here. Yours for truth, J. WM. VAN NAMEE, M. D. Philadelphia, Pa., May 12th, 1876.

SPIRITUALIST MEETINGS.

CHELSEA, MASS. - The Bible Christian Spiritualistshold

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day at 125 r. M. All are invited. Mrs. C. A. Dye, Con-ductor; Ar-Hinsmore, Corresponding Secretary. *Grow's Opera Hall*. – First Society of Spiritualists holds meetings in Grow's Opera Hall, 517 West Madison Street, every Sunday morning and evenlog. Dr. W. N. Hamble-ton, President; W. T. Jones, Vice President; E. F. Slo-cum, Secretary. The Lyceam connected with the above Society meets in same hall immediately after morning lecture.

EURERA, CAL.—Meetings are held on Sunday of each week at the Spiritualist Hall. Children's Lyceum meets at the same place each Sabbath at 2% o'clock P. M. Address W. J. Sweasey.

KIRKSVILLE, MO. – The Society of Spiritualistic and Liberally, meets every Sonday at 2, n. E. B. Brewington, President; R. Obert Harrison, Vice President; E. M. Gill, Secretary; John L. Porter, Treasurer.
 MOHLE, ALA.– Spiritual Association: Prof. H. A. Tatum, President; N. Moore, M. D., Ist Vice President; Capt. P. U. Murphy, 2d ob.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at 1A, M. Sundays, and Scances Sunday and Tuesday eventigs, at 75 o'clock.
 MILWAUKEE, WIS. – The First Spiritualists' Society hold meetings every Sunday at 2% F. M., In Field's Hall, 19 Wisconsin street, U. B. Smith, President; George Godtry, Secretary.
 NEW YORK CITY. – The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall, No. 55 W. 30d street, near Breadway, at 10°; A. M. and 75 p. M. J. A. Oziho, Secretary, 32 West 3d street, Children's Progressive Lycoum meets at 2 P. M. J. A. Cozho, Conductor; H. Dickhuson, Assistant Conductor; Mrs. H. J. Cozho, Guardian; Wrs. M. A. Newion, Assistant Guardian; O. W. Hayes, Secretary; J. B. Sammis, Tressurer, St. Dixwell ave, Servers, 10 and 72 p. M. J. A. M. and 75 p. M. J. A. Oziho, Conductor; H. Dickhuson, Assistant Conductor; Mrs. Hayes, 100 Misel, corner Orang and Center streets. E. R. Whiting, Tressurer, 95 Dixwell ave, Services each Smiday at 2°; and 72 P. M.
 PHILADELPHIA, PA, – The First Association of Spiritualists lood regular meetings on Sundays at 10% A. M. and 7; P. M., also on Thursday evenings, at Christ Hall, 600 Hall, orang on Street, Below Front, Sundays at 10% A. M. and 7; P. M., also on Thursday evenings, at 100 Mist, 404 Vine, 100 President; Killon With Research Smiday evenings, at 100 Mist, 404 Vine, 100 President, Killon Mith Research, Prot, Sunday, at 30 P. M. annes furthal, Eso, President; George H., Barr, Secretary, Borth 6th street, E. Addie Engle, Secretary, 95 North 6th street, E. Addie Engle, Secretary, 100 Secretary, 100 Sec

 Strong, Vice President, and Messes, Manchester and Strong, Vice President, and Messes, Manchester and Strongeon, Secretary and Treasurer.
 SACLAMESTO, CAL-Meetings are held at Central Hall, K street, each Sunday evening. Messes, Wheatley, Van-alstine and Butter, Lecture Committee, The Children's Progressive Lyceum meets each Sunday at the same hall.
 SPRINTERED, O. -The Spiritualist society meets at Me-chanle's Hall, corner of Maln and Market's receive, overy Sunday at 105 A. M. and 75 P. M. Jacob G. Dies, Presi-denti J. F. Oaks, Vice President; Mrs. Joshe Kizer, Treas-uer; J. W. Ludlow, Recording Secretary; W. S. The-betts, Corresponding Secretary.
 THOY, N. Y. -The Progressive Spiritualists' Society meets every Sunday In Lycenn Hall, Nos, 12 and 14 Third street. Lectures at 105 A. M. and 75 P. M. The Chil-dren's Progressive Lyc.um meets In same hall at 2 P. M. UTICA, N. Y. -The Priends of Progress hold meetings at Progressive Hall. Merritt Peekham, President; Alson T. Whiting, Secretary.
 VINELAND, N. J. -The Saclety of the Friends of Pro-gress meet at Cosmopolitan Hall, Plant street, C. R. Camp-bell, Lictured and T. P. M., for lectures, Conference of tree discussion. Louis Bristol, President; C. B. Camp-bell, Lictural M. Lodd, Ylee President; S. Shedd, Treasurer and Agent of hall; Dr. David W. Allen and Syl-via Silvester, Corresponding Secretary, Speakers wish-ingengagements willaddress the Corresponding Secretary, VINCENNER, IND, -Free terress at Noble's Hall each Sunday wening at 75 or Check, before the First Spiritual actionary (Streas, 180 - Free terress at Noble's Hall each Sunday wening at 75 or check, before the First Spiritual As VINCENNES, IND. -- Free lectures at Noble's Halt each unday evening at 75 o'clock, before the First Spiritual As-solution, C. W. Strwart, Lecturer, S. S. Burnett, Pres-lent, M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

relary. WILLIAMSBURGH, N. Y. -- The Spiritual Progressive As-sociation of Williamsburgh meetsevery Sunday, at 30 clock P. M., In Latham's Hall, Ninth street, near Hope, "Those who desire the promotion of all that is good, true and pure, in reference to things both spirituat and temporal, are containly invited to meet with us. John W. Fox, Sec-retary, 111 Union Place, Greenpoint, L. I. WINONA, MINN. -- The Spiritualists hold regular meet-ings. Miss, Jane Davis, Vice President; Mr. S. G. Brooks, Treasuler; Mrs, Esther Douglass, Societary. Wiscingeroux D. C. - The Kirst Societary.

Treasurer: Mrs. Estner Douglass, Secretary. WASHINGTON, D. C., .- The First Society of Progressive Spiritualists hold their meetings every Sunday at II A. M, and 75 p. M, at Lyceum Hall, No. 108 p street, northwest, Col. J. C. Smith, President; Prof. Brainerd, Vice Presi-dent; O. R. Whiling, Secretary; M. McEwen, Treasurer.

PUBLIC MEETINGS, ETC.

A Grand Convention and Camp-Meeting Of New Jersey State Association of Spiritualists and Friends of Progress, will be held at Ancora on July 1st, 2d, Finite of Figures 3, with the friends of progress everywhere are invited. First class Spiritual and Liberal speakers from all parts of the country to address the meetings. Excursion fickets on the Canden & Albanite railroad, for sale at their offices in Philadelphia and Canden for all reg-ular trains. Fare for the round trip, for adults, \$1; for children, fifty cents. Good from Friday, June 3(th, to July 5th Inclusive. The tents, great and small, will be set in the beautiful and small, will be set in the beautiful

show that while it had demonstrated individual immortality, destroyed the fear of death, and the popular erroneous conceptions concerning the nature and conditions of the after life—in short, that while it had proved itself the most effective means the world could possibly have for emanci pating the minds of men from the thralldom of superstition and priestcraft, and so preparing them for a clean entrance into the temple of a true spiritual life and worship and the inauguration of the kingdom of heaven on earth, yet that spirit intercourse per se did not necessarily lead men and women into a true spiritual life, and that the phenomena designed only as a means to lead to something higher, had, to the mass of its recipients, become the end of all attainment and desire, and therefore all progress and growth ceased with such, only in their desire to increase the magnitude of the marvel.

Still I have felt that there were thousands in our courty—both among Spiritualists and in the churches—who like you and I, were looking for the burning words of some prophet soul, filled with the new wine of the kingdom, who having received the baptism of the Holy Ghost and of fire, should announce with the demonstration and power of the spirit the dawn of a new day for humanity, in which that marvelous and typi cal Pentecostal experience of the early aposties would become the universal experience of man-kind. Like you, I have looked in vain for the realization in this great modern movement of the high hopes its dawn kindled in my soul, and I have come to regard phenomenal Spiritualism but as a John the Baptist going before—the voice of one crying in the wilderness of superstition on the one hand, and Materialism on the other, say-ing, "Prepare ye the way of the spirit, make straight and easy its paths, for lo! its kingdom is high even at your door and the cry of its even nigh even at your door, and the cry of its evan-gels to one and all is COME UP HIGHER." I took especial pains in my lecture to show that our Modern Spiritualism is not identical with "primi-tive Christianity," as Dr. Eugene Crowell, in his two very able and interesting volumes, and other leading Spiritualists claim; for mediumship and or init manifestions by good outbority, how leading Spirioualists claim; for mediumsnip and spirit manifestations, by good authority, have been shown to be as old as history itself, and to have threaded every system of religion the world has ever known; so clearly has this been shown that many of our best writers and lecturers have attributed the life and inspiration of every form of religion to this source alone—and have confi dently affirmed that could this be taken out of history, mankind would have no religious history or experience. I admit there is much truth in this proposition, yet when strictly applied, es-pecially to the accepted record of Christ and his Apostles, and the early disciples generally, it is only a part of the truth, and the smallest part at that. The record says, Christ "came preaching the gospel of the kingdom of God"—not the kingdom of departed spirits, but the kingdom of the spirit, "the kingdom of heaven" which cometh not by observation, but is found only within the soul; "God is a spirit, and they that worship the soul; "God is a spirit, and they that worship him must worship him in spirit and in truth"— not in form or sense—not in social or intellectual Intercourse with others like ourselves, but in conscious communion with our Father in heaven : purely subjective experience of the soul, the transforming light of which the entire objective universe becomes transfigured and red-olent with the divine life of God : every bush and tree, every form of organic life becomes a and tree, every form of organic life becomes a power which would be only the *realization* of that saying: "The tree burning centre of God's outshining presence, laith taught by Christ, which was to enable his the wood-cutter."

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"And he was withna ne snall present twelve legions of angels ? " "And he was with-drawn from them about a stone's cast, and kneeled down and prayed, . . . and there appeared an angel unto him from heaven strengthening him.'

Jesus and the apostles recognized, however, the distinction between the obsession of **՝** սո clean" or depraved spirits, and the inspiration from "spirits of just men made perfect;" and regarded a life of watchfulness and prayer on our part, necessary to protect against the en-croachments of the bad, and secure the ministrations of the pure and good : and the illustra tions of modern mediumship have fully confirmed this important truth. Thus whether primitive Christianity was a verity or a myth, it is seen that spirit intercourse (and its concomitant spirit ministration) was only one, and its least important feature, while its leading doctrine was the transcendent nature, and transforming or re-generating power of the "Holy Ghost," which alone could lift the soul into the conscious possession of the kingdom of heaven within itself, and through the regenerated lives of individuals establish it in human society. This power was not then considered a personality and part of the Godhead (as theology teaches), nor as the influence of departed spirits-however highly unfold ed or pure-but as the direct influence proceeding from God to each individual soul that puts itself into an attitude to receive it, and as much transcending the influence of angels in its nature and power as God's nature and life transcends theirs. To be sure God lives in them all, and all in him, and their influence and power are really God working through them, and the higher the spirit, the more of God; yet the enanative sphere of each differs in quality from that of every other, and all must so far differ from the even your life of God ; besides the very individuality of each stamps within each a specific individual re-lationship to the parent life, and through that relationship the individual can and must know and realize more of God than through all others combined; though others may "minister unto him and strengthen him," yet the *real growth* of the individual consists in the expansion of self-consciousness into the life of God and nature.

And again : If each individual, man or angel has an emanative sphere or influence, charged with all the qualities of his nature, so that the least molecule of it impressed upon any substance, (as an autograph on paper,) and carried a thousand miles distant, when brought in contact with a medium sufficiently sensitive, will bring to that medium a revelation more or less complete of the character and condition of the one to whom it belongs, so that at times the me-dium will come into such complete sympathetic rapport with the person as for the time being to live the life, think the thoughts, and feel the moods of being of the one throwing off the emanation, all of which mediumship has positively demonstrated-why then, if there be an absolute or su-preme conscious life in nature whom men call God, why should not he also have an emanative influence charged with all the qualities of his divine nature and life, the smallest wave of which, received into the soul, will bring to that soul a conscious personal revelation of the life of God just in proportion to the conditions of its receptivity, and in the same ratio would trans-form and lift that soul into the divine life, and charge it to that degree with the divine love and

Fraternally yours, J. HAMLIN DEWEY, M. D. 63 Warren Avenue, Boston, Mass.

The enthusiasm with which the Prince of Wales was received on his return to England is a sufficient answer to the stories that have been told concerning his unpopularity. His future subjects have borne themselves as if they were not only full of loyalty, but full of love as well for the heir-apparent. He is getting so far along in life as to show that he will be a middleaged man at least before he can become king. The last Prince of Wales that succeeded to the crown, as George IV., was in his fifty eighth year. and that was in 1820. Only one young Prince of Wales has succeeded to the crown since 1660, when Charles II. was restored, at the age of thirty years; but then he claimed to have become king on the death of his father, at the beginning of 1649. The exception was in the case of George III., who passed from the dignity of Prince of Wales in 1760, he being then in his twenty-third year. He was the only youthful Prince of Wales of the Hanoverian line who ever became king, for George II. was in his forty-fourth year when he ascended the throne, and, as already mentioned, George IV. was Prince of Wales for some months after he had completed his fifty-seventh year. George I. and William IV. never were Princes of Wales; nor did Queen Victoria ever have any connection with the title, as she never was heir-apparent to the crown ; and she was not even heir presumptive until William IV. became king, in June, 1830, she being then in her twelfth year. Once the title was not in use for more than half a century-in 1547-1603; and it was out of use almost as long a second time-1660-1714if we consider the son of James II. as not entitled to bear it, because of the dethronement and exile of his father-but James did not lose his throne until more than half a year after his son's birth.

What divines had assumed as the distinc-Ley what divines had assumed as the distric-tive revelations of Christianity, theologic criti-cism has matched by exact parallelisms from the stoles and poets of Greece and Rome. Read in Plato and you shall find Christian dogmas, and not only so, but stumble on our evangelicalphrases.-Emerson.

The Hindoos extend their hospitality to their enemies, saying: "The tree does not withdraw its shade even from

CHELSKA, MASS. - The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn street Chapel, near Beilingham street, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. Scats free, D. J. Ricker, Sup't. HARWIGH PORT, MASS. - The Children's Progressive Ly-communeets at Social Hall every Sunday at 12's r. M. G. D. Smalley, Conductor: T. B. Baker, Assistant Conductor: Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Direc-tor; S. Turner, Librarian; Mrs. A. Robbins, Sceretary, Low ELL, MASS. - Moetings of the First Spiritualist So-ciety are hold every Sunday at Reed's Hall, 134 Central street, Morning, (test circle), at 10's. Lectures-After-noon at 2's, evening at 6's. President, A. B. Plimpton; Clerk Benj, S. Freeman; Corresponding Sceretary, M. H. Fietcher, (P. O. address, Westford, Mass.); Treasurer and Collector, James Collu.

and Collector, James Coffin. SALEM, MASS.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 1 o'clock. Conference meet-ings at 3 and 7 P. M., at Hardy Hall, No. 13 Washington street. Conductor, Edward A. Hall, Assistant do., Ste-phen G. Heoper; Guardian of Groups, Mrs. Alice Water-house; Assistant do., Mrs. Maria Knight; Librarian, Mrs. C. L. Peari: Musical Director, Miss Amanda Bailey; Guardis Messrs, N. K. Holland, L. S. Champion, Mrs. Gwen, Miss E. Chapple; Treasurer, William Mead; Scere-tary, S. G. Hooper. All are cordially invited. Meetings are free to all. Sustained by voluntary collections. SprinGerLeD, Mass.—Spiritualist and Liberalist So-

SPRINGFIELD, MASS. -Spiritualist and Liberalist So-clety meets at Liberty Hall Sundays at 214 and 714 p. M. Mary A. Dickinson, Corresponding Secretary.

