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The Rostrum.

Is the Moral Condition of Society Improved by the Teachings of Spiritualism ?*

A Lecture by Mrs. Corn L. V. Tappan, Delivered April 9th, 1876, at Chicago, III.

(Reported specially for the Banner of Light.)

We can answer that question in three words or four. If you like, we will deliver a discourse upon it.

It depends entirely upon society itself. Whatever there is in truth is invaluable to the human mind, and if it be a truth that is in itself a sufficient excuse for its existence. What the human mind will do with a truth, what effect it shall have upon the daily life and conduct, how much it shall uplift, exalt and pervade the entire nature, depends wholly upon the human being receiving it. The golden rule has been in the world several thousand years-it has been in the Christian world nearly two thousand years-yet if we were to judge by Christendom we should say it had never been spoken. The truths of science are in the world ; they form the great basis of a natural philosophy upon which humanity is gradually elevated whether it will or no, but if we were to judge by the individual actions of men and the amount of individual benefit they receive from them, we should say there was no science whatever in the world. The truths of government and moral law are as old as the Mosaic dispensation, are as old as the laws of the Medes and Persians, but were we to judge by the existence of human forms of government an their practical application, we should say there had been no law, that governments had administered themselves in a hap-hazard way, and that the world in despite of itself had been made better by the overpowering influence of a divine will. It is not often that thirty years after the advent of a new system of philosophy it is called upon to defend itself before the moral bar of any human judgment, except when absolute moral power is ment of scientific truth in the world, and accept exercised by legislative bodies. If there be a monarchy, or a theocracy, or an inquisition, then any system may be brought before that and arraigned on the ground of its moral excellence. We are well aware that there is a tribunal broader and higher than this to which ultimately every thought of the human mind must come, and before which all subjects must ultimately bow and yield to the decisions thereof. But its decisions are not made up in a short time. It seldom occurs in a century of time. It gives ample time for the seed to be sown, the harvest to be grown and ripened, before it is sto be adjudged of thistles or of fruit; and on this basis alone it will be utterly impossible to form a judgment concerning a system of philosophy that has not yet existed in the world as a system thirty years. The tendencies of spiritual teachings are, in our opinion, just as valuable to humanity as is the tendency of any truth that pertains to man's spiritual naturo? It is not anything in the way of absolute authority or anything that the spirit-world can give to mankind that is to supersede the individual judgment and reason, but it is the enlargement of the scope of mind, the introduction of a system of philosophy that at once explains death and does away with the fear of it, and the consciousness of an abiding and constant life in a future state, that must exercise a vast moral influence in the world. This alone would make of the Spiritual Philosophy a most serious and solemn subject of consideration. This alone would make its benefit to humanity, if it be true, of such vast importance as not to be eclipsed or even approached by any other subject, and, should it be false, there is an end to man's spiritual existence in any form whatsoever. Spiritualism is either true as a fact, demonstrable as a science, capable of analysis as a philosophy and appealing to man's spiritual nature in the broad basis of his immortal existence, or human nature itself is a fiction from the beginning, and cannot appreciate nor appropriate any of the tests that are usually applied to all subjects. If it be a system of philosophy solving the mysteries of the life beyond death and giving much of explanation to the mysteries of this life, then it of course becomes the broadest system that ever has occupied the attention of man. If it be discovered, on the other hand, to be a delusion, the result of imagination or occult forces in nature *Subject chosen by the audience.

heretofore unexplained, then every subject of | unawares. You know what death has been in | lation, then what shall they not do living, who human investigation must be so considered, and the whole fabric of man's immortal and spiritual nature falls to the ground and is nothing.

Upon this basis the teachings of Spiritualism are nothing compared to the facts of it. The teachings are the facts. There are no theories, no theologies, no philosophies, that are not based upon the legitimate sequence of existence after death. Individual spirits have individual opinions; they are entitled to as much credence as the theories of any advanced and intelligent mind. But the fact of Spiritualism itself is a great moral fact or nothing. It is an established truth or nothing, and, being such, it is not a question as to what it will do to humanity, but is it in the world? and being in the world, what will you do with it ? 👘 Does the sun shine? Then you must adjust

your dwellings and your windows, the seeds that you sow and all things, with reference to its existence. Is there atmosphere which will injure or give life? Then you must adjust all your raiment, habitation, everything, with reference to receiving just as much of that atmosphere as is beneficial for your existence. Are there lifegiving elements and properties in the universe? One hundred years ago Dr. Priestly discovered oxygen. Was it created when he discovered it? No; but the use of it, the various applications, the bearing that it has upon human life, were then revealed to human consciousness. Oxygen had long before that been the vital element of life, but now the understanding of it causes humanity to advance in sanitary science far beyond the ages gone by.

The discovery of a new principle in map's spiritual existence is not the creation of it, but simply its unfoldment in the form of understanding to man, and this unfoldment makes a system of philosophy which may be dangerous, but which at the same time must be valuable and must be one of the vital elements of life, else it would not be in existence. The discovery of steam was not unattended with danger. The existence of it in the world as a motor power is every day accompanied by disaster. But no one thinks of abolishing the motor power on immoral grounds. Whoever understands the science is capable of managing a steam-engine; whoever does not must first become a student thereof. The great elements of spiritual law are in existence. They are liable to explode-to produce various mental disasters; they have always been in existence; have always produced those disasters; men have not understood them; insanity, obsession, kleptomania, various orders of mental disease, baffling the skill of science, are traced to these subtle spiritual laws whereby mankind affect one another.

The revelation of Spiritualism, the consciousness of super-strata of life beyond yours, the fact that you are linked to that life by indissoluble ties, the consciousness that your own souls are bound to exist in that state hereafter, and the philosophy of the unfoldment of that spiritual nature here and in the world to come, is undoubtedly a sublime, and perhaps to weak-minded individuals, a dangerous problem to handle. We do not ask every human being to become an engineer, an astronomer, a chemist, but it is supposed that every human being of average intelligence will acknowledge the gradual advance-

one dark closet in the corner of life, the one terror that seer, philosopher and preacher have of love or patriotism. You know that martyrs | not away. and saints have triumphed over it because of the

consciousness of spiritual life beyond, and because of the faith and fervor that has upheld and sustained them. Make death not a demon of darkness, not a fiend of terror, not a skeleton clothed in armor that comes to attack the world life, the blossoming out of existence here, the continuation of the growth of the tree, the shedding abroad of the leaves and the branches that have been cultured here in obscurity and darkness, and you have a moral lever in the world that no religious_zeal nor fire can exceed that patriotism cannot, with its spasmodic expression, equal, and that only love divine and perfect can excel in any degree.

And this is the philosophy of Spiritualism. Wherever the fact has become apparent to the human mind, wherever the members of the household group have received evidence of the presence of departed friends, it is not like the ancient oracle the Mithraic cave, in the superstitious ages of darkness, but it is the presence of loving friends, the consciousness of their power in the fireside and family circle, the recognition of ties, the blending of hearts and lives, the revelation of another existence. It is a sublime encompassing by the power of knowledge of that mystery which every heart yearns to solve, but which must remain unsolved unless it be solved by this system of philosophy and seience.

The moral effect of this must be adjudged by vourselves. We know of nothing save absolute right and the love of it, save truth and the love of it for its own sake, save the all-conquering and controlling love of the Infinite, that with profound compassion encircles all human weakness--we know of nothing save these "biggs so calculated to uplift humanity from fb_1 , set using cares and narrow region of external life as the consciousness of the presence of departed ones.