MARLBORO', MASS. -- Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. Sid-ney Howe, Secretary.

Temperates risk by the spiritualists and rhomanists. Site per Howe, Secretary. PLYMOUTH, MASS.—Meetings are held every Sunday in Leyden Hall, F. W. Robbins, Corresponding Secretary. The Children's Lyceum meets at H A. M. I. Carver, Con-ductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lewis, Librarian Mr. Lewis Doten, Musical Director; Mr. Thos. P. Swift, Musician. ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 15 ft. M. In Phomaix Hall. Ira F. Lowell, Con-ductor; Maria Bennett, Guardian; E. Knox, Secretary. WEST GROTON, MASS.—The Liberal Association holds meetings every Sunday at 2 o'clock in Wildwood Hall, M. E. French, President; H M. MacIntire, Recording Sec-retary; Mary L. French, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Mass.

ANDOVER, O. - Children's Progressive Lyceum meets at Morley's Hallevery Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. F. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary.

APPLETON, WIS.-Meetings are held at Council Hall each Sunday at 2 P. M.

APPLETON, WIS.-Meetings are held at Council Hall each Sunday at 2 P. M. ATLANTA, GA.-First Association of Spiritualists.-Officers: J. M. Ellis, Atlanta, President; R. G. Kerr, Ma-rietta, Wm. Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary. BALTIMORE, MD.-Lyric Hall.-The "First Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Fridar evening. *Experimental, No.* 92 W. Baltimore street, -Children's Progressive Lyceum, No. 1, meets in this hall every Sunday worning, at 10 o'clock, and every Thursday evening. Levi Weaver, Conductor; Miss Lizzle Wernix, Guardian; Miss Kate Powell, Librarian; George Broom, Musical Director and Secretary. BROCKLYN, N. Y.-Soclety of Spiritualists meets at Gal-latin Hail, 422 Fulton street, at 3 F. M. and 75 F. M. Smith, President; H. P. Boviwick, Vice President; George W. Young, Secretary. Address 142 North Portland ave. *Children's Progressine Lyceum* meets at 10½ A. M. W. H. Bowen, Conductor: Miss Lizzew Print Borland ave. *Children's Progressine Lyceum* meets at 10½ A. M. W. H. Bowen, Conductor: Mark Alexon Medication for the Station BAY CITY, MICH.-The Spiritualist Soclety hold meet-ings in Lyceum Hall each Sunday at 10½ A. M. and 75 P. M.

Mon. S. M. Green, Presudent; MTS. J. A. Webster, Secretary.
 BATTLE CREEK, MICH.—The First Society of Spiritual-lists hold meetings at Stuart's Hall every stunday, at 10% A. M. and 7% P. M. A. H. Averlit, President; J. V. Spéncer, Secretary; William Merritt, Treasurer.
 BRADLEY, ME. —Meetings will be hold at Union Hall during the current year, Mrs. Priscilla D. Bradbury speak-ing every fourth Stunday at 10 A. M. The Children's Pro-gressive Lyccum meets in same Hall each Sanday After-moon, at 1% o'clock. James J. Norris, Conductor; John Lynn, Corresponding Secretary, to whom all communica-tions should be addressed.
 CHATTANOOGA, TENN.—Regular meetings are held by the "Chattanooga Spiritualist' Union." P. R. Albert, President; Col. S. J. Boyce, Vice President; Dr. D. S. Curris, Treasurer; J. R. Hartis, J. P., Secretary.

Curtis, Treasurer; J. R. Harris, J. P., Secretary, CLEVELAND, O. -Lyceum meets every Sunday at Tem-perance Hall, 184 Superior street, at 11 A. M. Conductor, F. C. Rich; Guardian, Miss C. Thompson: Treasurer, George G. Wilsøy; Secretary, A. Dunlap, 53 Whitman street. CHICAGO, ILL.-Good Templar's Hall, -The Progres-sive Lyceum holds its sessions in Good Templar's Hall, corner of Washington and Desplains streets, every Sun-

grove near the depot. Meals at all hours, and other accom-modations, provided at very cheap rates in or near the

Booker and State and St

Spiritual Meeting. The Spiritualists of Oregon propose having a three or four days' meeting in the grove near Gervals, commencing on Friday the 231 of June. Good speakers and good nusic are expected in abundance. If they fail us we still Indend having a good time, Arrangements will be made to accom-modate those coming from a distance. All wheare honest-ly and earnestly looking for more light from that region beyond what is commonly known as the "dirk river of death," are respectively invited to attend and participato with us. A. W. BATCHELLER, Gom. G. W. LAWSON, Gom. Geneals, Marion County, Oregon.

Grove Meeting. The Spiritualists of Manchester, III., and vicinity hold a two days' meeting, Jane 20th and 25th, in the beautiful grove near their church. Mrš. H. Morse, trance speaker, and other good speakers will be present. All are cordially invited to attend. Come one, come all, and bring your baskets on Sunday for a general feast together. By order of the committee, LEANDER ELLIS, J. P. DANIELS, P. E. MARSTON. Manchester, 111., May 24th, 1876.

Spiritualist Convention.

Npiritualist Convention. There will be held at Toolshoro', Louisa Co., Iowa, a semi-annual Convention and Grove-Meeting of the Iowa Association of Spiritualists, on Friday, Saturday and Sun-day, June 18th, 19th and 20th, 1876. Prominent becturers and pleasant reduction is anticipated. Applications will be made for reduction of railroad fare. JOHN WILCOX, President. MRS, W. SKINNER, Secritary.

Passed to Spirit-Life:

Jan. 10th, Malissa L. Hall, aged 16 years and 5 months. Her life was bright and happy, and as also realized sho was nearing the better world, she scened happy in the thought of meeting the loved ones gone before. Her last words were, 'I shall kiss Frankle for you, mother, when I meet him in the spirit-world,'' Beloved by a large circle of friends, she will still live in the loving hearts left be-hind, and her pure spirit will ever watch over to guide and biess those who did all in their power to make her last days bright and happy. J. W. F. Jan. 10th, Malissa L. Hall, aged 16 years and 5 months.

From Wellsboro, Tioga Co., Pa., May 6th, Dr. H. H.

From Weilsbord, Flogg Gs., FA., blay offi, Dr. H. H. Butter, aged 75 years, One more of the ploncers in the army of reform—with re-ploting, not with fear—has passed earth's last dark storm. His spirit, pure and child-like, caught up the glad refrain of the angle host that bore him out of the hight of pair He was also one of the noble laborers in the cause of Spirit-ualism, and though for twenty-five years he has worked humbly and unostentiationsly, yet he is quite which known among Spiritualists.

From Camden, N. J., June 3d, 1876, Edward Pelouze, at

From Cannden, N. J., June 30, 1876, Edward Felouze, at the age of 78 years. He was one of the oldest subscribers to the Banner of Light, and an earnest worker in the cause of Spiritualism. For many years he resided in Boston, and was a member of the firm of J. K. Rogers & Co., "Boston Type Foundry," In 18% he moved to Cannden, N. J., where he resided un-tli be was required to yield to the demands of nature. It last moments were particularly pleasaut, he hay prefect-ly resigned to the change. *Philadelphia*, Pa,

From Maplewood, May 29th, Eli Hinckley, a native of

From Maplewood, May 22th, Eff Hinckley, a harrow Barnstable, Mass., aged 81 years. Noarly fifty years ago Father Hinckley helped to form the First Universalist Society in als native town, and the writer was its first minister. It then required vasity m re-moral courage to be a Universalist than now to b+a Spiril-ualist. He espoised all the ratical movem mits of his time, was an early advocate of Spirilualism, a constant reader of the Banner, and his doors were ever opon to the re'ormer, thus setting the world a noble example of moral courage and fidelity to what he believed to be right. JOIN M. SFRAR, 2010 Mt. Vernon street, Philadelphia, Pa.

LIGHT. BANNER \mathbf{OF}

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In quering from the BANNER OF LIGHT, care should exact to distinguish between edited as articles and the suchions (condensed or otherwise) of correspond; but columns are open for the expression of hoper; or thought, but we cannot indertake to endorse the tee thought: but we cannot undertake to endorse the shilles of oplaton, to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, JUNE 17, 1876.

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

AGENTS FOR THE BANNERUS NEW YOLK, THE AMERICAN NEWS COMPANY, 119 NASSAUST.

солих а втен, PUBLISHERS AND PROPERTIONS.

** Wittle we receiptive norman a emister, and take no book as an one ring ontherity, we nost cordially accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thank for before Goal, but self-contered in his own individuality. " Prof. S. R. Britten.

Prof. Wallace on the Communications of Spirits.

In treating of the scientific aspect of the supernatural, (so called) in his work on "Miracles and Modern Spiritualism," Mr. Wallace, the British hardnet, expresses his thoughts with a clearness and force that are deserving of the most studious attention. Speaking of the criticism which the trivial character of many of the phenomena of Spiritualism provokes, and which is so persistent. he remarks that it is not to be wondered at, considering the myriads of trivial and fanta-tie human beings who are daily becoming spirits, and who retain at least for a fime their human natures in their new condition. Yet he positively denies the generally trivial nature of the acts and communications of spirits. We are to realize to ourselves the fact, that spirits can in most, cases only communicate with us in certain very limited modes, and hence the charge of triviality consists in an objection to the mode of mental converse, as being trivial or undignified.

And again, when in relation to the communications it is said that they are " unworthy of a spirit," Mr. Wallace justly remarks that the real question is, are they generally such as would have been unworthy of the same spirit when in the body ? And he adds that we should remember also, that in most cases the spirit has first to satisfy the inquirer of its existence, and in many enses to do so in the face of a strong prejudice against the very possibility of spirit communica tion, or even of the very existence of spirit. And says he, the undoubted fact that hundreds and thousands of persons have been so convinced by the phenomena they have witnessed in the presence of mediums, shows that, trivial though they may be, these phenomena are well adapted to satisfy many minds, and thus lead them to receive and inquire into the higher phenomena,

mind for his pleasures will, when that body is convinced of it. This means but one thing, no more, feel a grievous want, and must slowly namely, that we are to live more and more with-Bookstore on the ground floor of the Building, and painfully develop his intellectual and moral nature till its exercise shall become easy and Reformatory and Miscellaneous Works, to which pleasurable. Neither pupishments nor rewards arameted out by an external power, but each one's condition is the natural and inevitable se- the sooner fathom the secret of that spiritual quence of his condition here. He starts again- realm which the external and sensual deems unsays Mr. Wallace-from the level of moral and real, but which preceded the latter and is to out intellectual development, to which he has raised himself while on earth.

We could cite passages ad libitum from this most entertaining and instructive little volume, but will content ourselves with a few more brief ones. The communion of spirit with spirit is said to be by thought-reading and sympathy, and to be perfect between those whose beings are in harmony with each other. Those who differ widely have little or no power of intercommunion; and in this way are constituted "spheres," which are divisions, not merely of space, but of social and moral sympathetic organization. Spirits of the higher " spheres " can and do sometimes communicate with those below ; but these latter cannot communicate at will with those above. But there is for all an eternal progress, a progress solely dependent on the power of will in the development of spirit-nature. There are no evil spirits but the spirits of bad men. Life power to act, these forces must become receptive in the higher spheres has beauties and pleasures) and the more receptive the more power.

of which we have no conception. ----

Philosopher Fiske.

Mr. John Fiske, sub-librarian of Harvard University, is the author of a work entitled "Cosmic Philosophy," founded on the writings of Herbert Spencer: also of some recent speculations on "The Unseen Universe." Mr. Fiske is so far at variance with Spiritualism that he misses few opportunities of giving it a bad name. He calls it "totemism," and, in lack of argument, thinks to put it down by sneers and foul words, somewhat after the fashion of Professor Tyndall.

Our correspondent D. L., in the present issue, takes up the objections of Mr. Fiske, and shows very clearly what they amount to; handling the Harvard librarian with weapons of keener and cleaner temper than his own, and, if we mistake not, using them with such effect that all fair judges will admit that the would-be philosopher is neatly and effectively punished.

What an utterly nondescript and ridiculous spiritual world Philosopher Fiske would construct for us! And how he toils to show that it can have no possible connection with a physical world -ignoring the fact that the very spiritual force that inhabits his own body, acts directly upon it Herbert Spencer, he should have known that Lispsychological spirit-world would have been at mention, even as an hypothesis. He is evidently trying to flatter the prejudices of both the scientitic and the theological schools ; but he has gone so far in his bias toward the former as really to have left no standing-ground for theology. His airs of patronage toward those who hold theologically to the theory of a future life are highly amusing to any one acquainted with the spiritual phenomena of our day.

Our correspondent, in the hypothesis he has put forward as a counterpart to that of Mr. Fiske, has at least pointed the way to the truth, and has given a needed emphasis to the proposition that though matter and spirit are distinct, they are never *separate*; and to the consequent probability that there are perfect forms of matter that do not collide or interfere with the movements of lower forms of matter. He has also tensity (or vibrations), and that in any case in latent, and that the so-called constant forces, such as magnetic and molecular attraction, gravitation, cohesion, and elasticity, are resultants of a hidden vibration, so that the universe is pervaded with an all-quivering ethereal force, which is the source of all phenomena of whatever

who has depended more on the body than on the { until we pass out of this sphere in order to be in, and less and less without; that by dwelling apart and with the mysteries, by keeping ourselves constantly in rapport with the divine influences that are ever ready to descend, we shall last it in the end.

We may even become what a surface looking world regards as mystic, and still be more practical than if we never retired into ourselves in solitude, but always lived in sensation. The simple habit, which can and should be cultivated, of communing with ourselves is the healthiest, the most enlarging, and the most exalting of any that can engage human attention. We neverknow what we are until we come into our own presence, so to speak. The dreamy ones, therefore, who are generally set down as the unpractical and useless ones, are not to be so readily whistled down the wind by the loud breath of those who judge them the most freely because they understand them the least. Action is but the outcome of thought, whether it be voluntary or involuntary. The movement of the spirit forces has to begin first. And in order to acquire

Allow that this same acquired power does not manifest itself in modes that are externally accepted as the only *real* ones, does it follow at all that spirit power is not gained by this internal communion ? As the sun is the source of all life on this planet, so is the inward force, the ruling love, the so-styled proprium of every one the only reality from which proceed all these changing appearances. The only reality is that which exists at the centre. That is the true essence The offener, one turns in to that, and thus lives inwardly and upwardly, the stronger he becomes, the more power he acquires, the more rapidly he develops. The mistake of discarding imagination, what is called dreaminess, self-communion, a rapt and solitary state, on the ground that it is not "practical," is one that men will by-and-bye not have to wait until they get into the other world in order to understand it.

Prison Reform.

The Prison Congress, which has recently been in session in New York, was a most interesting and instructive assembly. It was the fourth Congress for the purpose of promoting prison reform that has been held in this country. Delegates of both sexes were in attendance from States widely separated. To Dr. Wines is greatas a cause of its motions ! As an interpreter of | ly, if not chiefly, due the success of the idea, and, as all men know, to the persevering cooperation of Judge Edmonds is to be likewise ascribed once rejected by his master as not deserving | many of those practical results which all advocates of this reform are so ready to acknowledge, There was an International Prison Congress held in 1872, in London, and another one will be held in Stockholm in 1877, in the month of October. It is admitted by all intelligent and well-informed persons that these Congresses have been productive of a great deal of good. In both the treatment of crime and its prevention they have much work to show that is valuable and promises to be permanent.