The belief that they were dead-the belief that they were placed afar off on some tender shelf of memory-the belief that, above your reach, they abode in some loftier air, where you could never penetrate, and that you were required by some process of spiritual transubstantiation to meet falsehood, and only avowed what they supposed them there, was an elevating belief. How much to be true. Galileo in dungeon cell; Socrates more elevating and valuable the knowledge that with the slow poison in his veins; all who have in the Banner, and subsequently in the Recue the love you bear to them and they to you is so wrought for the great moral heroism of the world Spirite. This is preceded by some extracts from substantial that it finds a way to bridge over this stand on the basis of that truth, and, therefore, the Revista Europea, which, when one considgreat voiceless silence; that on some invisible if there be in it that which dissolves the fear of ers the distinguished character of very many hord of vibration they may speak the words and reveal the consciousness of their individual disgust at wrong doing for its own sake, and of malice. Spiritualists are there treated simply minds, so that not their memory but they them only love of truth for its sake, then we think the as so many insane persons, their assemblies such selves are there and abide with you. You know fastnesses are more secure than those which are as befit a mad-house, their deliberations as what an earthly mother's love is; you know how based upon the typical and feeble influence of puerile as the demented could make them; yet it through all the years of childhood and youth her human terror and human vanity. prayers, her admonitions, her gentle voice form i The cupidity and ignorance of the world have the one loadstar of moral excellence to the youth- | made moral standards low, and have caused men ful mind. You know that even when dissipation | to do for fear of detection that which they would and crime creep in, hers is the only extenu- not do if left to themselves. This philosophy of ating earthly love, and here the only prayer that Spiritualism, if interpreted aright, places every follows to dungeon, to cell, and, if need be, to the human being on the level of his or her thoughts. gallows and death. When you think of an earth- on the level of his or her, actions, and the judgly mother thus, what shall it not be if, beyond ments are not of men but of the spirit, and their the gateway of time and sense, above your prisonbars of outward life, she beats her breast with prayers and petitions and loving admonition still? What does it not become when death itself has no power over that love, but all the more brightly does it shine, and all the more does it illumine the captive's pathway and the worldling's lonely routine of life? Ah! if the mother be the saviour of man's outward life, what shall her love not be when transfigured and glorified beyond the outward life? It becomes then, forevermore, an uplifting and saving grace. It becomes then a shrine of perfect glory, and any message from that mother's soul is as an ablding light and a sustaining power. Or be it friend or sacred companion, be it from child of your heart, or risen brother or sister, is not the voice sweet, and is not the influence good? Social life on earth is/the flowering out of Christian civilization. The home and its influences are the blossoming of the sacred seeds of truth that God has given to the ages of the world. Then if that home be not broken by death; if these social influences are not destroyed by the bodily absence of the loved one; if indeed it be true that, transcendent and above death, the same immortal chord of sympathy is extended, society is enlarged, the world becomes stronger, the hopes of the world broader, and you are not plodding on wearily, as best you may, with a far-off God to whom you are tethered and bound by creeds, that you may be saved from the abyss beneath; you are not looking to the face of the man God, who, likened unto man, yet being God, is far away from you; but by the same helps that God has given you, are you uplifted to a higher estate here, and sustained after; ceive the same sunlight that nourishes the white even though you think the eyes are closed in death. If there be moral influence in the world, if sainted wife or mother or child have any influence to guide footsteps aright; if loving friend or brother in companionship turn your paths from evil, and strengthen when resolution falters; if teacher, by word of wisdom or warning, directs your mind in the right pathway; if sainted friend, poet, sage or philosopher breathes dence of his lofty purpose, and inspires to emuashamed.

the world-the one skeleton by the fireside, the | dead have this effect upon your memory? The shrine is there-the sacred citadel of life no longer deserted ; the templetransfigured and glosought to overcome. You know how it abides in rified, the altar not of dust but of flame; the the thought of the young. You know how in voice not of the past but of the present ; the upmaturer years the cheek blanches at the thought lifting not of memory, but of actual life and of death, unless accompanied by a loftier motive | hope, to kindle an ever-present flame that fades

We know of no Spiritualist who fears death bodily; we know of none but what fear the moral death in which, alas! too many souls are conscience is as a searching fire continually findand slay humanity; but rather the fruition of and quickened with the ever-present vigilance and ever-watchful life of the angel world, consuming all that is unworthy and full of dross. We know of no true Spiritualist who does not desire that the angel world shall gaze all the time in their souls that are aspiring to a higher and time, and by turning the face steadily toward the

light, it cannot be but that a loftler purpose and grander excellence will be attained in life. Christians attain it turning their faces heavenward, and enters largely into the phenomenal features and with faith in the divine love that reconciles God with man. All persons in pursuit of truth attain it by making truth their standard and their guide. Then when Spiritualism is in the world as a solvent of creeds, as a solution of mysteries, ert Dale Owen's Blography, in which are poras the uplifting of the vell, as the revealing of the sunlight that before gleamed darkly through the the Spiritualistic phenomena. David Frederick mists of crime, of ignorance, of hesitation, of creed, of doubt-surely there comes with it a moral fervor and power that cannot but bless mankind.

We do not know but what if the revelation concerning death' shall take away the terror of the Hoffman's graphic pen, ought to be given in life beyond, it might be considered as depriving full to the readers of the Banner; but I must man of some incentive to excellence; but in our opinion the love of truth for its own sake and permitted. Other valuable but more brief artinot for the sake of happiness, the hatred of wrong-doing for its sake and not for fear of pun- | while there is taken from the Banner an account ishment, is the leftiest moral teaching that can of the "Theosophical Society," under the presicome to the world. We have little faith in that dency of Col. II S. Olcott, wherein magic and man's excellence who does not sin because he wishes to escape the consuming fires of Hades; we have little faith in that man's righteousness who does good because of the reward which he expects to obtain. We know that saints and Petersburg are also noticed. martyrs have risen not for the love of man, nor for the praise, but because of that burning within their souls which refused every bribery and

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITHON, M. D.

Fo the Editor of the Banner of (Light:

It is with unfeigned regret I hear that the Psychische Studien (Leipzig and New York) is likely to be discontinued for lack of that pecunifound to-day; we know of none but what their ary aid which all such enterprises require. That the distinguished Mr. Aksakoff has done the world ing out the dark corners and places of the mind, a great favor by his support of this journal and fils other Spiritualistic publications - quite a number of our American authors having been translated and thus made accessible to both Russians and Germans through his influence-all, I think, must concede; but that these waves of truth, rolling over the great sea of error and better life. They fail-every one fails-no one darkness, should no longer break upon the shores achieves what they hope or expect to; but it is of an eager, thirsting world, a world thirsting something to try, and by carnest trial all the for the living waters, is something extremely sad to contemplate.

The first article in the present number is from the crudite pen of Von Leon Favre-Clavairoz, of Spiritualism - recounting more particularly such manifestations as were witnessed by Von F.-C. in 1873. Next comes "Spook-houses," from Von Dr. M. Funk, followed by a sketch of Robtrayed the causes why he was led to examine Strauss and Justinus Kerner, with those striking features of their lives which have created for them a world-wide tame, are ably presented to the reader of German, by Gr. C. Wittig. This, with "Materialism and Spiritualism" from Dr. own my inability to do them justice even if space cles succeed, from Dr. Weigener and Wittig, occultism are called up as questions of no little moment. The Banner's "Review of Foreign Spiritualistic Literature," Mr. Owen's "Debatable Land," and Dr. Slade's proposed visit to St.

The Madrid Criterio Espiritista, for February and March, is also at hand. The first article particularly noticeable is a translation by Sr. Don Aldano of the "Materialization of Spirits, by Mrs. E. H. Britten," which appeared originally death and the fear of hell, and brings with it only believers in Spiritualism, may be called the gal

the testimony of those who do know. Spiritualism differs from other sciences in this : that it has no specialties, that there are no absolute authorities upon the subject: but it is a question that each may make himself an authority upon, and that so intimately concerns every individual mind that if you care to question about it in any manner whatever, you may become yourselves the students of the system in various degrees. As a matter of fact you may investigate Spiritualism, believe there is something in it, but still it may not have the slightest effect upon your life or actions here in any manner whatever. Such are phenomenal Spiritualists, who accept the phenomena, consider them genuine, believe there is a future state and go on

their way, just as many Christians do, regardless of the world to come. There are those who believe in the philosophy of Spiritualism, who have made themselves profounder students, who consider that it is a growth, and who accept what it gives concerning the law of change called death as a clear solution of the most profound mystery in existence. Indeed, to this class of minds it comes in the form of a revelation. It is the solving of that wonderful problem ; it is the revealing of the keystone in the archway of existence whereby the one great mystery is unlocked, the one chasm bridged over, the one terror swept away. The moral effect of the abolition of fear in the world is in itself so great that if it were possible now to wipe out from the human mind all fear of death by a philosophical knowledge of the change called death, it would have more effect upon human existence than all theoretical knowledge put together. The fact that science has approximately done so has elevated the moral standard of humanity without, perhaps, improving the religious or spiritual nature; but when behind the science there is a system of philosophy that supplants fear without taking devotion away, that adds rather to the spiritual appreciation by giving knowledge in place of belief, when there is a system that reaches so far into man's existence as to show him the problem of life by proving to him that it never perishes, then it becomes the solution of the mighty problem of the ages, and uplifts mankind from the paltriest passion that ever obscured the human reason, namely, fear. You know what men will do in blindness of terror-what madness they exhibit at the out, through books and written words; the eviapproach of death, what cowardice when taken

spiritual state corresponds to the state of the inner mind. If in doing away with the fabled kingdom of heaven that is external and literal and placing heaven where Jesus did, within you, there is less incentive for excellence; if in doing away with the fires of Hades in a literal sense and placing them within the conscience of every human being; if in lightening the burdens of death so that you shall not so much fear to die as to live, there be an immoral tendency, then Spiritualism may plead guilty. If the uplifting of the human volce and the teaching of a truth be to some that which is a solution of the solut be to unmask that which is velled and hidden and reveal the true condition of humanity, if it be to inspire the love of truth for its own sake, and the love of love because of those who ablde in their home full of kindness and compassion; it be to tear away the fictitious terrors woven by creed and sophism, and lead man to the assurance that he has nothing worse to fear than himself, and if all this be immoral, then Spiritualism teaches immorality. But if it be great and good to tell the exact condition of every soul here and hereafter, to make each spirit know its own state and strive for that which is highest and hest; if the law of gradual growth supplant the law of providential interference and lead man to know that he "shall work out his own salvation with fear and trembling," then Spiritualism uplifts the standard, places the basis of human life upon its own merits, reveals integrity for its own sake as the highest offering of man, and reveals love because of love as the greatest boon of the angel-world. It in nowise relieves humanity of their burthens or responsibilities; it in nowise rforms the labor of life for you; it only shows the next stage into which each human being must pass—opening the gateway that you may see, and revealing the philosophy of that which lies beyond. But all the time it is as the sunlight, and the air, as the earth beneath your feet, shining out upon you, flowing around you and only influencing you as you receive it. If the thistle and the lify grow side by side and the thistle repetals of the lily, shall it be the fault of the sun's rays that it is not as beautiful? If the germs of folly and pride, and ignorance and passion, are within you, even the sunlight of truth may be perverted to yield a harvest of thistles; but if you have aspirations and prayers for truth, if you seek union with that which, is highest and best, if the friends you invoke are those best, if the friends you invoke are those whose companionship you would cherish, if the light that you seek from the spiritual world be the light of purity and of excellence, then Spiritual-ism yields to you in the garden of life the fruition of choice flowers; and golden fruits that hang upon the tree of life of which you shall not be each mod

is admitted that, "The Spiritualists constitute a school whose adepts augment every day."

This attack could not possibly remain unchallenged; so the distinguished writer Viscount de Torres-Solanot threw down the glove, and requested the author (Sr. Don A. Pullido) of the senseless vituperations referred to above, to debate with him the important questions involved in the Spiritualistic doctrine. Sr. Don A. Pullido courteously acknowledged the receipt of the challenge, but declined to accept for five reasons : (Briefly thus :) 1st. Being much occupied, and the subject requiring more time than he could give it. 2d. Being little acquainted with science (etc.) he could not think of crossing arms with the whole of a society that had some able men, though paladins of fantastic hallucinations, 3d. The journals could not afford to give their space to such a subject. 4th, The debate would be endless, neither party advancing or retreating from the position assumed. 5th, Considering it a monomania, with all its lamentable consequences, it would be difficult if not impossible to play the clear truths of physiology and biolog against the bold hallucinations that reign in the brains of the Spiritists.

To the above, Viscount Salanot made a brief but pertinent reply; one that, if not bringing conviction to his opponent, had the force of all that is reasonable and rational to sustain it. But the walls of prejudice are adamantine, and religious hypocrisy, conceit, and the force of education are its outposts.

The mediumship of Dr. Monck ; Spiritualism in N. Y., as communicated by D. José Agramont; the manifestations through Mrs. Parry, as described in the Banner by a correspondent from Grand Rapids; an account of the transportation of various objects, flowers, books, liquids, &c., in Rome, and the "Truth of spirit-photography," as evidenced by the experiments of Mr. Hartman, are graphically described in our Madrid "Critic," under review. Mr. T. R. Hazard's and Mr. R. Cooper's articles in the Banner, Col. Olcott's lecture in Paine Hall, Nellie L. Palmer on Mrs. Conant, C. H. Foster's and Dr. Slade's mediumship, Frank' Baxter's scances; and Mrs. Tappan's notable lecture in San Francisco, are also briefly noticed.

La Luz Espirita is the title of a new periodical which has just appeared in Saltillo, Mexico. It is the organ of the "circle" Rafael Sancio, consecrated to the study and propagation of Spirit ualism. It has evidently an able, as well as large body of editors, and will appear on the 15th of

Academia Pneumaterico-Pricologica de Flor-oncia, is the name de new society recently

BANNER **OF** LIGHT.

formed in Florence for the purpose, as it declares, of studying pneumatological phenomena, to overthrow the incredulity and the systematic opposision.

and Apiil, is also at hand. Its seventy three born when this century had two years. His head quarto pages abound with noble sentiments, is erowned with white hairs ; but it is the volcano gracing themes from the ablest pens of the Re- under the snow." public. Spiritual Faith, by Don S. Sierra, may be called an analysis of religious doctrines from favor of the cremation of the dead human body Buddha down. Beginning with the idea that follows the above ; and, though a less attractive "philosophy has always preceded the grandest subject perhaps, really demands the most serious religions," the Zend-Avesta, the Bhagavat Gita, attention. the Bible, the Eddas, etc., are laid under contribution, while the later productions of Aristotle, France has just come from a judge of the Court of Newton, Bacon, and many others, are made to assist his formidable deductions. ""The Intellis Honor, M. A. Marion, "Spiritualism in view of gence of Animals?' is another subject treated of, " the grandeur, the power, the justice of God." based partially upon a text in Ecclesiastes which (is, as here given in Spanish : " Death is for man been received, "Spiritualism in Sweden in 1787" and beast ; equal is their destiny. As man dies, is one of the first articles that attracts attention thus die they in the same manner; all of them : In the March issue, not only because somnamburespire, and man has nothing more than the lism and magnetism (then much in vogue in the beast. All go to one place." Whatever that North) were the means used to procure certain place may be Spiritualism certainly opens fair results, but because they, like Spiritualism at fields for man's advancement, whether the beasts present, received from pseudo surants no slight follow him or not. Quotations from the Banner ridicule. The Academy at Strasbourg entered at In this number of the *Eustracion* are principally the same time into an investigation of these subthe names of its contributors, many of which are misspelled.

April number of the *Rustracion*, is a continuation ; last embraces a short, but touching account of a of that interesting analysis referred to above, by seene in the garden of the Tuileries, which is, the same Sr. Don Sierra. Here Sir II, Davy, briefly, this: Mons. De C. seated himself in the Newton, St. Augustine, Descartes, Bouchitte, garden to enjoy the charming scenery and the etc., are quoted, and every line bears evidence of much thought and research/ "Something can- was making dirt-heaps, but soon desisted, and, not come from nothing," says the writer ; "there' looking earnestly at him for awhile, approached is no movement without a propelling force; a and climbed upon his knees and laid her head upvacuum cannot be filled by itself alone; . . nothing is at the same time cause and effect, and called Marie. By and by her nurse came These axioms of logic it is impossible to refute, and tried to entice her away, but she cried and and pertain to the domain of common sense, elung about his neck. With strange emotion Now creation is something, has come from some. Moris, C. took her head between his hands and thing that was naturally anterior. . . . Those gazed into her face, when he there beheld the immortal bishops of Canterbury and Cambray, image of his child, Susanne, whom he had lost apprehending the conception of a perfect being some three years previous. Astounded, almost (ser perfecto) and of the spectacle of nature, have | stupping, he cried, "You are Susanne !" She been able to prove a priori the existence of God ; clung more fervently than ever to him, and kisssoaring with St. Augustine to the Platonic sys- ed him as if his own child. Indeed, he felt sure tem of universal and necessary ideas, more vigor- his loved, his little lost one was within his arms ously unfolded by Descartes." But this is only a __his Susanne, but in another body, for her eyes, faint rendering of some of the methods by which her expression, her caresses all betokened it. Don Sierra illuminates his way.

To show also the deep interest that is everywhere taken in the cause of the cruelly-persecuted Leymarie, and which has added another stone to the sepalchre of Catholicism, the *Hustra-* you to hearen." The subject of cremation is furcion continues to give in parallel columns in French and Spanish, the documents, evidence, | jections to it raised by the Catholics. About two &c., called up at the trial of the aforesaid distin- years since Mr. Albert Keller, a wealthy gentleguished French Spiritualist—one whose character remained unexceptionably unblemished, in cremation, a sum of money to be expended in the fact more brilliantly perfect, after the strictest scrutiny by the police and magistrates of Paris.