Individuals in our own country have heretofore wasted more or less of their effective strength for this cause by working separately. That power of awakening public sympathy which only united action wields, has been wanting hitherto, but is itualism was infused into the religion that calls now beginning to make itself felt. Public interest is attracted to proceedings which are so closely related to the amelioration of our social state opened a mine for the persistent thinker in his by taking better care for the criminal class. It view of the constant forces of nature, that in their has to be admitted that less progress in this most fers to Custer's "Paradise," and its fruits: that is the most convincing in the phenomena primary forms they are uniform variations of in. necessary reform has been made in the United "Black Hill Indians are doing a killing business. States than in any other country calling itself Among their victims are an entire company from which this vibration does not appear, it is always | civilized. The evil that chiefly afflicts our prison system is its dependence on partisan influences | that shocks one. It is sought to blame those perin its administration. It is the one evil that seems all but inseparable from everything in this country. These conventions and congresses, however, have done a great deal for the prisoner by enlightening the public mind where it was almost entirely in the dark before. They have brought about the introduction into our American prisons of many improved ideas, the most important of which is conceded to be that of commuting for good conduct on the part of the prisoner. By that offer he is made to comprehend that he is the subject of reformatory discipline, administered in no revengeful spirit, instead of being punished simply, and isolated for all time from the honest classes of society. These conventions, too, have resulted in bringing the influences of education into prisons, and making their inmates realize that it is the common wish that they should go out of their doors better men rather

A Substitute for Immortality.

The Rev. Dr. Hedge, a Harvard College professor, and one of the leading lights of doctrinal Unitarianism, is of opinion that we shall not exist here after in a state of " conscious identity;" in other words, that what to most people will seem the mere equivalent of annihilation at death will be our lot. Lest we should be thought, in this construction of his language, to do him injustice, we here re-quote his words, already given in the Banner, in the communication by Mrs. Whitman :

"What is it that survives the event of death? What we call '1' is but a product of the soul, a phase or mode of its present life. The soul was prior to its conscious self, and, reasoning from analogy, will, in the after-life, retain no remem brance of the present. A certain combination of qualities, carried over from life to life, may continue to survive, as in the seed from which a plant is evolved, but without remembrance or conscious identity. If souls that belong to each other by all their affinities meet, and renew their bond in a new existence, it is in my view more likely that the redinion will be without recognition of identity or recollection of foregone union.¹

Is it not about time for a revelation like that which Modern Spiritualism supplies, when one of the distinguished religious teachers of the day coolly announces views like these, and would take from us that which, most of all, makes immortality desirable, the prospect, namely, of a conscious reunion with the loved ones gone before? Why not at once inscribe on the tomb. as did the atheists of the French Revolution, "Death is an eternal sleep"? Nay, Dr. Hedge would not have it even a sleep; for dreams of the loved ones might come to brighten that sleep, and he, with his crude metaphysical analogies, would deprive us of all remembrance of our earthly existence.

What glorious assurances do the fucts of Spir itualism bring us that all such fantastic and unwholesome theories are repudlated by nature as she reveals herself in the phenomena we have proved and tested! The departed return and prove to us that their affections, instead of being weakened, are but enlarged and strengthened, by the transition of death; they reveal to us that there is no hiatus in our continuous life, and that in dropping the chemical and physical husk of our external body, we lose nothing of that soul and mind and heart which go to make up the actual man.

We can see little to choose between the transcendental refinements of Dr. Hedge and the stark materialism of Büchner, Vogt, and Hartmann, which mocks at the notion of immortality as, the insanity of egoism. But it cannot be denied that the Christian church does, to a large extent, sympathize with negations like these. In its teachings it practically ignores the fact that the great mystery of materialization was proved by Christ himself, just as it is in our modern circles. He appeared among his disciples in a room, the doors of which were closed. Of course, it could not have been in the body that was laid in the grave that he appeared. It must have been in a body capable of materialization and de-materialization. We now know that spirits have this power, and the "miracle" (?) of the resurrection, thus explained, is entirely consistent with our facts. Had Christ lost all remembrance of his past when he appeared? Did he carry over into spirit-life only "a certain combination of qualities"? Had his affections for the loved disciples all vanished, according to Dr. Hedge's frigid theory ?

And yet the Doctor professes to be a Christian teacher ! Friends, is it not time that a little Spiritself Christian?

The Boston Post on the Black Hills.

This fearless journal in a recent issue thus re-

Spiritualism in England. The activity of the cause in Great Britain is plainly to be perceived by the most casual observer. Particularly is this increase and power to be noticed in reference to the materialization and parafine glove phenomena, accounts of which fill the pages of our English spiritual exchanges. Mr. Eglinton, Mr. Cölman, Lottie Fowler and others are fully employed in demonstrating the verity of these later and astounding phases of development, and wonderful accounts are furnished of incidents transpiring at their séances.

The mental plane is not however neglected, as we see that J. J. Morse, Dr. Sexton, J. Burns and their confronce are lecturing with success in London and in provincial towns. Dr. William Hitchman announces that Meyerbeer Hall, 5 Hardman street, Liverpool, has been dedicated as a new "Temple of Truth, or Spiritual Church of the Future," and that meetings will hereafter be sustained there.

The Spiritualist, London, urges upon the Britsh Association the establishment of yet wider friendly relations with Spiritualists in foreign countries. We are glad to note-from the following report in Mr. Harrison's paper-that the regulations of scances regarding ventilation are about to receive scientific attention and examination; if this problem can be successfully compassed a great need will be met in this country as well as in England :

THE SPIRITUALISTIC SCIENTIFIC RESEARCH COMMITTEE.—Monday evening, May 29th, the first meeting of the Scientific Research Commit-tee of the British National Association of Spiritunlists was held at 38 Great Russell-street, Lon-don, under the presidency of Mr. Desmond Fitz-Gerald, M.S. Tel. E. Mr. D. H. Wilson, M.A., and Mr. Gray were elected members of the com-Mr. Fitz-Gerald suggested that the committee should first give attention to the ventilathe scance room and cabinet. marked that every man consumed more than nineteen hundred cubic inches of oxygen per hour, and that when many people were shut up together in a small room at a dark scance, the conditions were most unhealthy. He suggested that the scance room should be ventilated by means of two or three large pipes, so bent that they would let air out without letting light in. He further suggested that the cabinet should be ventilated by the slow discharge into it of pure oxygen gas throughout the scance. It was then resolved that the committee should first give at-tention to the ventilation of the scance room and cabinet.

Poor Children's Excursions.

Arrangements for the fifth season of this excellent and praiseworthy enterprise are already in making, and we trust the kind-hearted of Boston will respond liberally to aid it. About ten thousand poor children, who else might have had no holiday outside the city, were taken last year, and without serious accident to any one. The Committee propose to take as many this year, provided the requisite funds are contributed. To meet all charges five thousand dollars will be required. Messrs. Peters & Parkinson, No. 35 Congress street, will act as Treasurers for another season, and all contributions may be sent to them.

Dr. A.S. Hayward writes from Philadelphia that he has just had a sitting with the Holmes media, whereat Mr. Holmes was "put into a linen duck suit which had stockings sewed on the sleeves of the coat, and the coat collar sewed tightly about the neck in such a manner that he could not possibly escape from it. I saw him stripped to the skin before and after he went into a cabinet, in which he was locked. There could not have been any confederate; only five persons were present. Mr. Keeler, the gentleman who brought the suit of clothes, and also procured the box that the paraffine was placed in, is a man who is not easily deceived. The point occurring at this scance is that one of the snirits materialized was clothed in black, while the medium was closely confined in a white suit and locked up securely in the cabinet; there was no chance for the use of confederates, black clothes could not have been introduced into that cabinet without detection, and even if they had been Mr. Holmes could not have used them. I think this device of Mr. Keeler a good one, and that a medium must be genuine who is successful under such circumstances." Minnesota having admitted the right of her women citizens to vote upon school questions, a meeting was recently held to insure the presence of women at the polls at a pending election, and the Minneapolis Mail summed up its report of the occasion by saying that Minneapolis might well be proud that she had had one political meeting "where there was no smell of liquor or tobacco, not one oath or low jest, no calling people liars and thieves, and not a loud boisterous word spoken; in fact, not a word or action that might not have been spoken or have occurred in the most cultivated, refined family in the city."

which they could otherwise never have been induced to examine. This is well put, because it is wholly consistent with sense and reason. It answers completely the objections of those who do not know how trivial they are in comparison with some of the communications.

How, then, are people to make up their minds on this subject? What shall be their standard and qualification of their decision? Let us recur to the words of Mr. Wallace himself, which are those of wisdom. He says : "This hypothesis of the existence of spirit, both in man and out of man, and their possible and actual intercommunication, must be judged in exactly the same way as we judge any other hypothesis-by the nature and variety of the facts'it includes and accounts for, and by the absence of any other mode of explaining so wide a range of facts. The truth and reality of the facts, however, is one thing-the goodness of the hypothesis is another, and to find a flaw in the hypothesis is not to disprove the facts. I maintain that the facts have now been proved, in the only way in which facts are capable of being proved, viz., by the concurrent testimony of honest, impartial and careful observers."

These facts are for the most part, too, such as are capable of being tested by any carnest inquirer. They have withstood, says Mr. Wallace, the ordeal of ridicule and of rigid scrutiny for twenty-six years, during which their adherents have year by year steadily increased, including men of every rank and station, of every class of mind, and of every degree of talent; while not a single individual who has yet devoted himself to a detailed examination of these facts has denied their reality. These are characteristics of a new truth, not of a delusion or imposture. The facts, therefore, are proved. The hypothesis of Spiritualism, he triumphantly concludes, not only accounts for all the facts (and is the only one that does so), but it is further remarkable as being associated with a theory of a future state of existence, which is the only one yet given to the world that can at all commend itself to the modern philosophical mind. The general agreement in-the mass of facts and communications termed spiritual has led to the growth of a new literature and a new religion-an event in the history of the human race worthy of special celebration.

The main doctrines of this religion, as stated by Mr. Wallace, are-that after death man's spirit survives in an ethereal body, gifted with new powers, but mentally and morally the same individual as when clothed in flesh ; that he commences from that moment a course of apparently endless progression, which is rapid just in proportion as his mental and moral faculties have of God." been exercised and cultivated while on earth; that his comparative happiness or misery will depend entirely on himself—just in proportion as

sphere. Our correspondent makes scientifically rational and probable what, in his à priori cagerness, Mr. Fiske would rule out as unthinkable-substituting all the while a far more unthinkable hypothesis as a tub thrown to the theological whale. The Spiritualists have facts on their side, and Mr. Fiske has speculation. We shall be more content to trust to facts as they are, than to his notions of what facts ought to be.

In profundity and originality, as well as in adherence to the authority of the facts of nature, the superiority of our correspondent will be apparent to all disinterested thinkers. Apart from its value as a controversial reply, his article is one of the most important and suggestive yet contributed to the literature of Modern Spiritualism. In a few cogent words he shows the opponents of the spiritual theory the philosophical difficulties and contradictions of their position. He shows that even the transcendent phenomenaof materialization are wholly consistent with natural law; and abundantly proves that Mr. Fiske's Cartesian affectations, brought to their last analysis, simply end in a reductio ad absurdum.

Who are the Practical?

In a recent discourse in Music Hall, on the control of the affections, Mr. Murray struck upon one vein of thought which is the favorite one with all genuine Spiritualists. He said, "The average, commonplace world, in the dialect of rough, self-asserting judgment, pronounces all men and women unpractical who live in the realm of imagination, and impulse, and fervor, and of things supernal. But a man who lives on a crust and finally dies in a garret, and takes with him to the presence of his Maker a nature developed and cultivated into similitude with his own, may perhaps be regarded in heaven as more practical than he who devotes all the forces of his being and the years of his mortal life to the accumulation of dollars and cents. There the standard of judgment may be reversed, the scales

adjusted to a new balance in the hereafter, and men who are called practical and wise, measured by the true standard, shall be proved most unpractical and silly; while those who have been as heavy as lead in the scales of men's judgment shall be as light as feathers in the balance

This is well put, yet there ought to be a still stronger way of putting it than by comparison simply. What men need now is to be able to see his higher human faculties have taken part in the thing as it is, rather than as it is going to all his pleasures here, will he find himself con- look in the future. Let us all become more and place devotes three columns of a recent issue to tented and happy in a state of existence in which | more persuaded of the reality of what worldlings they will have the fullest exercise. While he deem unreality, and that, too, without waiting these scances by its editor.

And in assisting the discharged convict to reclaim himself permanently from the ways of criminals and from all criminal associations they have done no less a good service to both convicts and the community. The reforms which are needed in criminal law have been urgently set forth by them. As a leading journal in New York states it, apropos to the recent convention they have urged "longer sentences for those who fall repeatedly into criminal offences, stricter measures against the 'capitalists of crime,' closer definitions of crimes and misdemeanors, the reform of procedure in our courts to make justice more rapid, the protection of witnesses, the more careful selection of jurors, and a more equitable distribution of punishment according to the facts." And what is still better they are working for the prevention of crime to the best of their power-something that renders all ulterior work unnecessary.

than worse ones.

M. Leymarie's Prison-Life.

Miss Anna Blackwell, in the course of a private letter to Mr. Harrison, of The Spiritualist London, writes concerning this deeply-wronged editor of Revue Spirite : "In a few lines received last week from M. Leymarie he says : '1 have this day completed a month of my imprisonment -one twelfth of my term. My health has not yet suffered, and my courage is steady. To feel that one suffers in a noble cause is in itself a great consolation, and, besides, the making of twelve dozen match-boxes per day (my appointed task) leaves me but little time for lamentation.' "

Mrs. M. C. Smith, trumpet medium, and F. W. Peck, materializing medium, have in turn increased the interest in the spiritual phenomena in Santa Barbara, Cal., and the Index of that place devotes three columns of a recent issue to "Sir, may I inquire if you are anybody in par-a report of the convincing things witnessed at ticular?" He then walked off without waiting

Cincinnati, forty-nine in number-an incident sons who are said to have induced men to rush to the Black Hills country, by drawing glowing pictures of its golden soil-but it should not be forgotten that all who went thither after gold did so as thieves, and were in no respect better than burglars who break into a rich man's house because they have heard that he has much gold plate, and who would kill him should he defend his right of property. The Indians bear themselves wildly and blindly, but they have as good a right to defend their soil as they could have were they as white as milk, or as lilies."

Spiritualist Picnic at Highland Lake Grove.

As will be seen by reference to our fifth page, Drs. Gardner and Richardson have arranged for a picnic at this truly charming spot, the gathering to occur on Thursday, June 29th. Good speaking, fine opportunities for dancing, boating, etc., will combine with the natural advantages of the grove, to give enjoyment to all who may avail themselves of the opportunity, and it is to be hoped that the number of such will be large.

Madame Amantine Lucile Aurore Dudevant-better recognized as "George Sand"died in Paris, France, Thursday, June 8th. She was known by her nom de plume in Europe and America as a novelist and a dramatist of surpassing power and brilliancy, and in her lifework completely overturned the contemptuous remark of Balzac to her, that "women never made good authors." She was buried at Nohant, Sunday, June 10th, thousands of persons attending, despite a heavy rain-storm which prevailed. Prince Jerome Napoleon and Alexandre Dumas were among the pall-bearers, and Paul Meurice read a eulogy written by Victor Hugo.

column account whereby it seems that Mrs. Alonzo Crane of that place-who has for years been looked upon as a hopelessly incurable invalid-has been able once more to appear among her friends and neighbors, the remedial agent being the magnetic healing power, by "laying on of hands," exerted by Dr. A. E. Tilden.