In Montevideo the periodical called the Revista Expiritista is said to be very ably edited and well preached. supported by the active co-religionists of that beautiful city. In Buenos Ayres there is a talk of uniting the various societies of that place, articles are the "Plurality of Existences of the which, if accomplished, will cause the founda | Soul," "Original Sin," and the "Influence of tion of a library and the publication of a spirit-ualistic journal. In Guanajardo, Mexico, M. Denné has obtained through the most patient and marcichaet fureation dumonous of the treat. ent investigati the great the Spanish throne the journal E? Espiritisma also the fear that he would not give himself time has been suspended there; but El Criterio, La to visit the ruins of Uxmal. The Pensamiento, of Fraternidad, La Revista Espiritista, and La Merida, names Mr. P. as an illustrious North Revelacion have continued to hold aloft the ban- American, and seems to be well acquainted with ner of our faith. The able representative of the his many literary works and his labors in the Spiritualists of Northern Italy, published at cause of Spiritualism. Turin, as the Annali dello Sniritismo in Italia, is i doing no-little good; but I see that others complain as well as myself that its reception is somewhat problematical, however well mailed and directed it may be. Et Globo, a daily illustrated paper of Madrid, ing this mode of practicing medicine, and that nd containing a well-executed and impressive six thousand dollars had been voted for its proand containing a well-executed and impressive portrait (1 do not refer to resemblance) of his Excellency Sr. Don J. de Posada Herrera, President of the Congress of Deputies, has also been received. This paper, to its great credit, publishes entire the letter above referred to, of the ticles will give an idea of the tone of its teach-Viscount de Torres-Solanot. The remainder of the | ings: "Thomas Palne"; "The Buddhist Relijournal is taken up principally with the proceed- gion ": the "Zend-Avesta"; "Socialism". It ings of the Spanish Congress and the civil war. Is published in Chicago for one dollar a year. Though I have been writing from Spanish periodicals, it is from the Revue Spirite, Paris, that I obtain the following important statement: "There are six thousand Spiritualists in Barcelona, and many speaking and writing mediums and clairvoyants." Dr. Locander is the correspondent who sends this in an interesting letter to the Rerus. Dr. L. was the guest of Sr. Don Pedro Valeng, and writes of him thus : "M. V. works day and night, so to speak, for Spiritualism. He is a healing medium, is considered rich, and his devotion is without limit." Curious spirit-photographs were obtained at a Mr. Siglio's. Mr. S. receives no pay for his time or services, saying : "In a cause so, noble, money would burn my fingers." The first article in the Revue (April number) is largely and forcibly devoted to the subject of re-incarnation. "Plato, a disciple of Socrates, taught that the soul had lived in anterior ages, and that it was the same soul that came upon the earth. . . . M. de Lamartine, in his 'Life of Great Men,' mentions a dream of Scipio recounted by Cicero, in which the grandfather of Sciplo comes to impart to him courage to sustain the battle. He speaks of the role that superior geniuses come to fill upon the earth and the great recompense that awaits them on their return to heaven. . . . The Druids taught the plurality of the existence of the soul," etc. This re-incarnation is evidently not understood, but light is night previous that her husband was killed by being thrown upon the subject that will ere long make it comprehensible. In another article in the Recue, headed "Sage to be fired, he and Mr. Foote, both of whom were Counsels," the writer remarks that being often holding the hydraulic nozzle, retired to a distance asked by the incredulous to show them these wonderful phenomena so often reported, he has for a long time been in the habit of saying to them, "Experiment you yourselves as I have done. It is the surest way to reach a conviction. Then, if any man is really desirous of finding the truth, he will search for it with perseverance and finish by finding it." Good ! ٩

" Victor Hugo on the Immortality of the Soul," is still another interesting communication in the Revue. It is from the prolific, and perhaps I tion of men of science (so-called) who persist in might justly say, the most versatile and peculiarnot admitting anything to be possible which lies by graphic pen in all France, Mons. Houssaye's. beyond the limited bounds of their comprehen- It seems that there were dining together at Mons. "Our aim is philosophical and experi- V. Hugo's four believers and four atheists, and mental at the same time," says the "constitution." the subject turned upon a belief in God. "Beof the society; "proposing thus to solve one of flief in God is to believe nothing," said one. " Bethe greatest problems of our age. The soul of the fin God is to believe everything," cried Hugo. man cannot live in doubts and negations. Mate- "Believe in everything is to believe in the infirialism and skepticlsm must succomb to reason." nite, believe in his soul." . . . But to ren-The society has for its President Baron M. Gui- der properly five or six pages of the elegant tera de Bozzi, and for Vice President Cav. Alex. diction of M. Houssaye would require another Houssaye. "M. Hugo's face became illumi-Sometri, Instruction Equation of Mexico, for March nated," continues the writer. "You know he was

A valuable article on the importance and in

A book that is exciting no little attention in Appeals in Algiers, a chevalier of the Legion of

Two numbers of Le Messager, of Liege, have jects. " Physical Manifestations " follow ; also, Why cannot we Identify Spirits?" and "Spir-The Urede Esparita, by Sr. Don S. Sierra, in the itualism Everywhere," by M. M. du Camp. This sports of the children. One little one near him on his breast. She was about two years of age,

An impressive remark, that we should all contemplate seriously, comes through a medium at Cracovie : " Remember that every instant of your life is a round in the ladder that ought to conduct ther considered in the Messenger, and the obman, departing this life, left, as an apostle of burning of his body. His wishes were respected; and he was the first in modern days in Milan to cause to be put in practice what he had earnestly

Since my last Review I have received four numbers of the little La Ley De Amor. Its leading

free Thought. For the Banner of Light,

CHRISTIAN SPIRITUALISM. A Response to William Fishbough.

DEAR SIR-As one of your successors in a large New England parish, where 1 found on every hand an excellent report of your labors, and as one who has had the privilege of meeting you personally, and the profit of reading your printed utterances; above all, as one deeply interested in the subject you open in your letter to the Banner of Light of Jan. 15th, it is natural that I should have read your letter entitled "Light Ahead" with the liveliest interest.

It would be curious, and it might be profitable, to know how many souls, like you, are waiting in hope and dreaming in the night of a New Day that is about to be.

The following letter, written but never sent, will show at least one other such soul, and, perhaps better than anything else I could do, reveal to you the real ground of my sympa your letter, to which this is a response : of my sympathy with

your letter, to which this is a response: WOONSOCKET, R. L. Sept. 7th, 1575. S. B. BRITTAN, M. D. – Dear Sir : I have had a feeling for a long time that the hear is at hand for a new departure in religion, in this country. The old churches are all dead. The new ones-Universalist. Unitarian, Swedenborgian, Spiritualist and the like-show no signs of life. I am a Christian Spiritualist by birth and training. There are some others who would, I think, not object to be known by that name. Are you not one of that number? Can't some-thing be done under that hame, or some other which means that, to organize a new movement in religion, which should be a veritable culture of God in the earth: plvoting about Jeess as head; a ccepting the biblical books as well as every other sacred sign inder the sum; making account, in short, of all the spiritual facts in man's history to lay again the foundations of a true church, whose one and only alwit shall be to organize so levy in the earth, in accordance with the principles of love and truth embodied in the HF of Jeess as a main, and vaguely yet sufficiently outlined in the New Westament and traditions of the primitive apos-totic church? We only you pdvise the call of a convention for such a pur-

the New Testament and traditions of the primitive apos-tolle church? Would you advise the call of a convention for such a pur-pose? Would you sken such a call? Let me know your mind at your ear lest convenience, and oblige. Yours truly, JAS, EDWARD BRUCK. This letter was written under the stimulating

influence of a lecture by that able and truly apos-tolic disciple of Christian Spiritualism, the Rev.

Adin Ballou, of Hopedale, Mass. But before the writing was cold my mind had already begun to revert again to the barrenness of the field, and the consequent hopelessness of the task of uttering a single word or putting forth one genuine work in behalf of the really spiritual in religion, which could hope to catch the ear or gain the approval of any considerable number of persons in these dull and leaden days of ours.

Now in your second paragraph, brief though it is, you have condensed a volume of good sense and sound criticism. Who like you, who did more than all other men to help Spiritualism to get on its feet, you whose patience watched with tender solicitude its first tottering steps and whose wise counsels presided over its youth—who, I re-peat, like you, sir, could so fitly or so well afford to tell Spiritualists the truths they so sadly need, and from any other lips would be so little likely to be d to heed?

But you say you have been "called out," and have heard voices from the "upper spheres," and you "believe that a day is dawning when Spirit-ualism will take a higher stand," and make haste to be the "universal religion, law and philoso-

But listening to the voices from below, studying the men and women you know, glancing over the land and taking account of that Spiritualism of which you have spoken with the fittest and most needed emphasis ever applied to it, when you say it needs to be "spiritualized," what signs here encourage you to hope that souls who can care little for that barren Shibbowhat leth of the sect that "spirits communicate," and whose edification is little, if at all, promoted whose edification is little, if at all, promoted by attempts, however startling and dramatic, to revive and paryss for the old materialistic curi-osity of the "bew" about "a sign," and the equally naturalistic love of the "Greek" for "wisdom," with a view to putting these in the place of "the power of God and the wisdom of God"—what signs, 1 say, encourage you to hope that such souls have any good ground of ballet that Spiritualism now or in any very of belief that Spiritualism now, or in any very near future, is about to take that "proud stand" which will bring "the educated and refined of the community to our ranks in great numbers," or which will do what is of infinitely vaster im-

not need, as you say of Spiritualism, to be "re-generated, purified, and spiritualized." But my question is—and I come to you, sir, as to one who is able and has a right to speak as to one who is able and has a right to speak can Spiritualism—the Spiritualism of to-day—bo thus "*spiritualized*"? Has it, in this respect, deeper ground of hope than the church we left, or the other churches of the land? I ask this question with a practical purpose. I ask it as one who has a right to ask and have it answered. one who has a right to ask and have it answered. I come of a family in whom there were mediums and manifestations long before Kate Fox was born. I am, as I have said, by birth and train-ing, a Spiritualist. But I have been disappointed by Spiritualism once, and I do not wish to be so disappointed a second time. No man hailed with intenser interest than I the echo of the first raps from Hyderrilla. None studied the earlier maniintenser interest than 1 the echo of the inst raps from Hydesville. None studied the earlier mani-festations with more zeal. Few have followed the whole history of Modern Spiritualism with a more anxious watchfulness. And possibly, too, no man has ever been more sadiy disappointed in what he expected Spiritualism to be and to do. In what he expected Spiritualism to be and 60 do. Of words, words, words, ending in fossil forms of life and society, we have had a surfeit. I said to myself, Here are the beginnings of spiritual rower. Here is help for man at the sources of his life. This is Christ coming in history. The tread of a new order of men shall at last shake the planet and a new vitilization animited by tread of a new order of men shaft at last shake the planet, and a new civilization, animated by the spirit of God, girdle the globe. But no. Men slept and waked, and the world went on, and my dream died in the night. No; just as it was nothing to me that the Uni-versalists said God had a great purpose of salva-tion on the time area would be ultimately safe in

tion, and all the race would be ultimately safe in heaven, so long as they did nothing toward the incorporation of spiritual power and a regener-ate society in the earth; so it can be nothing to me that the Spiritualists say with iteration that training to more spirits communicate, so long as they, no more than others, give signs of either a wisdom or a will to do any work and provide for any growth through that spirit influence with which down to

through that spirit influence with which down to the present hour they have found how to do little else than prove its presence, and boast that it was manifest in them. The very River of Life spoken of in Scripture, if it turned no mills of God or man, I should for-sake and turn over to the poets, vastly preferring the dirtlest brook in all the earth, provided it ground a grist now and then, for some wretched itramp alodding foot-sore and weary across the tramp, plodding, foot-sore and weary, across the track of time.

It is the curse of churches and the blight and mildew of all great movements of mind and thought, that they constantly tend to forget that God set them loose and started them on their way for nothing else but to do some work for man and contribute something toward his growth and power. No doubt the men of the most an-cient church went on saying their old saws and glibly preaching the letter of their dogmas long after the "sons of God" began to marry the "daughters of men," and all power of work and ground of growth was gone out of that dispensa-tion... No doubt, too, the same thing was repeat-ed by the men of the Noachian church, when through intellectual misconceptions of the types and shadows of the first dispensation, followed by debaarded concentrations and haved lives the by debauched consciences and lapsed lives, the second dispensation opened in them ended after a long course of idolatry in the magic of the East. And what happened at the end of the Jew-ish aburgh, which was interneed to save the rece ish church, which was interposed to save the race from that spiritual destruction which was threat-ened by the Oriental magicians, authentic his-

And now, once more, we upon whom "the ends of the world (ages) have come," stand at the end of an old and the opening of a new dispensation, Baron Bunsen described the spirit-ual state of the Protestant world when he said of the German churches, "We sit amongst ruins." It is only the other day that the Berlin correspondent of the London Times wrote to that paper that "In Prussia, one-sixth of the Protestant benefices on becoming vacant will have to remain vacant, for want of candidates ; that while the population has been increasing, the number of Protestant theological students in the universities of Prussia has been rapidly diminishing, so that there were only seven hundred and forty in all the eight Prussian universities in 1873, against two thousand two hundred and three in 1831."

Passing from Berlin look at London, where they count two millions of men in one town who never hear the sound of the gospel. Study the painful fact that in England at large it is es-timated that not above one fifth of the population ever attend public worship at the same time, and where, according to 'so good an authority as Mr. Cobden, there are more than one million heads of families who never enter any church so hat you say about Cora Tapan's But what is preaching without od Almighty himself may talk to there do a prize essay on the state of the Protest-ant churches in America, has to say. He takes four of the leading Evangelical denominations. He sifts and sums up their statistics for ten years. and here is what he says : "Total loss of thos denominations in ten years is one hundred and five." And this, you are to bear in mind, in a country where the population doubles itself once in about twenty years. Such is the present state - the beginning, middle and end-of Protestant. ism in the three countries where alone it has any strength. Catholicism is, of course, quite out of the question ; no sane man can think of it for one moment as any longer a force for evil or good in the modern world. Now, sir, with this state of things covering the entire religious world, what prospect have we for the future—the immediate spiritual future of the race? One or the other of two courses is of the race? One of the other of two courses is open, and that is all. Either an age of "blood and iron" among all the "great powers," where, after reigns of greater or less length, pure secu-larism, utterly emptied of God, must end in some form of magic, kindred to that of the East or the Middle Age (for all history proves it is not pos-sible for a Western people to permanently re-main without a religious belief of some sort); or a new, free, Christian church must arise, adequate to meet the spiritual wants of modern men, and so turn back that tide of unbelief and atheistic so that have that the of unberief and athensite physicism which to-day is the great danger that threatens to engulf all that men hold dear in time, or that they hope for in eternity. I confess, indeed, to a grave doubt whether it be not too late to avert, by any means left within peak of the page the dougn just sufferred to a reach of the race, the danger just referred to. I think all candid minds must admit that many signs combine to discourage those who hope that a veritable church of God is any longer possible in our time. For us, though we reverently uncover in the presence of every *verified* spiritual fact in man's history, whether ancient or modern, yet Moses and the prophets) are not deemed quite out of date, and Jesus and the gospels still stand for us Since this is so, it has seemed to me that in view of all you have said in your noble and manly letter, in view of the present critical moment in the history of Spiritualism, and above all, in view of the grave spiritualsin, and above all, in view of the grave spiritual emergencies, political, social and religious, of the time in which we live, it might not be deemed wholly impertinent in me if in closing this letter I repeated to you, and to such other men like you, as Adin Ballou, William Mountford, Thos. L. Harris, Robt. Dale Owen, and monocorre the owner, and whomsoever else it may concern, the ques-tions put to Dr. S. B. Brittan, and printed in the first part of this lettter. If you, or any of the gentlemen I have named, or any persons not known to me, feel sympathy with such a movement as I have intimated, and believe that the time is come to take action look-ing to the organization of Christian Spiritualism in such a manner and on such foundations as, lifting Spiritualism from the lower levels of its natural up to the higher planes of its spiritual history, shall at the same time open for it the op-portunity to take its rightful place as the church of the spirit, and the religion of the future, I shall be devoutly thankful if, in any way deemed best, you will communicate with me on the sub-ject at Newburyport, Mass.

MAY 20, 1876.

Banner Correspondence.

Success of the Children's Progressive Lyceum at Salt Lake.