THE CHAPEL ON THE HILL, Malden, Mass. has been repaired, and will until further notice be freely opened on Sundays for any and all purposes which can reasonably claim to be conducive to human welfare. J. Wesley Dodge, its proprietor, will lecture there on Sunday, June 18th, at 6 o'clock P. M., or on the first following pleasant Sunday afternoon. The public are invited.

Theodore Hook once saw an exceedingly pompous man walking in one of the streets of London, whom he immediately accosted thus: for a reply.

Thomas B. Watford, writing from Philaleiphia, Pa., June 6th, says :

"Mrs. Thayer is making very many friends here by her wonderful power as a flower-medium. I have had recently a most positive mental test with Mrs. Maud E. Lord. I put my spectacles on previous to the light being put out, and men-tally wished if my dear wife's spirit was present that she (the spirit) would take these glasses and put them on Capt. J. Keffer, who was full twelve or fifteen feet from me, and it was done while the medium was clapping her hands. During the scance many spirits spoke quite plainly, and two or three at a time."

Mr. C. L. Jennings, a young mediumvide the Rochester (N. Y.) Democrat and Chronicle-is having remarkable phenomena of the materializing type at his séances in that city. The medium's feet and hands are placed in stocks visible to the circle, and faces recognized as those of departed friends appear at the aperture in the curtain. Whispered communications are also given, and "the closest scrutiny" (so says the Chronicle reporter) "fails to find the least sign of deception."

On Wednesday evening, June 7th, a party of friends assembled at the residence of Mrs. Mary M. Hardy, No. 4 Concord square, Boston. to keep in remembrance the anniversary of her birthday. The exercises partook of informal conversation, and the time was passed pleasantly away in the interchange of congenial thoughts.

A sterling and incisive essay from the pen of Prof. J. R. Buchanan, of Louisville, Ky., will appear in our issue of June 24th.

An explanatory letter from Mrs. Elizabeth M. F. Denton will appear in our next issue.

Read D. Doubleday's card in another column.

The Perry (N. Y.) Star contains a half

JUNE 17, 1876.

"The Proof Palpable of Immortality."

The new edition of the work under the above title by Mr. Epes Sargent contains the following Preface, by which it will be seen that after all its contents have undergone a thorough sifting, and the proper revisions have been made, the general facts of the volume have been strengthened rather than impaired by the time that has clapsed since the first edition was published :

To the uninformed many the narrative portions of this volume will seem like the fantasies of a medieval superstition." But the faithful observer of what is going on in the world must be well aware that the accumulation of facts corresponding with those here presented is getting to be irre-sistible. For their refutation something more than a word or gesture of contempt is now re-quired. Those critics who hope to dispose of them thus easily will soon be counted in the long procession of infatuated opponents of dawning truths. The phenomena are fast spreading and becoming better known; they attract new converts daily, and are beginning to be admitted by respectable scientific authorities, such as Wallace and Crookes in England, Perty in Berne, and Wagner and Butlerof in Russia. All the frauds of real or pretended mediums are powerless to neutralize the effect of what has been proved, and has now taken its place among the certain-ties of science. Moreover, the question is begin-ning to be raised whether much that we have set down as the conscious imposture of certain known mediums may not be the work of foreign forces, the eccentric operation of which we do not yet

understand. But in the revision of this work I have been careful to note all those instances in which test-mony has been weakened or withdrawn since the first edition was printed. Thus I have stricken out the accounts which Mr. R. D. Owen gave of phenomena through Mr. and Mrs. Holmes, though he has since admitted that in this case genuine manifestations were probably mixed up with those he suggested as cuctionable. with those he suspected as questionable. I have also made such qualifications as seemed pertinent in other cases. Spiritualism needs no invalidated supports.

The fact that the present volume grew out of a series of familiar communications respecting the materialization phenomena, will explain, if it will not excuse, the somewhat free and desultory manner in which the many-sided subject has been treated. If my transitions from fact to theory should seem irregular, the fault lies in the original unambitious form of the publication.

have brought down the record of phenomena to the beginning of the year 1876; and it will be interesting to the student of them to remark how what seemed incredible at one time, even to ad-vanced Spiritualists, has been confirmed as the manifestations have gone on and multiplied; and how every new "exposure" has resulted in a reaction favorable to the confirmation of the fact involved. The course of truth, Goethe tells us, is spiral, and progress cannot be had without occasional retrogression. occasional retrogression.

That Spiritualism now offers the grounds for a science founded on observed facts is the belief of all persistent investigators. It has made its way it that to a superficial observer is repulsive. But it still lives and grows. If true, it is God's truth, and we must not fear it, however portentous to our short-sightedness it may appear. It is time for people of common sense to accommodate their opinions to the facts, since it is evident that the facts will not accommodate the sevicent that the facts will not accommodate themselves to the preconceptions and dislikes of any majority, however wise and worthy. E. S. No. 68 Morcland St., Boston, Feb. 1st, 1876. The new edition of "The Proof Palpable of

Immortality," neatly bound in cloth, will be sent by mail postpaid on receipt of one dollar. It contains a most interesting resumé of the facts and phenomena of Spiritualism up to the present time, with remarks on their relations to theology, morals and religion. The great fact of spirit materialization is here brought out and presented with an irresistible force of proofs.

The Belvidere (N. J.) Seminary.

The closing exercises of this popular school will take place on the 20th and 21st of June. The who, as a trance medium, has done much to ad-place can be reached by rail in two and a half hours from New York or Philadelphia. Friends which she has had to contend. Lottle Fowler

The Lake Pleasant Camp-Meeting. The Committee of the Spiritualist Camp-Meet ing (at Montague), for Western Massachusetts, are out with a three-page printed circular, wherein it is set forth that the tents will be ready for occupation Aug. 9th-the sessions to continue to Aug. 31st; that many mediums will be present; that the Fitchburg Cornet Band and Russell's

BANNER

Orchestra will furnish music; that railroad fares will be reduced (generally) to half price; that Charles W. Sullivan, J. Frank Baxter and other good vocalists will assist in the exercises ; that boarders will find ample accommodation, and those desiring to keep house can do so on the grounds. They further announce that "the programme of the names of speakers will contain some of the most eloquent, learned and inspired of the Spiritual and Liberal lecturers in the country, a full list of which will be published hereafter."

For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, Mass., "OLD ABE, THE LIVE WAR EAGLE OF WISCONSIN" -or rather a paper-bound biographical sketch of this remarkable bird, from the pen of J. O. Barrett, whose name is well-known to our readers. Price 50 cents per copy ; postage 6 cents.

137 R. Linton, Esq., of the Medium and Daybreak, London, Eng., has sailed for America, and may be expected in Boston at an early date.

TO EMMA HARDINGE.

Peerless Evangel of the Spirit-Land ! That on the topmost cycle of the Age Sheddest new light upon the ancient page, In thoughts immortal, cloquent and grand ! The dark-robed past can never more withstand The radiant truth that flashes from thy brow ; For thy appeals awake the living Now, In tones that echo from the Eternal strand. Fair Consort with the Sages gone before-Those brave, heroic pioneers of thought, Whose pearls are gathered on the unseen shore. Where life progressive is with beauty fraught— Speed on thy way triumphant for the Right, Thou herald of the dawn ! Thou messenger of J. H.

Light ! Boston, July, 1858.

Jondon Letter.

To the Editor of the Banner of Light:

After a long and wearisome voyage I find myself landed safely in the old country. As the "Alsatia" touched Glasgow the voices of the singers echoed the familiar words of "Home, Sweet flome," but as I looked up to the city and saw nothing but clouds of smoke and piles of lumber, it seemed to me that the words were slightly out of place. However, we were soon in in presistent investigators. It has made its way in spite of the most vehement opposition that over a great truth encountered. The large ma-jority of the cultivated classes, the religious and the scientific, have all combined to hoot it down, almost blind to the consideration whether it is a thing of facts or chimeras; for there is much in that to a superfield observer is remultion. But is a superfield observer is non-tit that to a superfield observer is non-tit that the superfield observer is non-tit that to a superfield observer is non-tit that the superfield observer is non-t one about, and, withal, to be free from the pos-sibility of the detestable sea-sickness, is more easily imagined than described. Armed with letters of introduction, I soon

found friends who made my stay altogether pleasant; after visiting the places of importance we hurried on to Edinburgh, where I found much more of interest to delight the traveler—the monument of Sir Walter Scott, the renowned Edinburgh leader, where so many important events in the history of Scotland have been en-

events in the history of Scotland have been en-acted, and many other places which served to fill up the hours very agreeably. At Manchester, Liverpool, and other places on the route, we found many to whom the word Spiritualist had a sweet sound. At last I find myself located in *quiet* rooms—If any place in London *can* be called quiet—surrounded by all that can conduce to comfort and happiness. I have had the placesure of a sitting with that I have had the pleasure of a sitting with that most remarkable medium, David Duguid, author most remarkable medium, David Duguid, author of "Hafed, Prince of Persia." I secured a very fine sketch, and also a painting, during the sit-ting, which was in every way, during its con-tinuance, most entertaining. Here in London I find Dr. Mack, who has won for himself an envi-able reputation as a healer, busily employed and doing a vast amount of good; also Mrs. Kimball, who ex a trance medium has done much to ad

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LIGHT.

cals for Sale at this Office: THE LONDON SPIRITUAL MAGAZINK. Price 30 cents, HUMAN NATURE: A MONING JOURNAL of Zolstic Schence and Intelligence. Published in London. Price Scents, THE SPIRITUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price Scents, THE Science, London, Eng. Price Scents, THE KELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents, THE LITTLE BOUQUET. Published in Chicago, III. Price 10 cents, THE SPIRITUALIST AT WORK. Issued for inlightly at Chicago, III. E. V. Wilson, editor. Price 5 cents, THE KRALD OF HEALTI AND JOURNAL OF PHYSICAL CULTURE, Published in New York. Price 5 cents, THE KRALD OF HEALTISE. Published monthly in Memphis, Tenn, S. Watson, Editor. Price 20 cents; by mail 25 cents.

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Chronic, sick or nervous headache is generally dependent on, or accompanied by, impaired di-gestion, by which the circulation and nutrition of the brain are deranged, and the nervous cen-tres vitlated. The PERUVIAN SYRUE, by reinvigorating the digestive powers, lays the axe at the root of the tree; the brain is duly nourished, the nervous symptoms cease, and the headache disappears.

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DR. R. P. FELLOWS'S warrantee cure for Spermatorrhœa should be in the hands of all who are suffering from this complaint. It is an outward application, and has been prescribed for over eight hundred cases without a failure. Terms very reasonable. Address Vineland, N. J.

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DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. My.20.

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19.

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THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth

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THURSDAY, JUNE 29th.

THURSDAY, JUNE 29th. DRS. GARDNER & RICHARDSON cordially invite all their triends, of whatever teligious fault, or no faith, to altend and join in the festivities of the day. The grove is the finest in New England, and is dited with es-pechal reference to the convenience of large parties. The anditorium, dialing halls and restaugant, danching halls, bowing alley and ladles' dressing rooms, are all soperior to those in any other glower in Massachusetts. Speaking, dancing, boating, etc., will be the order of the day. Miss Lizzie DOTEN, DR. H. B. STOMER and others are expected to address the people. Cash have the New York & New England Dépát, foot of Summer street, for the Grove and way stations, at 8 and 11:15 A. M. Special express plenic train for the Grove di-rect at lock precisely. Excursion tekets from Boston to the Grove and return, so cents; from way stations at re-duced rates for the round trip. From Woonsocket, Black-stone and way stations take regular morning train. Friends from East and West Medway, Medway and Med-field, take B. C. & F. train at Medifield, connecting with Boston Express to Grove and returning at Wabole. BE SPICE TO CALE FOR EXCURSION TECHNER at the stations. The SPICETN LANNUAL CAMP-MEETING of Spiritual-

BE SUBE TO CALL FOR FACTORSION TRADES of the stations. THE SEVENTH ANNUAL CAMP-MEETING of Spiritual-ists will be held at the above grove, commencing July 19th, closing August 9th, June 17, A, II, RICHARDSON,

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Author of "Bible Marcel- Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

"Spirit Works Roll, but we Mirnendous," etc. "Spirit Works Roll, but we Mirnendous," etc. Mr. Putnam has with skillent hand arranged in this vol-ime, in comprehensive fashion, many living genus of though, which are clothed in elopience of dietfon, and brail he prayectui fe att with spiritual fervor. From the south printing scattered through its page the doubler of spiritualities are clothed in elopience of the divine and south printing scattered through its page the doubler of spiritualities are clothed by the divine and south printing scattered through its page the doubler of spirituality is a start will had in its holy breathings for the weary of heart will had in its holy breathings for strength, sent out to a higher power, rest from the care that so keenly best the pdgrin in life's highway. The sky to sooil may from its demonstrations of the divine pos-sibilities within, drink of the waters of spiritual healing and reloree; and the desidate mourner can compass, through its unvaluent of the certainty of reinfor with the depart-ed, a consolation which nothing cardidy can take away. The persistent existence of the human sout, the emobiling power of the future star, the gradual bettering of even motal could to s, the globox cumination of progression under the great has of the future and the sure pra-ence over all and all of the eternal spirit of Truth, are here acknowledged and set both in carnest, featies and generation, the walk of wheas whely differing earth Change, and who have become blended by after divelop-neent into also by tow be come of the great Angel of Change, and who have become blended by after divelop-neent has in the heavens! LISP OF SUPPLICANTS

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Oimstead, Prof.
Ossoil, Margaret F.
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Owen, Robert,
Parne, Thomas,
Parne, Thomas,
Parne, Powers, Janed,
Phillips, Anderson,
Pierpont, John,
Powers, Jared, Rev.
Ratmohume Roy, Rajah of
Bengal,
Reddington, E. A.
Reddington, F. A.
Redefington, C. A.
Staw, F. Man, Chief,
Shaw, Father, isthurn, Bishop of Mass, drehfid, Joy H., Rev, awick, Bishop, ayusu, J. B., Rev, Song sher, Alexander M., Prof. Salecticy, of Mount Lebanon, See, What, Shawk, Father, Shawk, Robert G, Shawk, Robert G, Shawk, Robert G, Shawk, Robert G, Shith, John Tye, Stanhoge, Lady Hester, Storin, Elas, Study, Chines, Rey, Stowe, Pitheas, Rey, Stowe, Pitheas, Rey, Stromburg, Rabbi, Swedenberg, Emanuel, Taclor, Father, Swedenberg, Emanuel, Taclor, Father, Swedenberg, Emanuel, Thomas, Isalah, Walnytight, Col, Wananchage, Indian Chief, Wainytight, Col, Wananchage, Indian Chief, Watts, Dr. Wesley, John, Rey, Whateled, George, Rey, Whitteled, George, Rey, Salaber, Salaber, Fisher, Alexander M., Pro Fuzganes, Berry, Fuzganes, Berry, Foster, Adentram, Rev, Foster, Adentram, Rev, Fox, George, Rev, Fuller, A ribur B. Ganze, Prof. Ganzegargarbah, Indian, Oray, F. T., Rev, Gregory VIII., Pope, Hada, Abdal, Hetherlugton, Prof. Hiskenlan, rax, German astroi bbard, John, Prof. aghes, Archbishop, Huibiard, John, Prof. Hunboldt, Archbishop, Humboldt, Alexander von, Humboldt, Baron von, Humboldt, Baron von, Jackson, Gen, T. J. Jadson, Dr. Keda, Ishmud. Kedar, Abdal. King, T. Starr, Rev, King, T. Starr, Rev, Kucchand, Abner, Lee, Ann. Zandes, Zeblar, Lee, Ann. Leha, of ancient days.