Louise T. W. Congar, writing from Los Angeles, Cal., sends us the following extract from the Salt Lake Tribune :

the Salt Lake Tribune: "Another large audience assembled at the Liberal Insti- the recently to witness the repetition of the entertainment by the Children's Progressive Lyceum. If possible, it was rather better than the previous one, and certainly re- flects credit upon both teachers and pupils. Master Willo Golbe, who set forth the object of the organization in a meat fittle speech at the beginning of the entertainment, said it was their aim to establish permanently in this city a school on Sunday afternoons, for the benefit of the syoung of both sexes, hoping to instill into their minds the princi- ples of truth, justice, fraternity, purity, art, science, health and spirituality. Such an aim in the young folks is certainly a commendable one, and doubless will, as it de- terves, be patronized by the friends of all good works. The recitations, somes and choruses were very pleasing, and were appropriately applauded by the spectators. "The managers of the Lyceum are endeavoring to estab- the all brark for the use of adults as well as children, and with thankfully receive all donations of hooks of every de- scription, from such of our citizens as may have them to spare and feel disposed to bestow them upon a worthy in- situation." Our correspondent adds :

Our correspondent adds :

"You will see by the above that the Lyceum started there less than three years since is still alive, notwithstanding the dogmatic assertion of the Episcopal bishop that he would give that en-terprise 'just six months to die out in.' It has been demonstrated in more ways than one that apostate Mormons take more kindly to liberal

views than to musty creeds of any church. The entertainments given by the Lyceum have from the first been well patronized, and much credit is due the efficient workers who are

still laboring to make it a success. After several years looking for an abode, we have at last found the Garden of Eden, and the 'llaming sword' being removed we took posses-'flaming sword' being removed we took posses-sion, and are making ourselves a permanent home amid the vineyards and orange groves of this part of Southern California. [Los Angeles.] Here, too, as elsewhere, we find those of our own faith, and every week the same good Banner that we have read from its commencement greets us with its broad and comprehensive views of men and principles."

District of Columbia.

To the Editor of the Banner of Light : One of your correspondents, of May 6th, is troubled in mind because a late communication to your columns which you were pleased to style "Another Witness for Mrs. Thayer," was signed with initials instead of the name of the writer. I regret exceedingly that the absence of a name, which was in the writer's power to give, if not to furnish proof of its reliability, should have left the shadow of a doubt upon the narrative, or failed of its greatest good. I had supposed the initials of a writer somewhat known to the newspaper-reading world, and well vouched for to the editor of your widely circulated journal, furnished sufficient data for the most inquiring mind to pursue investigation upon.

In view of my error, however, I hasten to re pair the same by giving my name in full-Helen M. Barnard, 447 M street, Washington, D. C., and advise your correspondent to satisfy himself that this cognomen does not belong to a myth. In the meantime the story was not only "curl-ous," "wonderful," but it was a true one in its smallest particulars. H. M. B.

Michigan.

SOUTH SAGINAW.-G. N. W. Swayer writes : The glad news from some new portion of the globe almost daily salutes our ears, that another medium is found through whom our dear friends can communicate good tidings from the shining shore. About three years since we formed a private circle of six or eight persons, composing the families of S. B. Brown, our medium, and our own, and we have continued its sessions to the present time. Mr. Brown is an excellent test, healing and business medium; his high controls hold him fully entranced with apparent ease while lecturing for an hour or two, often taking him while under control to heal the sick, or transact other business, and returning him, uncon-scious of where he has been or what he has done. There are many Spiritualists in this locality, and truth is fast taking the place of error.

New York.

GOUVENEUR .- We have been holding circles for development the last three or four months, during which time Mr. R. A. Van Duesan has been developed as an inspirational speaker and clairvoyant healer. He is now ready to answer all calls to speak and also to treat the sick. He will speak upon subjects relating to the welfare of the nation, theology, and man's relation to God. The medium is a true gentleman, and one whose character is beyond reproach. His address is Theresa, Jeff. Co., N. Y. SOLON COMSTOCK, SOLON COMSTOCK, TRUMAN W. VAN DUZEE, DAVID W. VAN DUZEE, MR. AND MRS. H. E. DIMMOCK, EDWARD N. HILLS.

government, to every family. Mr. Peebles's est interest. Since the accession of Alfonzo to journey toward Yucatan is also recorded here, as practice? God Almighty himself may talk to

> La Revolution Medicale, of Brussels, comes regularly. It is devoted to homeopathy. One of its correspondents in America, in Ann Arbor, states that two "chairs" have been established by legislative enactment, in Michigan, for teachfessors.

> 'Four numbers of the Scandinavian Dagslyset are also before me, somewhat better printed than they have been of late. Naming some of its ar-

> > SLEEPY FLOWERS.

BY MARY AINGE DE VERE.

The night was long And cold and dark ; No robin's voice Nor song of lark Rang glad and sweet But safe and warm The flowers slept, Nor heard the storm,

White drifted snow, All smoothly spread, A tent-roof made Above their bed : The soft brown earth Around them pressed-Strong, gentle arms To guard their rest.

But now the dawn Begins to break ; Dear sleepy flowers, Ye must awake ! Look, spring is here, And May's bright skies Sweet showers send To bid you rise.

A DREAM SAVES A MAN'S LIFE.-A singular fulfillment of a dream occurred at Nevada City recently. The wife of Mr. Scott, one of the owners of the Last Chance mine, had a dream on the having his head struck by a rock in the mine, and when the signal was given that a blast was

of two hundred and fifty feet. But for some reason Scott became uneasy and tried to get Foote to go still further away, concealing himself behind a tree, instead of standing beside Foote, as usual. When the blast went of a flying stone struck Foote on the head, killing him instantly. Mr. Scott is firmly convinced that if he had not remembered his wife's dream and got behind the tree he would have been the man killed.- Wash-ington, D. C., Star.

preaching. men, but if they don't attend to what he says what good can come of it?

I pray that you will not misunderstand me, I am writing in no carping spirit. I am simply a seeker after truth, but truth for practical ends. I want to know whether Spiritualism has a place for anything but talk. For I know that only two things, in the long run are worth any man's car things, in the long run, are worth any man's caring for in this universe : they are work and growth. Has Spiritualism a place for work? Has it got any ground of growth? When I say work, I mean work for individual culture. When I say growth, I mean the development of society and the perfecting of such a civilization in the earth as is meant by prophets and seers when they talk of the kingdom of God among men. I have alluded to myself as a preacher, and like

you, sir, I once stood in a pulpit and talked. Like you, I loved the communion in which I lived. Like you, I left it with pain and the deepest regret. I left it, as you shall see further on, not because of dissent from what is fundamental in its body of doctrine, nor from difference with its polity, but from utter hopelessness as to its spirit and fitness to meet the practical wants of modern men and do anything for the organization of mod-ern life. You and I were attracted to Universal-Ism as to a new sun, which we accepted as a cen-tre of influences with, as we hoped, power to con-trol and direct a planetary system of its own. But when its dawn was past, and its little day had run its round, we found it to be nothing but a pale, inert moon, hanging on the border of the old night. Still I hold—and no doubt you per-fectly agree with me in this—that of existing faiths, not one holds by a body of doctrine which keeps a closer conformity to the letter of what is fundamental in the New Testament, not one is embraced and administered by a class of the com-nunity from whom naturally more might be ex-pected in the way of religious life and power, and, everything considered, not one among all the existing churches has a better prospect of what the church calls success, in the second centennial of American history. But all this has nothing to do with the case in hand. For the sad fact redo with the case in hand. For the sad fact re-mains that however this church, or any other, in our day, may stand related to the *letter* of Scrip-ture, and whatever may be its facility for catch-ing the ear of the masses, or of fortifying itself by the extrinsic supports of money, fashionable society, and whatever else in secular life it may choose to ally itself with, it is not and it can paver become the custodian and mediator of the never become the custodian and mediator of that primal spiritual power which is the working force of the individual man, and the ground and condition of growth in society, unless it accept, as Jesus and the primitive church did, a practical working principle descending daily and hourly out of the spiritual world into man's commo life, with power both to make the individual " new creature," and at the same time place within his reach that new social revelation which the whole earth waits for, but which the sensuality of the race and the materialism of the age, buttressed about by the Sadducees of science and

tressed about by the Sadducees of science and the Pharisees of religion, keeps back. Now, sir, every earnest man must applaud your heroism and praise. your fidelity in writing that too painfully true sentence: "Whatever of elevating influence, whatever of saving power, whatever of potency it has possessed to beget lova to humanity, peace on earth and good-will to men, has for the most part fied from the con-ferences lecture rooms and nublic assemblages" ferences, lecture rooms and public assemblages" of Spiritualism. But if this be true of Spiritual ism, it is none the less true of every other sect or church of to day, professing to be endowed with spiritual functions. Not one of them that does

I am, my dear sir, Very truly yours, JAS. EDWARD BRUCE, M. D.

Let's give an overworked word a rest, says the Providence Press, and speak of it from now till Christmas as the — year.

California.