#D: Cloth, tinted paper, 256 pp. Price 81,25, postage Free, For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), floston, Mass.

Hiskenlañ, Hopper, Isaac T,

A TIMELY BOOK.

Spiritualism Defined.

An Epitome of

Spiritualism and Spirit-Magnetism, Their Verity, Practicability, Conditions,

and Laws.

and Laws. BY THE AUTHOR OF "VITAL MAGNETIC CURE," "SA-TURE'S LAWS IN HUMAN LIFE," ETG. Those subjects, to receive universal attention, should have an established philosophy founded upon laws and princi-ples that are reliable, and will defy all reasonable opposition. Skeptles should know what Spiritualism proper claims be-fore making an assould upon its teachings. Mistakes and interested pro or cos, should know of the docting. If the desire to need it understandingly. Subjects, Autonoment of the field of the docting of the ambig, its Laws, and the Reliability of Spirit-Communi-cations; Re-incarnation; Alchemy, Magle or Fanattelism, Which 7 Mind-Reading. Psychometry and Clairvoyanced Spirit-Icaling the Highest Mode of Treatment; Magnet-ized Paper; "Social Freedom " an Obstacle to Spiritual-ism." A function of the spiritual bases.

Spirit-Healing the Highest Mode of Treatment; Magnet-ized Paper; "Social Freedom '' an Obstach to Solrinal-ism; Animals Susceptible to Spirit-Influence and Disease, Influence and Disease Imparted to Children; Church Pro-judice, Bible in Schools, Religion; Materialization, Spirit-Photography: Infldelity, Capital Punishment; Reasons why Spiritualists do not Organize, and the Ultimate Re-sults of their Teachings. A million of copies should bo sent to skeptical church members during the centennial year. Price, paper, Scents, postago 5 cents; cloth, 60 cents, postage flocents. For sub wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, conner of Province street (lower floor), Boston, Mass.

My.27.4w*

at a recent public scance, the Figaro, San Francisco, Cal., thus applies the scalpel in a direction where it is greatly merited :

The reporter, it is seen, makes no comment upon the wonderful phenomenon presented of a young lady on the open stage, in full view of a young lady on the open stage, in full view of a theatro full of people, playing a plano with seven men seated on it, and the instrument, with all its added weight, rocking around in the meantime like some light toy, or upon the fact of her lift-ing a plano, which usually weighs six hundred pounds, by placing the palm of her hand under it, with an egg placed between her hand and the instrument, without crushing the egg. He merely calls the latter a "clever thing," and some fellow in the gallery shouted out an insulting remark to the medium.

In place of investigating these, and similar "clever things," being done by spiritual medi-ums within the last few years, things which are beyond the power of all physical resources to produce, the press and the public (both typified on this coefficient thermal thermalism are in their on this occasion) wrap themselves up in their old-time garments of creed and prejudice, and try to shut their eyes and ears to startling facts and wonderful phenomena that are augmenting every day, and will eventually as sure as there is a sun in the heavens force their recognition upon the world. The seed is being sown far and wide, and must in a short time bear fruit.

IN A closing notice from G. W. Sweet, Minneapolis, Minn., concerning the Spiritualist Convention there on the 15th inst., came to hand too late for publication last week. Our friends in the West and elsewhere will please bear in mind that the Banner of Light goes to press on Wednesday of each week, and appears on the following Saturday. The notice-which we would gladly have printed - was post-marked "June 6th, Tuesday, at Minneapolis, and arrived at our office on the morning of Friday, June 9th, nearly two days too late.

We have a small lot of the choice musical compositions of Laura Hastings Hatch, which will be sold at greatly reduced prices : "The Battle of the Wilderness," nine pages and illustrated title page-price forty cents (former price seventy-five cents), "Pearly Wave Waltz," "Souvenir Waltz," " Dreams of the Sea" (a song), etc., etc., twenty cents each.

Mr. Edward Pelouze, well known in this city, and formerly a member of the firm of J. K. Rogers & Co., Boston Type Foundry, passed to the higher life from his residence in Camden, N. J., June 3d, at the ripe age of 78. He has long been a firm believer in the Spiritual Philosophy, and met the change cheerful and happy. _

Mr. Charles Bright-if we may judge by the space given him in the Otago Guardian and other papers—is doing an important work for free thought in New Zealand, by his discourses.

A report of the three days' Mass Meeting held at Washington, N. H., June 2d, 3d and 4th, is received and will appear in our next issue.

of free thought and liberal education are invited. Friends which she has mut to contend. Lottle Fowlar still continues to succeed, despite the would be exposures, and, like Mrs. Hardy and others, seems also a Practical Physician. Office 24 East Fourth of the future deside the future decide

Among one of the pleasant things is the weekly appearance of the Banner of Light, which has ever been a friend to all mediums and thestrong ever been a friend to all mediums and thestrong right arm of Spiritualism. I shall soon be able to form some idea of the public movement here; as yet I have seen but little. That you will be strengthened in your good work I am convinced, for there is a "power behind the throne" which will prosper truth and right. To my friends at home I send kind remembrances, and in faith of the "better times to be," I am still a worker. Suster WILLE FLETERE

SUBLE WILLIB FLETCHER. 2 Vernon Place, Bloomsbury square, London, Eng., May 16th, 1876.

On File for Publication :

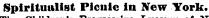
Interesting reviews, essays, etc., by writers of merit. viz. :

merit, viz.: "The Great Tongue," by Prof. S. B. Brittan; "The Conflict of Opinion"-a lively essay on a profound subject-by "The Unknown"; "Heredity," by J. Dille, Esq.; "Spirit and Matter," by F. Smith; "The Evidences of Immortality from Spiritual-ism," by Rev. E. R. Sanborn; "The Mission of Modern Spiritualism," by R. W. Hume;

W. Hume; "Holding Forces," by Lois Walsbrooker; "Skepticism—Its Four Forms: Honest and Knap-ish, Timid and Brutal," a trenchant essay from

186, 1 Milli Brita, "A trenchant essay from the pen of Prof. J. R. Buchanan; "Early Methodism," by Giles B. Stebbins; "Spiritual Evidences not Governed by the Arbi-trary Laws of Science," by Alex. S. Davis; "Psychometry, or Soul-Reading," by Mrs. A. B. Savaranea.

B. Severance ; "Open Letter No. 2," by John Wetherbee, Esq. No. 11 of the fine series of articles on Spirit-ual Gifts, contributed to our columns by Mrs. Emma Hardinge Britten.



The Children's Progressive Lyceum of New York will hold the first picnic of the season at Eim Park, West 92d street, N. R., on Saturday, the 24th day of June, 1876, day and evening. Speaking from 12 to 3 P. M. Music by Gilbert's band. Tickets 50 cents. Children under twelve cars pass the park every six minutes. CARRIE R. PERKINS, Cor. Secretary.

Movements of Lecturers and Mediums.

Mrs. J. J. Clark has removed to No. 18 East Springfield treet, Boston.

Mrs. Nollie L. Davis, who has been located during the past winter in Louisville, Ky., will spend the summer in Massachusetts. She spenks before the First Religious Soclety of Spiritualists in Cleveland, Ohio, June 18th and 25th. Address 235 Washington street, Salem, Mass.

NEW MUSIC .- We have received from W. H. Ewald & Bro., 133 Newark Avenue, Jersey City, N. J., the follow-ing pieces of choice music: "The New Jersey Grand Centennial March, '' by H. F. Wagner, Op. 23; and '' 1'll Keep a Sweet Kiss for you, Darling, '' song, words by Geo. Cooper, music by H. F. Wagner,

LOUIS P. GOULLAUD, No. 86 Tremont street, Boston, furnishes us with eight songs-words and music by Barry Collins, to wit: "Home, Where my Loved Ones Dwell," "Good Night to the Darlings," "When Jamie Came Over to Me," "Nora of Galway," "Field O'Barley," "The Heart Knows Where is Home," "Tread the Floor Lightly," and "The New Plantation Tames,"

J.1.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.1.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. My.27.-4w*

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

BUSINESS CARDS.

The consumption of Oplum is largely on the increase An abnormal and vitlated state of the system craves an ab normal and vile remedy. What an amount of suffering might be saved by renovating the health by the timely use of Campbell's Quinine Wine, the great tonic. All druggists have it. 2w-June 10.

DEAFNESS RELIEVED. No medicine. Book free. G. J. WOOD, No. 3 Cross st., Madicon, Ind. June 3. - 4tcow

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act in fature as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties destring to as subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-on, Kng. dence, was

PHILA DELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Mich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Du, RHODES.

HARTFORD, CONN., BOOK DEPOT. A. RUNE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

BOCHESTER (N. Y.) BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochestor, N. Y., keep for sale the **Spiritumi and Beform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

BOCHESTER, N. Y., BOOK DEPOT. D. M. DEWEY, Bookseiler, Arcade Hall, Rochester, N. Y., keeps for sale the Npiritual and Reform Works published by Colby & Rich., Give him a call.

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Tranco Medium, 352 Tremont street, 1 June 17.-1w*

SPIRIT-PHOTOGRAPHER.

JAY J. HARTMAN, late of Cincinnati, Ohio, has taken Elegant Reception Parlors and Gallery at 908 Spring Garden street, Philadolphia, Pa. All friends please call or aldress as above. http://www.ok.org/allocal.com/org/

address as above, 1811-Juno 10. ? MARY J. PALMER, Trance Magnetic Phy-sician. In practico since 1855, with much success, N. B. – Patients of Centennial visitors accommodated with board of furnished rooms. Address No. 1420 N. Eleventh street, Polladelphia, Pa. 3wis-June 17.

THE well-known Heater, DUMONTC. DAKE, **T** 112 WEIT-KHOWH TIPHTET, DOMOAT I C. DAKE, M. D., can be consulted at the Matterson House, Chi-cago, Ili., 1st, sih, 17th and 24th of each month: Joliet, Ili., 5th and 6th; Rockford, Il., 12th, 13th and 14th; Beloit, Wist, 15th. Patients also successfully treated at a distance June 17.

THE "SPIRITUAL REVELATOR" - An L amusing curlosity. Answers questions, gives messages and communications, and 'astonishes all who consult it. Price, boxed and mailed, 50 cents. D. DOUBLEDAY, 651 Sixth ave., New York. June 17.

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how to use it.

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April 1.-istf . White Water, Walworth Co., Wis. PROF. LISTER, ASTROLOGER, 319 Sixth avenue. 44 years' practice, 27 in Boston, Seuf for a Circular. Address all letters F. O. Box 4529, New York. April 22.-12wis

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A Drama in Four Acts.

BY T. B. TAYLOR, A. M., M. D.

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try. Price 50 cents, postage 6 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Price 25 cents, mostage free. For sale wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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The Last Scene of Alt. Under these headings Mrs. Davis has developed with rare faithfulness and pathos the pure principles of true Splittuatism. The serrowful may fluid consolation in these pages, and the doubtful a firm boundation and a clear sky. Paper, 15 cents: flexible cloth, 25 cents; cloth, 30 cents; cloth, glit. 50 cents; pastage free. For sale wholesale and retail by the publishers, COLBY & R1611, at No. 9 Montgomery Place, corner of Province street (lower flour), Boston, Mass. NEW CLOTH EIDITION. REVISED AND CORRECTED.

The Proof Palpable of Immortality:

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion.

BY EPES SARGENT,

Author of "Planchette, a History of Modern Spiritualism," &c.

Now ready, forming a volume of 240 pages; with a Table of Contents, an Alphabetical Index, and an engraved like-ness of the spirit Katle King, never before published in this country. Price, in paper covers, 75 cents; bound in cloth, \$1,00. Sent by mail at these prices. From European and American Spiritualists the warmest-commendations of this remarkable work have been re-ceived.

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"OLD ABE,"

The Inspired Eagle of Wisconsin. BY J. O. BARRETT. BY J. O. BARRETT. This history of the war-eagle, "Old Abe," that served a three-years' campaign in the West, is the most thrilling episode of the late rebellion ever produced for the public. The author has traced the bird's entire career, dating from 18di, when he was captured by A ge-mah-we ge-zuig, on the Flambean River, Wis., through all his strange and even ful experiences of military life in the South, and his subsequent travols and exhibitions as a lifed of State. He is famous the world over as the live emblem of American sovereignty. It is a most remarkable testimonial of in-spiration from the heavens of designs in behalf of our coun-try.

BANNER OF LIGHT.

Message Department. Detroit. I was only fourteen years old.

THE Spirit Messages given at the Baltimore Uncless and the Bosten et r_{1} , reports of which are printed on this page, indicate that spirits arry with them the characteristics of their earth-rise to that beyond, whether for goed or exit consequencie these who pressure the earth sphere in an un-developed state, extendally progress to a higher condition. We ask the realer to be even to doctrine part forth by spirits in these commendations are non-part with his of her transm. All express as much of truth as they per-ceived to metric

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIC MSRIP OF MBS. SARAH A. DANSKIN,

(Wife of Colonel Washington A. Danskin, of Baltimore.)

During the last twenty years hundreds of Spirits have onversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition - totally unconscious,

Mrs. Danskin's Mediumistic Experiences.

(Part Twenty-Five.)

BY-WASH, A. DANSKIN.

The incident I am about to present to the readers of the Banner stands alone, I think, of its kind, among our varied mediumistic experiences. On the north-western suburbs of our city, on an estate which he called "Mont Alto," lived a gentleman of large wealth and somewhat eccentric habits. Here he had built an observatoryand night after night was devoted to that grand study, astronomy, which we naturally suppose would expand the spiritual while it extends the physical vision. Such, however, is not always the result. This keen observer of the stars could draw no spiritual lessons from the harmony and beauty which they unfolded to his view. His perceptions did not reach beyond material or external nature.

In conversation with Mrs. Danskin one day Spiritualism was referred to, and he expressed his astonishment that I, whom he had known from boyhood, would allow myself to become infatuated with anything so preposterously absurd. She quietly asked, "Under what circumstances, sir, have you investigated Spiritualism?" "None whatever, madam," said he. "Thave never given either time or thought to such nonsense." "Then, sir," she asked, "if your unfavorable opinion is, as you say, based upon total ignorance of the subject, of what value is such an opinion compared with that of a gentleman who has given twenty years to the careful observation of the phenomena of Modern Spiritualism?"

"It is useless to argue the question with me, madam. It is all a fallacy, and I regret to know that Mr. Danskin has wasted so much time and thought, which if employed in some other channel might have been beneficial to himself and useful to others."

At that moment Mrs. Danskin felt a strong behind. spiritual influence control the brain, and with great solemnity of manner she said, "As I read your life-line, sir, the grave is opening but a short distance before you."

With much excitement he exclaimed, "My God, madam, this is fanaticism ; I am as healthy (" I have, given to you that which was given to me, and feel no further interest in the matter."

This gentleman's funeral occurred some six weeks from the date of the conversation.

Stephen Van Schaich.

My name is Stephen Van Schaich, formerly of Savannah, in latter days Surrogate of the county of New York. My body was taken to the Messiah Church, and from thence to the burial ground.