HEALDSBURG.-E. M. writes, April 29th: Dr. J. L. York has just finished a course of lectures here, and with his radical views against modern theology, and a sprinkling now and then of the Spritval Philosophy, he brought out near-ly all classes of free thinkers that our town repre-sents. He is earnest in his work, and his mission is to break up the hard beaten track of supersti-tion and error, which he turns over in a manner creditable to truth, but in turn destroys the roots of old theology, and leaves it to wither and dry and give place to something better. His audi-ence increased each evening, and the people desired that he would visit us again.

Delaware.

WILMINGTON .- William H. Fairlamb writes : In this place Spiritualism is alive and doing

well. Although we do not have stated meetings we have access to the public through a daily paper, and the items pro. and con which appear continuously are rather lively, and awaken con-siderable interest.

"I have quite a number of old Banners which it seems like sacrilege to destroy. If you know any who desire spiritual food and cannot afford to buy it, I will gladly send to them.

SELF-PUNISHMENT.

Written for the Banner of Light, BY WILLIAM BRUNTON.

We whip oursplyes by actions base and small, We know the wrong we do is surely wrong, We know that we shall feel its sting ere long. And that the vengeance on ourselves we call; Oh, easy are the steps by which we fall,

So easy that we never seem as strong, We glide therein as glides a flowing song, And blame ourselves for all we feel in all. The gods thus punish us without their hell, And give a hell to grow in our own soul

In heaven of earth full near to pain we dwell, And from our heights to dangerous pit-falls roll;

Oh, death and life, how hard at times ye seem And move along like some disordered dream!

"SPIRIT INVOCATIONS, OR PRAYERS AND PRAISES." —These, as we learn by the title-page, were "publicly offered at the Hanner of Light Circle Room Free Meetings, by more than one hundred different spirits, of various na-tionalities and religions, through the vocal organs of the late Mrs. J. H. Conant-compiled by Allen Putnam, A. M." We have not a very high opinion of vocal pravers of any sort, but these "spirit invocations" are probably as unobjectionab'e as any of the kind ever invented, for they seem to be charitable in tone and Liberai in principle. Our Spiritual brethren must initate the church a little, but as long as their piety is friendly and democratic it will not do much harm even if it does n't do any go d. Published by Colby & Rich, 9 Montgomery Place, Boston. "AN EPITOME OF SPIRITOALISM,"-We acknowledge the reception of this from our attentive and courreous friends, Messrs. Colby & Rich, but we have not had time yet to read it. Spirit literature is somewhat beyond our comprehension, but we read it occasionally, as it seems to indicate progress, and everything in that line is worthy of encouragement.-Boston Investigator.

The worst woman in America-Molly Maguire.-Lowell Daily Courier.

BANNER OF LIGHT.

For the Banner of Light. THE SEANCE.

A maiden playing there for me On spirit-keys-A spirit-hand in mine, you see-A finger with a ring of gold-A sacred secret still untold-For me all these!

Stay, spirit! hast thou seen a maid Of gentle mien? Oh, tell me, was it she that played On keys unseen to my dull sense-

A maid of stainless innocence, 'And yet a queen?

And tell me, does she speak of one Who loved her here? Or has she in that world begun A life so full of joy and love, They cannot in that realm above Hold mortals dear ?

Didst ever tell thee of a dream, Long, long ago? (Perchance her earth-life thus doth seem) And how she walked through shining ways With some dear youth those golden days-Hath told thee so?

And, spirit, did she ever say, With malden grace, That she would wait his mortal day, And meet him at the gates of bliss, And greet him with a spirit-kiss And sweet embrace?

Ah, me! what empty dreams 1 build ! She's satisfied / But love will dullest metal gild! Yet tell her, spirit, when you meet, My darling hope is I may greet My spirit bride. B. M.

Spiritual Phenomena.

Materializations in Denver, Col. To the Editor of the Banner of Light:

Not long since there assembled at the residence of P. P. Gomer, Esq., a well-known and respected citizen, a party of friends to witness what might be presented through the mediumship of his wonderfully gifted daughter, Miss Lizzie.

The call was somewhat impromptu, and the scance did not begin until the evening was well advanced. Miss Gomer entered the cabinet at quarter past nine. This cabinet is construct-ed of black cambric, securely tacked to light wooden frames, which are fitted by grooves and fastened together with iron hooks and staples on the inside. Its covering is of the same material, fitted and fastened together in the same way. Its dimensions, by careful measurement, are, height, five feet ten inches; width, three feet eight : depth, two feet. In the upper right hand corner is a small aperture, over which hangs a black cambric curtain. Below the aperture is found a shelf, on which during séances is kept a tablet or slate, with pencil attached.

Soon after Miss Gomer, who was clad in a neatly fitting black alpacca suit, entered the cabinet, a luminous hand, detached from any visible wrist or arm, appeared on the outside of the aperture, and taking the pencil wrote in a legible hand so that all present could see and hear the manipulation, "Now you can examine the medium," which was promptly and carefully done, and her wrists were found to be securely pinioned behind her in a most elaborate and thorough manner. All present having fully satisfied themselves that she did not do it nor that any mortal confederacy had been employed to assist her, another message was immediately afterward written in the same way, promising good materializations if the circle would observe order. The light was partially reduced, and soon after the medium was entranced, when a spirit-shape, clad in white Shaker costume, wearing a bonnet to correspond, appeared in full form outside the cabinet. She saluted all and disappeared, but vas followed with wonderful promptness by | another female form, who only succeeded in showing herself, and soon returned into the cabi-under the influence of the operator is, I believe, net. A third figure followed with equal promptness, displaying much more power than the two preceding. She was also clad in white, with sash about her waist, and hair falling below the waist. She conversed freely, calling by name several members of the circle, and gave also her own name. She was fully recognized by those whom she addressed as a young lady who passed on eight or ten years since. She requested the circle to send for a friend she had known in earthlife, but expressed a fear that she could not remain long enough. She also expressed a desire to see her mother and sister, who reside in the country, but remarked that "Lib (her sister) does not believe." At the request of a member of the circle, she balanced herself on his foot, her weight being estimated by the gentleman at from two to four pounds! She sat in the lap of a lady friend, whom she kissed. Taking a comb from one of the sitters, she drew forward her luxuriant hair and combed it. She then took by the hand a little sister of the medium and lifted her from the floor, but appeared to lack sufficient strength to carry her. She however led the child into the cabinet, and afterwards led a young man into the cabinet, where he reported the medium in a deep trance and securely bound, the spirit being visible and holding him by the hand ! The same spirit then walked behind and around the cabinet, and then addressing a gentleman present by his full name, wrote on the tablet, "You don't believe; examine the medium !" which he promptly did, and reported her securely bound and entranced as before. Soon afterwards the séance was concluded by the sudden release of the medium. I have participated in a number of these séances, all held under good test conditions; have seen materialization of full figures develop on the outside of the cabinet, when the entrance to it was securely pinned from top to bottom, the process of development beginning with a luminous bar and culminating in a full and palpable human form, which vanished suddenly without returning into the cabinet. Every séance thus far discloses a different phase of manifestation. The medium is an, attendant at one of our city schools, where she is ranked among the highest and best.... She is unusually young for one possessing such a wonderfully developed gift, having, perhaps, not passed more than fourteen summers, and is no less gifted with the goodness and graces which culture and refinement bring than those which unbidden have given her such prominence throughout this region. A number of friends, consisting of well-known persons, are assisting in her further development by a series of seances, faithful minutes of which are being Preserved for verification at a future time. Dencer, Col. OBSERVER.

The Relation of Mesmerism to Spiritualism.

To the Editor of the Banner of Light: It has been a long time since I have written anything for your columns, but reading an article recently copied from the London Spiritualist speaking of the necessity of mesmeric experiments in Spiritualism, I am moved to say something in the same direction. Many of your readers are aware that I have been giving the subject of mesmerism my time and attention for some years, dealing largely in practical experiments. I think that these experiments have taught me more about the true condition and relations of mediumship than I could possibly have learned in any other way. I will, with your permission, allude to the analogy that exists in the different phases of mediumship to the phenomena presented through the mesmerized subject. I will state in the beginning that I have found it to be a rule that all our best mediums are fine mesmeric subjects; it is my opinion that the rule will operate equally well the other way, that is, all good subjects are good mediums.