1 wish I was dead, for then I would not have to labor; labor of any kind is very distasteful to

How obnoxious for a man to sit in guletude and let the mind draw in the thought that after death will come a rest and then find he's mistaken-it's work! work! work! or no light

daughter of William and Augusta Lawrence, of

When the angel of death came and spoke softly and gently, my little heart bounded with joy; for I knew I was to be taken to a bright and beautiful home ; and then sadness, in the twink-ling of an eye, as it were, would come over me, when I felt that I was going away to leave all September 5th. my dear friends behind me.

I did not know that this grand magnetic chord was established between the two worlds, by which the spirits had power to speak to mortals and tell them of their condition, and thus rob their minds of that which had been taught them, that the disobedient children of earth could not enter into heaven, but had a place with fiends and impst But that is not true; for I have never yet seen any one that stands more in deformity than myself. Rather are they bright and beautiful, kind and tender; ever willing to give to the one who asks, never refusing any spiritual unfoldment. Thus you see that I am happy, I am glad, and I am joyful, for I have everything that is beautiful, in this world into which I have entered.

1 am only awaiting the coming of all the dear ones I've left behind, to make my happiness complete.

And now I go, for the angels call me. I give you thanks for the kind attention you have given to a little girl who is most anxious to send a message to her friends on earth.

Maria Wooley.

How subtle, yet how harmonious are all the immutable laws of the universe into which I, Maria Wooley, have passed. I was eighty years old when I died; was living with my son-inlaw, William Sanford, at Hauppauge, Long Island. And now, dear friends, I have left you, after many years on earth, with no regrets, no disappointments.

The heart goes out in all its warmth of affection to those who kindly attended to my wants in my feeble age; but now, in my Redeemer's name, I am gaining strength and greater vitality and unfoldment of intellect. That which is called wicked in the form of man is blotted out from the mind in this life by educational processes.

Have no fear of the change called death, for it is very beautiful when the mind is calm and the torch is lit, and the valley and the shadow lose their gloom and darkness.

To the kind and tender ones who I know will read these lines, I say, rejoice, for she whom you thought dead has life-with all the possibilities of seeing, feeling, and knowing. Farewell; may your thoughts respond to my own. This is what Maria asks of those she has left

Albert Augustus Harcourt.

I was the son of Capt. Harcourt, formerly of The United States Army. I was eleven years old. The friends and acquaintances I 've left behind me will wonder how I found out the way to come God, madam, this is fanaticism; I am as healthy | and write a letter to them. I will tell them. A a man as lives in Baltimore." The response was, | hdy in the spirit-world, who takes care of children, asked me if I would like to go back to my old place where I used to play, and I said yes; and then she brought me here. You are all strangers to me; still she says this is the way by which I 'll find out my dear friends and acquaint-

ances. Death was not painful to me, because when my eyes were closed on this side they were opened on the other; and there I saw green fields, and birds, and flowers, and men and women who were all kind to me, and told me not to be sor-rowful, but to be glad and happy; that all things in the spirit-world would tend to make me happy; that they would educate me in a large school-room which they have in this beautiful land. My father is here. He comes and he goes, but he does n't live in the same blace with me.

he does n't live in the same place with me. I would like my uncle in New Orleans to know that I do not feel sad and sorrowful about dying ; they thought I would.

The lady [spirit] says I must tell them that after I have been a longer time here, I will be more advanced, and more able to speak under regular laws and rules of spirit. neation What am I doing now? Conversing with in- have learned a little, but not very much. I am Min over than 1 user of, and that will be please ant news for them to hear. My father is bright and happy, and says he is glad that I have come to this beautiful world to dwell with him. And now, you see, I've told my story as best I can, and I cannot stay any longer. I'll go. Good-by.

BANNER OF LIGHT CIRCLE ROOM. 47 The following Spirit-Messages were given through

the mediumship of MRS. JENNIE S. RUDD at the Public Free Circles held at this office. In order to

Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr. Chairman, I will now consider.

QUES.-How are we to know when a person is obsessed? And what is the remedy for obsession?

Ass.-It seems to us that it would be very easy to detect the signs of obsession-of insanity, or what we call obsession-taking the form of queer ideas, as it often does. Obsessed persons imagine that they are some other individuals, that they are not themselves. They do not remember their own names, but are continually calling themselves by another. The cure, the only cure for obsession, is to deal kindly with the patients and to treat them magnetically.

Q.-Tomorrow, Friday, the 31st of March, is the twenty-eighth anniversary of Modern Spirit-ualism. Is Spiritualism making as much progress at the present day, as in former years?

A .- To-morrow completes the four times seven, ualism became known to the American nation. It was not the beginning of Spiritualism, or spiritstrange experiences. There have been raps and materializations in the old countries; all the various manifestations that we have now, occurred years ago, but it was left to Yankee curiosity to bring about the means whereby we could communicate intelligibly with the people. Had not the children of that day and had not men and women questioned, we could never have have passed away as had hundreds of these things in the past. You ask if Spiritualism is making any greater headway than formerly. We answer most decidedly-there never was one year ending and another commencing, when you could see such grand results from Spiritualism as you see to-day. From being known only to a few families, and in a few places, in villages, or in some little out-of-the-way country town, we are known the wide world over.

walked into your pulpits; we have rapped upon the Bible lid until spiritual thoughts have poured | Sprague. forth from the lips of your ministers. We have made them look with brighter eyes upon the pages of the Bible; we have made them see a beauty there in the spiritual, which they never realized before.

We have stepped into your physicians' offices, cláirvoyance has become an acknowledged power home, and we know and feel, as we stand before you to-day, that there is scarcely an individual so ignorant that he knows not of spirit-communion. True, they sometimes only use the word but nevertheless they use the word, showing that are getting a great array of bayonets pointed at mediums, at the spirit-world, but we thank them for that, for it only proves that they are thinking be well to bear this in mind, that he or she who goes through the world and is never criticised, may be set down as having done but little good.

Remember that criticism excites thought, and that whereas Spiritualism numbers many inquirers and believers to-day, before another year shall pass away there will be stronger manifestations, stronger, ay, ten times stronger, and your inquirers and believers will be almost doubled. we are making and running our cars carefully, but the railroad | I have come. Addie, to John Goodrich and will never end until the two worlds shake hands.

did you live ?] In New York. It's a horrible true, and that is that you send up your building place. I'verun away from it 'cause 1 wanted to die, but I am alive now. here.

Achsa W. Sprague.

Friends, to-morrow opens a new year for Spiritualism and Spiritualists, and as the subject of Spiritualism was one in which I was deeply interested-I never, I think, missed an opportunity to speak a good word for it-I was attracted, Mr. Chairman, to your circle-room this afternoon. I am no stranger here, although it is some years since I passed away, yet I am still a worker in the spiritual realm, still holding my position as a medium.' Oh, the gates are all ajar, friends; you 've only to walk in. The food is all prepared, the table is set before you, you have only to partake of it. I tell you, my friends, I hope every one of you will commence to morrow feeling that it is New Year's day, feeling that there is a power surrounding you stronger than you have ever felt before, that the angels are close by you. As you go to your counting-rooms, remember that they are watchers there; as you go to your places of business, remember and be just, for the angels are watching o'er you, and let each one take Spiritualism close home to the heart, feeling that there 's a great and mighty work to be done for the next year. Oh! this year is full making twenty-eight years since Modern Spirit- of joy. A hundred years since, freedom was proclaimed for your country, and twenty-eight years since freedom of mind and thought was communion, for almost every nation has had its proclaimed to your world; twenty-eight years ago to-morrow since the hammer struck off the chains and fetters which bowed man down to the theological footstool. Oh! how changed has it been since then! How many hearts have been gladdened, how many mothers have rejoiced to know their children still live ! How many fathers have grown stronger as they knew that the manly forms of their loved boys were walking by made ourselves known, and the phenomena would their sides ! Oh, it is twenty-eight years since we reached out and clasped hands with you, since the telegraph was put in working order. I feel to rejoice to day that I was taken in my darkened sick room. Well do I remember those tiny raps as they fell on the stand at my bedside. From that time health returned, and I was able to be one of the first to stand in the front of the battle and do some of the pioneer work for the spirits. I rejoice to day that it was so. I rejoice that I could be an instrument for Spiritual communion is acknowledged all over the dear ones that had passed over. True, my the world to a greater or less extent. We have body lasted not many years, but my spirit was ever strong, and it is strong to-day. Achsa W.

I promised to be here to-day, some weeks ago, and I keep my part of the agreement. I went away with consumption. I have been in spiritlife many years. It was hard for me when I first and lightly tapped them on the forehead until went away, because I felt that I would like to be with my loved ones. I felt as though I was too in the land. We have entered almost every young to give up and go away-it seemed to me to be going away. I remember the raps which came before I left my body, which I felt then were prophetic of what we then called dying. I have labored many years that my loved ones Spiritualism as a bye word to make sport maybe, | might know that I came back to earth, that I might get near my husband and draw him up to they think of spirits. I know that throughout the spiritual and make him feel that I was near the land there is a great stir at this time. They him, and oh, I was so rejoiced when I had succeeded in this, and when I found that he realized my presence and the presence of other loved ones. We have been near to him, and saved him many and talking of spirit-communion. And it would | times from troubles that were near and accidents that were close by him. I promised I would come here to day and that I would bring my message, which is to say, Go on in the good way; trust the spirits; you need not be afraid; they will love and guide and keep you. The same love exists to-day that existed long ago. The power which I wielded over my husband, the love power, I can wield to day. He knows that I can return, and it has been to me such a bless-

materials. I had a putty hard time when I was

I was right glad to get out of the old box too. Poor old thing ! It sarved me a good turn, and a good many others too. A long time ago it was said to me: "Deliverance, if you will go and give a message through that newspaper I will believe it's you." Waal, now, I've come, and the folks I promised it to take this paper, so they 'll know. I do n't know as I ought to spit on your carpet. You see I'did have a habit of chewing tobacco. Waal, now, Deliverance is here. I want 'em to keep their promise, now. Good-day, sir. I'm much obleeged to you for letting me come. [Won't you give your full name?] No; they 'll know who I am. There aint any folks that have that name now-a-days. It's Deliverance-from-all-Evil. It's a real name; they 'll know who it is.

Controlling Spirit.

It is almost New Year's eve, and may the heart of each and all be open wide to take in spiritual thoughts that shall come to them the coming new year, and may all do what in their power lies to help the spirit-world draw nearer to the earth-life. And may the souls of all expand until they can feel the presence of the myraid hosts of angels that are watching o'er the world. Oh ! Father and Mother God, thou who art the light and life and beauty of all things, may we, as thy ministering servants, bring to earth some note of joy, some hope to gladden the soul of a sorrowing one; and oh! thou blessed angel band, strengthen us, that we may bring to all here some new thought which shall enter in and shall be grafted like the little bud-like the acorn producing the giant oak. May God and the angels bless you all. May the new year dawn with happiness to you.

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To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the

Addie.

telligent people?—or is it only the thought of a growing. I am getting stronger. I know now how to control that little temper and will of diseased mind? And if I am talking, of what mine better than I used to, and that will be pleased value is it? What benefit can I derive from people who know no more than I do?

This woman, [spirit] clad in garments fine and bright, and white and beautiful, says to me, "Stephen, come and I will show you the way to clear your mind of doubts and fears."

Of what value will it be to me to tell the living that the dead speak ? My friends won't believe It, for their eyes saw me die ; their hands washed me clean and clad me for the grave. Still the grave holds me not. I am here, and there, and everywhere, yet I am not content. I'm asking for something that seems to be denied me. I did what I thought was right. I was just to my neighbors, kind to my kindred; still there is a barrier between the creature and the Creator.

Now, what am I to do to grow satisfied with my position? Must I come and go at the bldding of a woman? [referring to the spirit who is always present when the "messages" for the Banner are given.] Oh, no, I'd rather not. I feel there must be some other way to work out spoken. God's mysteries are unveiled. He sees and when it will come, I cannot say.

Gussie Hull.

Father, 't is your little Gussie that comes to tell her little story-how happy and how contented she is in that beautiful home where the angels

I was only ten years old. My father's name was William Hull ; my mother's name was Almira. I lived on Franklin Avenue, Brooklyn; there's where I died. Grief was very strong with my father, but he's getting over that now, for he has others to take my place.

Father, it is so sweet, so peaceful to be in this home with the angels, who are so kind, who are so thoughtful, who are always trying to make overy one happy and contented with their condition.

I just closed my eyes in death, when I opened them on the other side; and there one met me that loved me, and took me under her protecting care, and she has taught me to be a scholar; and not only to speak with my lips, father, but to let my heart go out to you, knowing that sometimes in the stillness and quietude of your home you 'll think of your little Gussle, and wonder where she is, and what she is doing.

Do not be anxious about me, father, but think of getting yourself in readiness to meet me on these beautiful shores; then happiness will be yours, and peace and comfort will be mine. Gussie's sunny voice of times speaks, but father does not recognize it; but this will open the path by which he will know me as I will ever know him.

Louisa Townsend Lawrence.

Sarah Feely,

This position is one with which I am not very familiar. I am not a scholar, under the grand philosophy of Spiritualism, nor was I a collegiate scholar while a dweller here among the many.

However feeble my attempt may be I will make the trial, for my heart bounds with joy and grat-itude toward the author of my being. He car-ried me through the dark valley and shadow of

ried me through the dark valley and shadow of death into light—light indescribable. At McLean I died. Sarah Feely was my name. I was the mother of Robert Feely. My husband was a resident of Goshen, New York, but I— that is, my body—was taken to St. Stephen's Church, and that is in Millburn, New Jersey. Happy day—oh, happy day when I passed from earth away to take my position in these beautiful realms of which I had read, and heard so much snoken.

judges not from the outer but beholds the interior condition, and speaks in words so soft and gen-tle, "Enter in, good and faithful servant; enter in and partake of the joys which I have prepared for you" or you

How sweetly these rippling sounds will come to the dear ones I have left at home. They will take away the dark thought that God gives hatred, vengeance and anger to those whom he has created; it will give them a fuller idea of his love, of his mercy and of his kindness; it will rob death of its terrors and take away the sting of the grave, and give them knowledge and un-derstanding that he who gave us life has power to save us.

And now, kindred, read, but let not a tear melt within the eye; rather let the heart leap for joy toward one who has found a haven of rest.

Blakesly Wilson.

Though I've lost the flesh I am not stripped of my individuality or personality. Wilson was my name—Blakesly Wilson. I lived in Jersey City Heights; I died, speaking after the manner of men, in Luxor, Egypt, in my sixty-sixth year. Though a stranger, without having sympathy of calling with verselver, nor year with still I stand a devotee at the shrine of truth and progression. I wish to say there is nothing mysterious or strange about laying down the body and taking on the spiritual condition; it is nothing more than one of the facts that belong to the physical universe as well as to the spiritual.

Freedom is the law here. Like a winged bird I go wherever my inclination calls me, either to the heights of angelic purity, or to the depths of degradation. All are offsprings of the one Su-preme Mind. Then who has power to make one great and another small? No one. I seek my great and another small? No one. I seek my level, and so will every man who, like me, lays down the flesh and takes up the spirit. Then profound knowledge of the laws that pertain to the spiritual universe has to be learned. So you see I am neither in heaven nor hell. I am work-My name was Louisa Townsend, youngest day by day, comparative happiness.

Theodore C. Kibbe.

I went out with paralysis, from San Francisco. My name, Theodore C. Kibbe. It is a name not to be ashamed of. I was about forty-one. I was formerly from Connecticut. I feel the effect of the disease with which I passed away, but trust I will grow stronger. I hope I may reach my friends. Good-day, sir.

Bradford Francis.

I wish you would say that Bradford Francis reported here, from New Bedford. That's all.

Harriet N. Holbrook.

I want to tell my son Asa, who is looking for a message from me, that I am freed from all disease, and am exultant and happy. I enjoy every moment of my time. Tell him that his brother Randall has no suffering now, and will communicate with him at the first opportunity. I am glad that he wishes me to come. I felt that I would like to. 1 want to do all I can for this great and glorious cause, and I hope that before and his. If he will mind the impressions which come to him from time to time, it will be well. Yes, Asa, it will be a lasting good, but like everything else, will change many times.

There will be, I hope, much good done by the movement. It is a good cause, and I wish that all who take hold of it may be strong for the right. Harriet N. Holbrook, to Asa W. Holbrook,

Mary Cahill.

palm of her hand, opening and shutting it nervously.] I've lost my money; it's gone. [Where did you have it?] In my hand. [When?] When I was here before. It's gone ; it's gone ; I didn't know there was so many folks round. I did n't mean to lose it. Do n't you scold, will you? I won't tell. Mary won't tell no more. [What is your name?] Mary Cahill. Shan't know no more. [Were you here the other day?] No, I wa n't; I won't come again. You did n't get it, did you? [No. What were you going to do with it ?] Buy something to eat. I did n't have anything for three days. I was starved out of this place-not this neitherstarved out of myself. Do you know what it is to be hungry? [Not so hungry as that.] I hope. you never will. Oh, dear! 't is dreadful to be hungry and to be cold. They tell about Christians being commanded to sell all they have, and give to the poor. Why do n't they give 'em something? I could n't work, my head was so bad. They said I was crazy. Who would n't be crazy if they were hungry. Oh dear, I do n't want to live. I want to die, and I can't. [Where]

a strong railroad, | ing, and I hope that he will be glad to-day that Vincy C. Goodrich, of Plainville, Conn.

Elizabeth Mitchell.

I want plenty of light; I've been in the dark so long. I tried to be a Christian. I want to be one now. I was baptized and ioined the church and tried to be goodbelieved that the spirit of the Lord was with me. - I prayed faithfully to God every day of my life, and thought that when I went away from earth I should lie beside the river where the grave would not give up its dead until the day of resurrection. I thought I should live when the last trumpet sounded. I hoped to find those beautiful streets; I wanted to stand before the throne of God; I wanted to sing his praises forevermore, but I knew, or thought I knew, I must sleep the last sleep, but it is not so. The grave will never give up the old body.

I have got the spiritual body; and now I know what was meant by saying we were "sown a natural body and raised a spiritual body." Now I realize what it is to put off the corruptible and put on the incorruptible, to lay aside the material and assume the spiritual, and, oh, I care not for CLAIMS OF another year rolls round I can do much for him the golden gates or the precious stones that may line the streets of the New Jerusalem ; but I find the golden gate which opens for us to pass through to heaven above is the golden gate of love, that the bars are formed by kind acts and

noble deeds while here on earth. I find if we would see the precious stones in the New Jerusalem, and stand with those that love and fear God, we must love each other while on the earth. I find that instead of going to church and attending to my religious duties, there was another work to do, and I have realized to day what was meant when it was said, "As ye did it not to one of these, ye did it not to me." I realize that religion is works, not words, and 1 came here to give my testimony that we still live beyond the river, and that we remain not in the grave. Elizabeth Mitchell, Philadelphia.

Deliverance.

I heard that old mess of nonsense that was talked about-never b'leived anything of the kind. I kind o' allers knowed if you did jist as well as you knew how you'd git all you desarve, and I find it's so. I tried to do the best I could when I was here-had to work hard, but I tried to do it all well."

I come here to-day-waal, I come 'cause I wanted to. Aint that a good reason for coming? A good while ago I said I'd come, but I allers got crowded out, till to day they said I could come-he said so, [pointing to the portrait of Mr.

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LIGHT. BANNER OF

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

Pearls.

8

A HIST TO THE WOLLD-BE SUICIDE. Retter to weave in the web of life A bright and golden filling, And to do God's will with a ready heart, And hands that are swift and willing, Than to snap the delicate silver threads Of our entions lives assurder, And then blame Heaven for the tangled ends, And sit to grieve and wonder. The affictions of this life are neither too numerous nor too sharp. Much rust require tha rough file.

> DES11SY. ob, thou God's mariner, heart of mine, Spread canvas to the airs divine : Spread sail agt let thy fortune be Forgotten in thy destiny : $-\{D, A, Wasson,$

Humility is the solid foundation of all the virtues, -Chinese Saying. PLEASURES PLANNED.

The pleasures then hast planned -Where shall their memory be When the white angel with the freezing hand -fth. W. Holmes, shall sit and watch by thee?

Look down upon genius, and he will rise to a giant -attempt to crush him, and he will soar to a god.

The Late Baron de Palm and the New York Theosophical Society.

To the Editor of the Banner of Light :

In your issue of June 34, I see a very brief nothe of the funeral obsequies of the late Baron de-Palm, conducted under the auspices of the Theosophical Society. As the New York secular papers have done us the honor of devoting many columns of their "invaluable journals" in contemptuous ridicule of these two subjects, and as they with their usual spirit of fairness fail to afford us any opportunity of representing ourselves in contradiction to the foolish rumors and childish criticisms volunteered about us, it has seemed meet to the few Spiritualists connected with the Theosophical Society, especially those who were engaged in conducting Baron de Palm's funeral obsequies, to ask if we cannot have a moderate amount of space in the columns of our chief organ of thought, for a more fair and complete representation than idle rumor or interested scandal-mongers have hitherto afforded us. It was with this view that I was requested by some of my Spiritualistic associates in the Theosophical Society, to prepare such a report of those obsequies, which have brought us so prominently before the public, as would set those of your readers who are interested in the subject right, both on the nature of the services performed, and the Society we then and there represented. The Theosophical Society took its rise in the interest manifested by a party of ladies and gentlemen who had assembled one evening in the parlors of Madame Blavatsky, to hear a reading from Mr. George H. Felt, the accomplished Egyptologist, and interpreter of the mathematical and geometrical figures of the Egyptian Cabala. I have already stated, whilst defending myself, through the courteous use of your columns, from the shameful and extraordinary attacks made upon me for the publication of "Art Magie," that at the reading to which I refer I met Madame Blavatsky and Mr. Felt for the first time in my life, and that it was the astonishment which my husband and I both felt in hearing from the discourse. we listened to on the Cabala, so much similarity of I ideas and aims to those which we were then busy in translating, and were about to publish in the work of an esteemed friend, that induced us to urge forward the formation of the Theosophical Society, connect ourselves with it, and do all we and religious belief the singular funeral services could to promote its welfare. I candidly explained to our new associates the publication I was then engaged upon, and questioned the author of Art Magie whether he had not met Mr. Felt and made him-elf familiar with his views. I was reminded then, as I would remind others now, that "truth is an unit," ever the same, and that the spirit-world is always active in promulgating new elements of truth, often using many instrumentalities, and operating through many modes and forms simultaneously and for the same end. The initial meetings of the Soclety took place as before stated at the rooms of Madame Blavatsky, subsequently at my own house, and after our organization had been completed at the Mott Memorial Hall. As the most concise and yet comprehensive definition I can render of the aims with which this society entered upon a concrete existence, I commend to the slanderer and candid querist alike, a careful perusal of the following extracts from the printed preamble and by-laws which we have put forth : " The title of the Theosophical Society explains the objects and desires of its founders : they seek the objects and desires of its founders: they seek 'to obtain knowledge of the nature and attri-butes of the Supreme Power and of the higher spirits by the aid of physical processes.' In other words, they hope, that by going deeper than modern science has hitherto done, into the eso-teric philosophies of ancient times, they may be enabled to obtain, for themselves and other in-vestigators, proof of the existence of an 'Unseen Universe,' the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind. ''Whatever may be the private opinions of its members, the society has no dogmas to enforce. members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation.

same justice that the author of Art Magie has aims of the Theosophites themselves. He debeen denounced as a Jesuit and a Catholic, because he cited as an illustration of medieval | in substance pretty much as I have given it above, magic the formulæ of Catholic magicians, our society has been denounced as antagonistic to truth and progress, because we are aiming to discover the clue to ancient sciences, as a basis for modern improvements; but, of course, malice, stander, and envy will always find its appropriate food to fatten on, even though the table be spread by the hands of angels-hence we had trials to encounter, and slanderous attacks to deal with, compelling us at last to shield the truths we could not endure to see misrepresented, by making our organization, if not actually a secret society in its fullest sense, at least an exclusive one, reserving all knowledge of our deliberations and proceedings to our own members, except where we decided amongst ourselves to give them publicity. An occasion of this character occurred in the demise of one of our esteemed associates, the Baron de Palm, whose expressed wish that his obsequies should be conducted under the auspices of the Theosophical Society, and as far as possible in accordance with Oriental customs, obliged us to present ourselves before the world as a subject for such critielsm as it has deemed fitting and decent to accord to funeral rites, conducted on a little outof the common order plan. The necessary haste n which this ceromonial was got up, and the fact that by the absence of a great many of the fellows and officers of the society, nearly all the onerous and unusual duties attending this effort devolved upon our esteemed president, Colonel Oleott, were circumstances which materially interfered with the full and fair representation of our ideas which we should all have so carnestly desired, and so thoroughly carried out, had time and opportunity permitted. As it was, on arriving at New York on the Sunday morning, the day fixed for the obsequies, I found every journal full of funny writing on the funny scene that was expected to take place that afternoon, in the form of a "Pagan funeral," and Colonel Olcott harassed, tired, overworked, and thoroughly worn out, first with the severe task of attending his dying friend, and next with the still severer duties which devolved upon him in the attempt to carry out that friend's last wishes. As to the scene which the outside of the grand Masonic Temple presented some two hours before that fixed for the ceremonial, it baffles all description. Thanks to the voluntary advertisements which the comic writers of the city thought proper to bestow upon us, the Sunday idlers of New York had assembled in vast multitudes to beguile their leisure with something scarcely less entertaining than Barnum's Hippodrome, or Moody and Sankey's hysterical votaries at their confessions. The quiet dignity with which our president reminded the vast assemblage who finally succeeded in pressing into the hall, that they must remember "they were in the presence of death," no doubt had its effect in converting the expectations of fun and frolic

promised them by their leading journals into a spirit of grave and respectful attention. For a further account of the Baron de Palm, and the ceremonials which actually took place on the occasion, I refer the reader to the following quotations from the New York Tribune and World, both of which journals did sufficient jus-

tice to the historical features of the scene: "BARON DE PALM'S FUNERAL-SERVICES OF THE

THEOSOPHICAL SOCIETY.

At the Roosevelt Hospital in this city, on Saturday May 21, a man died whose life, character, performed yesterday at the Masonle Temple bring into prominence. Baron Joseph Henry Louis de Palm, formerly Chamberlain of the King of Bavaria, was born at Augsburg, May 10, 1809, and was descended from an old baronial family dating back, it is said, to the year 832. Hainly dating back, it is said, to the year size. His tather was Colonel and Adjutant-General Baron Johan de Palm, Prince of the Roman Em-pire, and his mother was the Countess Freyen von Seibolsdorf of Thunefeldt. The Baron de Palm was educated in diplomacy, for which his tal at and dismitting direct back and the series of the series. talents and disposition fitted him, and for a long time he was in the German diplomatic service. It a lived for years gaily and extravagantly in the capitals of Europe, but at last abandoning a life which had become wearisome to him, he came to America in 1862, and spent a considerable time among the Indian tribes in the far West. He otten spoke of the time he passed among the Indians as almost the pleasantest period of his life. Last November, hoping to find in the Theosophical Society of this city a system of re-ligious belief which would commend itself to his judgment and experience, he joined himself to that organization, to which he willed his proper-ty, and under its direction his funeral services were conducted yesterday. '' The body of Baron de Palm was embalmed immediately after death, and has been lying at the Roosevelt Hospital, whence it was brought by the undertaker, unaccompanied by either priest or pall-bearers, to the Masonic Temple. The casket was of rosewood with plain silver trimmings, and rested upon a simple undecorated catafalque upon the platform in the large ball. Black tickets of admission were issued in sufficient numbers to ed them did not attend, the multitude were allowed to rush into the empty seats just after the be-ginning of the service. Upon the coffin and on each side of it were placed Oriental symbols of the faith of the dead man, and over the upper end hung the medals and insignia of the Baron's diplomatic service, and his patent of nobility. Seven candles of different colors burned upon the collin, and these, with the brazier of incense placed at the left, symbolized fire-worship. Upon the right stood a cross with a serpent about it, the cross typifying the creative principle of nature, and the serpent the principle of evolution. "At 4 o'clock a solewn voluntary was played and a few minutes later the seven members of the Society, who had been selected to perform the service appeared upon the platform in black robes, and carrying in their hands twigs of palm, which, according to Oriental belief, are instrumental in warding off danger and misfor-tune. Henry S. Olcott, President of the Society, upon whom devolved all preparations for the funeral, and who afterward delivered the funeral discourse, advanced to the front of the platform and requested those present to remember they were in the presence of death, and that as nothing sensational would occur in the funeral services, the Society expected from them a respectful silence. He disclaimed all connection with the Masonic He disclaimed all connection with the Masonic fraternity, and said that the service was not to be conducted according to the Egyptian ritual except in so far as the symbols of immortali-ty were concerned. A choir of three persons then sang an Orphic hymn to organ accompani-ment, and this was followed by the invocation, pronounced by T. Frederick Thomas. After the prayer came organ music again, and then the Theosonble Liturgy Col Olcott asking the ques-Theosophic Liturgy, Col. Olcott asking the questions, etc., which were answered by his assistants in the service. The liturgy was followed by an-other Orphic hymn, and then Col. Olcott ad-vanced to pronounce the funeral oration."

have been sneered at as "attempting to revive | tations with which the press had endeavored to the superstitions of the dark ages, and roll mislead the public mind, both in regard to the back the car of progress," etc., etc. With the ceremonials now being enacted, and the end and scribed the organization and aims of the society and concluded a long, bold and very eloquent address in the following terms, which I quote from the New York World :

"This society was neither religious nor charita-ble, but scientific. Its object was to inquire, not to teach, and its members consisted of men of various creeds and beliefs. Theology meant the revealed knowledge of God, and theosophy the direct knowledge of God. The one asked us to-believe what some one else had seen and heard, and the other table to be and seen and heard. and the other told us to see and hear what we can for ourselves. Theosophy taught that by cultivation of his powers a man may be inwardly illumined, and get thereby a knowledge of his own God-like qualities. It believed in no death-bed repentance. It considered the ruffian who stood under the gallows a ruffian still, though twenty prayers might have been uttered over him

him. "Here the High Priest was interrupted by clap-"Here the High Priest was interrupted by clap-ping of hands and hisses, and was obliged to re-mind his hearers that they were attending a fu-neral, and to ask them not to applaud. He then, went on to say that theosophy could not conceive of bad going unpunished and good remaining unrewarded. It believed a man to be a respon-sible being, and it was a religion not of profes-sions but of practices. It was utterly opposed to sible being, and it was a religion not of profes-sions but of practices. It was utterly opposed to sensuousness, and taught the subordination of the body to the spirit. There in that-coffin lay a Theosophist. Should his future be pronounced one of unalloyed happiness without respect to the course of his life? No, but as he acted so should he suffer or rejoice. If he was a sensual-ist, a usurer, or a corrupter, then the divine first cause could not forgive him, the least of his of-fences, for that would be to plunge the universe into chaos. There must be commensation, equilibinto chaos. There must be compensation, equilib-fum, justice. Ancient theosophy held immovably to two ideas—the existence of a first cause and the immortality of the soul. The soul was believed to have emanated from the central soul, and the body had to be subjugated to the spirit. It was to more thought that one could suffer for another's sins than for another's gluttony or other physical wrong doings. The opposite belief was responsible for the condition of the world to day. It had produced the angry brolls of conventions, In which priest charged priest with corruption, and under its influence congregations were seen banding together to cloak ministerial sins and gild over stains in their congregational character. The scaffold teemed with ruffians whose sins it was believed muttered words would wash away. Everywhere was crime and corruption rampant This was seen in the whiskey frauds, in the debauching of public offices, in the foul blots made on our honor by the Belknaps and Schencks. These were the effects of explation by proxy.

"Another Orphic hymn was to have followed the High Priest's address, but in consequence of the organist's absence, it was omitted. Mrs. Emma Hardinge Britten then made a brief address, in which she declared that she, as one who had spoken with the arisen souls of the dead, proclaimed by the revelation of the Great Spirit and his ministering angels, that the dead brother sat enfranchised into the higher life, and was with his friends yet. They who were searching the great mystery of life and death had been reviled and scoffed at, but here standing among all the emblems of ancient belief they ought to be safe from slanderous revilings and unkind jests. Mrs. Britten thought that in this centennial year, when human enfranchisement was celebrated, no one would want to impose chains on the hu man soul. Then turning toward the coffin, she extended her hands bearing flowers, and ex-claimed, 'Speed home, friend and companion ! Thou hast not left us. We know that thou hast passed the golden gates wherein sorrow entereth not, and we bid thee God speed to thy home of light. Although the golden bowl is broken, and the silver cord is loosed, we put on no weeds of mourning, and we offer thee symbols of full-blown human life with these flowers.'

The High Priest then pronounced the obse-quies finished, and the audience slowly dispersed. The coffin was left on the platform, and long after all the spectators and members of the society had gone away it remained alone, stripped of its decorations, and with only three or four green palm branches lying upon it, as if to keep the wood nymphs near and protect the dead Baron from the dreaded elemental spirits. Toward nightfall it was taken by the solitary undertaker to its temporary resting-place in a vault of the Lutheran cemetery.' As I have already trespassed on your space, Mr. Editor, to a far greater extent than I should have felt warranted in doing were not so many of your readers interested either directly or indireetly in the subject, I will not venture to add the liturgy used on the occasion of these obsequies, although it was very beautiful, embodying the noblest principles of our spiritual belief, and when alternated, as on the occasion referred to, by the fine Gregorian chants played as interludes between the questions and answers, it produced a very striking and impressive effect. The Orphic hymns too, although they were "Orphic," were sublime and high toned enough to be better worthy of introduction at our spiritual meetings than the old theological psalms that we are so often obliged to listen to at spiritual meetings, because the Spiritualists have no music. Col. Olcott, in the midst of all his hurry, worry and embarrassments, found time in a few brief days to get up music that would not have disgraced any services, Spiritual or Christian, and for sublimity of sentiment and elevation of thought might well have made the "Pagan funeral" a fit subject of imitation for those Christians, all of whose rites, ceremonies, gods, goddesses, and ecclesiastical trumpery generally, are deliberate thefts and paraphrases from the Paganism they now delight to denounce.

BRIEF PARAGRAPHS.

SHORT SERMON .- In the darkest hour through which human soul can pass, whatever else is doubiful, this is at least certain: If there be no God and no future state, yet, even then, it is botter to be generous than selfish, better to be chaste than licentions, better to be true than false, better to be brave than to be a coward.-Frederick William Robertson,

At Springfield, Mass., President William A. Stearns, o Amherst College, died suddenly of paralysis of the heart June 8th.

The Russian government has of late began to oppose sys-tematically all movements tending to open up new avocaflong for women

Spencer Laisun, a Chinese boy, son of Commissioner Laisun, has taken the first prize for English composition at the Hopkins grammar school in New Haven.

That was a conceit both poetic and natural which lately found expression in the question of a very young gentleman of our acquaintance, while viewing the beds of beautiful variegated violets around the old arsenal in Central Park: "Papa, is that where the butterflies grow?" - N. T. Graphic.

Don' Pedro, of Brazil, and his suite arrived in Boston Thursday night, June 8th, and quietly took up quarters a the Revere House. Since his advent he has been flying about in a characteristic manner, "the Navy Yard, the State Prison, the Technological Institute, etc., receiving special attention from him. He has also dined with Prof. Henry W. Longfellow in Cambridge.

"I'm going to die !'' says the Widder Bean, 'I'm goin' to quit this airthly scene; It aint no place for me to stay In such a world as 'I is to day. Soch works and ways is too much for me; Noboly can let nobody be. The girls is flounced from top to toe. An that's the hunt o' what they know. The men is mad on bonds an' stocks. Swearlu' an' shootim' an' plekin' locks. I 'm real afraid I'l be hanged myself. Ef I aint tabl on my final shelf."

What a meaning and antique expression was that of yonng Irish girl who was rendering testimony against an Individual in a New Orleans Court, not long since: " Arrah, sir," she said, "I am shure he never made his mother smile." There is a biography of unkindness in that single sentence.

France is now brought face to face with the question of Church and State. This has been precipitated by the pro-posal to "impaire" into the election of. M. de Mun, the 'Champion of the Syllabus, ''

"Towers are measured by their shadow, and great men by those who are envious of them." "The way to glory is through the palace; to fortune through the market; to virtue through the desert. - Uhi-nese Proverbs.

THE NEW CENTURY FOR WOMAN .- Since the commencement of the Centennial Exposition we have been regularly in receipt of a neatly printed and well-filled weekly newspaper (eight pages) which is issued by the Women's Executive Committee at the Department Build-ing, Philadelphia. The paper is eminently practical, seeking the compassing of all means for advancing the industrial prosperity and extending the opportunities of womenworkers, and we wish it success in its worthy efforts.

"High LIFE BELOW STAIRS,"-Master (snlfing)-"There's a most extraordinary smell, James. I've noticed it several —." Hall Porter —"I don't wonder at H, sir. I've spoke about it down-stairs. The butler, sir, you see, is 'ligh Church,' which he 'as fit up a horatory in the pantry, and burns hincense. We could stand that; but the cook is the 'Low Church' persuasion, and she burns brown paper to hobviate the hincense. It's perfectly hawful on saints' days, sir !"-Punch.

A witty moralist says that "many a man thinks it's virtue that keeps him from turning rascal, when it's only a full stomach." One should be careful and not mistake potatoes for principles,

"Miss Smith, does a cormorant eat strawberries?" La' me ! no, child. What put that into your head?" 'Cause ma told Sarah not to bring out the strawberries and cream until that old cormorant, Miss Smith, had left." About ten minutes afterwards, that child and his mother went up into the attic and played "peas hot and peas cold" for nearly an hour,

FACT FOR THE PURITANS. - Twenty thousand work-ing people inspected the great exhibition through chinks and knot-holes last Sunday.-Rochester Democrat.

The peace of Europe is by no means assured. Hungry Nicsle is to be re-victualed again; England is preparing Gibraltar for the sustenance of a garrison of two thousand men for a six weeks' slege; and Russian troops are beginning to look askance at the Southern horizon.

A church of Heavenly Rest in New York is under a mort-gage of \$150,000; which is not true heavenly rest at all,— *Congregationalist*. They can rest assured of that,

Twenty native Christians were killed and three hundred ouses burned by rloters at Chung Kingfu, China, April 21th.

Speaker Kerr, United States House of Representatives. still remains at Willard's Hotel, Washington, in a precarious state of health.

JUNE 17, 1876.

of the prison for 1875 were as follows : Receipts-From barrel factory, \$03,076; from brickyard, \$4890; from laun-dry, \$1268; permanent improvements, \$5338. Paid prisoners for labor, \$2703; expenses for material, provisions, sal-arles, etc., \$57,740. The whole is a very gratifying exhibit.

'T is commonly said that the justest dividend nature has given us of her favors, is that of sense; for there is no one that is not contented with his share !- Montaigne,

A Battle Creek church is advertised to give a "Mother Goose Reception," in which "forty veritable geese will take part."

TO IMPROVE COURT PLASTER, -Court plaster often becomes almost useless by age, dampuess, etc. It can be made almost as good as new by coating it with the white of an egg.

> INTEGER VITAE. INTEGER VITAE. [HOR. CARM. I. XIII.] The man upright and free from crime Needs not the Moorish bow, Nor quiver filled with poisoned reeds, Though, Fuscus, he should go Through Afric's seas of burning sand, To Caucasus unkind. Or where Hydaspes' Indian waves Their fabled courses wind.

Spain is disgracing herself by a wholesale suppression of Iberal journals, especially in Madrid. Even Senor Castear's organ, El Globo, the only cheap scientific and philanthropic journal in that nation, is now on trial, and it is said that its p: blication will be discontinued.

WASHING DISHES .- It seems that all housekeepers are wrong in using soap to wash dishes. The right way is to have your water quite hot and then add a little milk to it. This softens the water, gives the dishes a fine gloss and preserves the hands; it removes the grease—even that from beef-and yet no grease is ever seen floating on the surface, as when soap is used. The stone vessels should be set on the stove with a little water in them, after the victuals have been taken from them; and thus they are hot when one is ready to wash them, and the grease is very easily rendy to wash them, and the grease is very easily removed. Tin ware keeps bright longer this way than by using soap or scouring it. The habit so many of us have acquired of scouring tins is a wasteful policy; the present style of tin ware will not bear it. The tin is soon scrubbed away, and a vessel that is good for nothing is left in our hands.

Spiritualist Meetings in Boston.

Spiritualist Meetings in Boston. ROCHESTER HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at Rochester Hall, 730 Washington street, commencing at 10% o'clock. The public are confially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. See'y. The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barrett, Secretary. LURLINE HALL.-Free Public Circles are hold at this Hall, No. 3 Winter street, every Sunday at 10% A. M. and 2% P. M. by many of the best test medlums and speakers in the city. Good music provided. All are invited to at-tend.

tend, RAYMOND HALL.—Spiritual Meetings are hold at this hall, 172 Main street, Charlestown District, Sunday after-noons, at 3 o'clock. The exercises consist of speaking and tests by different mediums. Admission free. TEMPLARS' HALL.—Mediums' Meeting every Sunday at this hall, 488 Washington street, at 10% A.M. and 2% F. M. Miss Nora J. Barker will give test Scances overy Sun-day evening at 7%. F. W. Jones, Chairman.

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"The Theosophical Society has been organized in the interest of religion, science and good morals.

"The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy. They find our ancestors practicing important arts now lost to us. They discover them dealing with force when your more are non-unknown with forces whose very names are now unknown, and the simplest demonstration of whose exist-ence is impossible to our scientists. In the Bible occurs a multilude of passages which corroborate inferences deducible from the picture-writings on the architectural remains of the ancient nations; while every important museum of antiquities augments the proof of their wisdom and enlightenment.

"The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to foster decep-tion of any sort, all intent to willfully and causelessly injure any established organization, in-vites the fraternal cooperation of such as can realize the importance of its field of labor, and are in sympathy with the objects for which it has been organized."

In concluding my necessarily brief notice of this movement, I have only to add our little gathering has had to contend with all those obstacles which ordinarily hang upon the footprints of new or innovating movements. We have been misrepresented in many quarters, not excepting those from whom we had the most right to expect sympathy and support. We

Trusting that the admission of these frank statements, Mr. Editor, will have the desirable effect of subduing the tone of rancor, contempt, and unworthy misrepresentation which some of our Spiritualistic brethren have thought proper to adopt toward us poor Theosophists, whose aims if duly considered should act as an invitation to join us from every Spiritualist in the land, I take my leave, and as one of the Council of the Society, in the name of the President and the fellows of that Association, tender you, Mr. Editor, our sincere thanks for the space allotted to us in these columns.

Very faithfully yours, EMMA HARDINGE BRITTEN.

IF As an American citizen I have no right to trouble the Government or push my religion in the face of voters. As a member of society, as a fellow-man and as a minister, I have the right to believe and preach any religion I please. In this the Government protects every person. What more can any citizen demand in reason or jus-tice? Let each person, let all the people as fel-low-humans, cling to their religious opinions with all the tenacity of a good conscience; but as fellow-citizens of this free Republic we should never allow our religion to vote.—Rev. Mr. McGrath, Gold Hill, Nerada Hill, Nerada,

137 What is Spiritism? Is it real? Is it a deof the society which he then represented, and denounced in fearless terms the gross misrepresented.

"Do you know anything against Mr, ---?" said a cer-tain person to a friend of ours, "No," was the reply, "Well, then, perbase we may as well let the matter drop right there." That is one way of siandering a man, per-bapts the most villance is, as it leaves, the way clear for the gravest suspicions, -Zion's H-raid.

On a sultry Sunday morning the pastor's little girl, of nearly three summers, became wearled at the length of the sermon, and in a low tone of voice, but very carnestly. said, to the great amusement of those who sat near "Come, papa; that 's enough. Let 's go home."

For was, and is, and will be are but is: For was, and is, and win or are out as, And all creation is one act at once, The birth of light: but we that are not all, As parts can see but parts, now this, now that, And live, perforce, from thought to thought and make One act a phantom of succession; thus Our weakness somehow shapes the shadow Time, —*Hangkon*, -Tennyson.

Edward Tatro, the Highgate (Vt.) murderer, has made full confession of his crime.

An Illinois preacher, says the Detroit Free Press, who believed that fire insurance was defying the Lord, is now living in a barn until his congregation can find him another house.

The vindication by the Methodist minister, in the English courts, of his right to call himself "Reverend" proved to be rather expensive. The costs were some \$15, 000

A wonderful thing is a seed 1 The one thing deathless forever-Forever old and forever new, Utterly faithful, utterly true, Fickle and faithless never.

Plant lilles and lilles will bloom; Plant lilles and lilles will bloom; Plant toses and roses will grow; Plant hate and hate to life will spring; Plant love and love to you will bring The fruit of the seed you sow.

Ex-Speaker Blaine, while entering church in Washington Sunday morning, June 11th, accompanied-by his wife, was prostrated with sudden illness, and for five hours after being conveyed to his residence remained unconscious. He was then restored to an appreciation of his surroundings, but remained (at time of our going to press) in a pre carlous condition.

The great Suez Canal cost over \$60,000,000.

We have received an interesting souvenir of the Phila delphia Exhibition, in the shape of a business announce ment which Messrs. Fleming & Co., 45 Queen Victoria street, London, have, with the assistance of Messrs. Gilbert & Rivington (the eminent Oriental printers), of 52 St. John's square, London, produced in some seventy-four dialects, cyphers, etc.

The Bangor Courier accuses us of "Sneezing at Mur-der." We presume he means "sneering," and we imag-ine that ere this the unfortunate compositor who made the blunder has filed a bloody grave. - Gardiner (Me.) Home Journal.

England, the other day, so says the Times and Recorder of that city, a somewhat eccentric old lady died, leaving a considerable amount of property, amongst it being a very valuable collection of studies from nudes by well-known artists. A married niece, in the house at the time of her death, thought that these were highly improper, and as soon as the breath was out of her aunt's body, consign them to the flames. Imagine her chagrin when, on the will being read, it was found that these very sketches were all that her relative had left to her and her children. They were worth about £3,000. "Fancy the phelinks," etc.

The Confessional is abolished in several of the "Old Catholic " churches of Switzerland,

How to tell a good horse-Stand in front of his shoulders and pull his head down gently till his ear is on a level with your lips. Then tell him.

Somebody who wishes to break up the medical profession proposes to append to every death notice the name of the doctor.

The prison at Claremont, Pa., near Pittsburg, is more than self supporting. It allows prisoners at labor a chance to earn a little money, if they work well, and the finances

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