Now there are three kinds of subjects, or perhaps I might say three conditions of the influence, the conscious, semi-conscious and unconscious. The conscious subject knows what he is doing at the time the impression is made, but cannot resist the inpulse thrown over him by the operator— the semi-conscious subject is vaciliating between the conscious and unconscious states, and will have a vague and imperfect recollection of what has happened, while the unconscious subject re-members nothing whatever unless made to do so by the operator. The condition of the mind of the conscious sub-

for the condition of the mind of the conscious subject is simply one of impressibility; he feels as though he wanted to do what the operator wills him, and he is often in doubt in his own mind afterwards whether he did not do it all himself. His hands will go around and he cannot stop them, and yet he thinks he might if he could only make up his mind, but *somehow* he cannot do it. I remember I had one of this kind of subjects under control four evenings before I could con-vince him that he was actually under influence. This class of subjects are much more common than those that are unconscious. You will find this to be the same in mediumship. There are this to be the same in mediumship. There are many mediums who are conscious when controlled, and for that reason often doubt their own mediumship, and when they feel the in-fluence will not yield to it, because they are afraid it is only themselves after all. Thus many good mediums do not use their powers because they have no faith in the influence that controls The conscious subject is just as good gen erally as the unconscious one, except that he is liable at any time to be made positive by the ac-tion of surrounding objects and sounds upon his tion of surrounding objects and sounds upon his mind, that will destroy the impression made by the operator, and the person will return at once to his normal condition. Therefore for mediums that are conscious under control I would recomthat are conscious under control 1 wound recom-mend the most perfect conditions of quiet. Be-fore going further, I ought to allude to a class of persons who are neither conscious nor uncon-scious, but who might properly betermed uncon-scientious subjects. There are persons who come forward upon the stage and pretend to be in-fuenced when they are not producing on initaforward upon the stage and pretend to be in-fluenced when they are not, producing an inita-tion of the genuine subject more or less perfect according to their power of acting. This class of deceivers gives the operator more trouble than all the other when the performance the second seco the other trials he meets with. It is often a difficult matter to weed them out

from the genuine, and it can never be done with-out directing the suspicions of the audience toward those that are really controlled. Unfortu-nately mediumship has the same trials to contend with. But to go on with my analogy. A mesmeric subject may be controlled physi-

cally, and not be affected mentally. The eyes may be fastened together, the hands made to move without power to stop them, &c., and yet no direct mental impression can be made. How often we have seen mediums who would jerk and go through all manner of contortions, but never get any further. The fact is, they were only physical but not mental subjects for the spirit who was trying to use them. Again we find sub-jects who can be impressed in one direction and cannot in another ; they can be made to feel hot or cold, but cannot be made to see ; these subjects correspond to the class of mediums who feel the touch of spirit-hands and yet cannot see them. A natural or fully impressible subject will pass brough all the conditions of the influence, from unconscious while under control. Now the state-ment made by the writer in The Spiritualist, in entirely true. While operating, I regard my sub jects that are really in the mesmeric condition to be in no way responsible, during that time, for their acts. The operator is responsible for much that they do or say, but not for all; they often catch impressions by association that are not in the operator's mind, and are liable at any time to surprise him by saying things that he has not thought of. Therefore while I would not make the medi um responsible, neither would I make the invisible operator answer for all the doings and say ings of a person in an impressible state, called a medium. The fact is, I do not put subjects into an impressible condition: they are either so naturally, or become so by following my instructions; after they have become sensitive to my magnetic control, then I can use them; but the condition which has made them impressible to my influence has also made them exceedingly sensitive to all other. Some foreign and unexpected impression may seize upon them at any time and seriously interfere with the success of my experiments. I have had hundreds of sublects under my control, and have learned by this time how to appreciate the difficulties that lie in the way of a spirit in controlling a medium so as to communicate anything like what he might desire to. I affirm that it is almost an impossibility, and cannot be done except in rare in-stances. I do not say but all mediums may give more or less that is satisfactory both to the spirit and the person who receives it, yet the obstacles to be overcome by the spirits *must* make a large proportion of their efforts abortive. Now in the phenomena of trance-speaking we have mediums who give the names of different spirits who control them, and yet we fail to dis-cover much evidence of the characteristics of those individuals, and many of us are prone to doubt the honesty of the medium. I can readily see how the medium may be entirely truthful and conscientious in the matter, and yet we get little or nothing of the controlling spirit's ideas. The writer in The Spiritualist says let some one try to make a speech through a mesmeric subject; that is what I say, let them try, and where they suc-ceed once they will fail a hundred times. . I very often make subjects speak on different topics, often make subjects speak on different topics, but they are as likely to give any other person's ideas as my own, and yet I am the power that compels them to speak. They will generally speak better than they would in a natural state, because all the faculties are intensified in their action during the time of control, but the ideas are characteristic of the subject and undoubtedly originate with them. say to a subject, Now, sir, you are John B. Gough, and you are here to deliver a lecture upon temperance; he will immediately take the character, and proceed to speak with more or less suc cess, according to his natural ability for speak-ing. If subjects have no natural talent for speaking or singing, they cannot be made to do so with any degree of success. No man can do a nice piece of work unless he has good tools to work with, and a brain cannot be made to work successfully, either by a person's own will or the will of another, unless the organs are well developed, and in a condition to be used. I am satisfied that it is possible for a subject to get so much in sympathy with the operator, and so deeply under his control, as to be made to speak his thought com-

pletely. Instances of this kind are very rare, as I have before mentioned, but I have met them. While operating in New Jersey one night I had a subject present that I had controlled many times. He was seated in front of me near the times. He was seated in front of me near the stand. While I was making my opening remarks, and became quite earnest in what I was saying, he would rise up in his seat and make every mohe would rise up in this seat and make every mo-tion that I made, and say every word I said simul-taneously with myself. The fact was, we were in such perfect sympathy that in controlling my own organization I controlled his as well. This occurs only with subjects that I have repeatedly influenced. The longer a subject has been used by an operator, the better he can use him, other conditions before agond

conditions being equal. You will see at once how this applies to mediunship. Every one has noticed how mediums always have a guide, or one spirit that influences them, and in getting communications they are generally given by this familiar control. The mesmerist's experience leads him to readily un-derstand why this is, and he appreciates the situation at once. I might prolong this article to an indefinite extent, showing the complete analogy existing between the mesmeric subject and the spirit medium, and perhaps if agreeable I may write more in this direction. I think I have said enough to indicate that our friend of The Spirit. nalist is entirely correct when he says that " the best method of throwing light upon the subject of mediumship is to familiarize Spiritualists everywhere with the phenomena of mesmerism." A. E. CARPENTER. Fraternally, Boston, Mass.

LIBERTY-A CENTENNIAL ODE.

BY THOMAS 8. COLLIER.

* * * Amid the dark waves of the sea, A people said, "We will be free ;" And all the world has known The power that word doth own Their white sails greet the morning sun Where Polar ice glows bright, And where swift tropic rivers run The stars see them at night.)'er all the earth is heard their name. Their banner floats in every breeze, Their wisdom has a world-wide fame, Their commerce tracks the boundless seas. From them came Shakspeare's noble mind, And Burns's genius, warm and kind ; Dickens and Bacon, souls as great As ever ruled a conquering state : Milton and Barke, Marlowe and Peale, And Fielding's humor, wit of Steele. And last they planted in our youthful land The seeds of their own heritage, the grand, Sublime and deathless knowledge we were free A people born to five in Liberty.

By the stern coast of pinc-clad Maine, And where Virginia's rivers flow, On Carolina's sandy plain, Where orange blossoms bud and blow ;

In Florida's wild everglades, 'Mong California's sands of gold,

And Michigan's deep woody shades, Where Kansas's prairies westward rolled— There Liberty made home at last, To live while centuries sweep past.

The pilgrims of Massachusetts and The Hollander by Hudson's wave, And Swedes of Delaware, made stand With Cavaller and Quaker grave, And said, "We die, or else live free, This is the home of Liberty; Her banner shall all proudly soar, Where the Atlantic surges roar, Where Mississippi rolls its tide, And the Pacific's waters glide.

Here then shall feel that God is just, And each one in his brother trust, Here learning shall be free to all, The laws be made for every one;

And honor for reward shall call, And glory with on deeds well done." They built their temple on a rock; Oft has it met the tempest's shock Of war and faction, crime and wrong, And from these trials grew more strong. A hundred years the structure now has stood Fairer the sculpture is, more firm the wood : The brass more shining, and the gold mor bright,

The iron all free from rust, the marble white, And bonored names are blazoned on the wall, And noble deeds for emulation call. Science and art, wisdom and charity, These are the treasures that most honored be. And all the land rejoices and is free.

A hundred years, oh Liberty! and may A hundred hundred see thy glorious sway Bestowed upon our land. The ages grow More wise and full of honor. Mankind show That thy bright presence is the gift most dear. May love and trust increase with every year, Unit at be to grant out of the state. each oth The nations how in joy to thy commands, And the whole earth is one vast home for thee, And all the peoples of the world are free.

From the Providence Journal. IMMORTALITY AS VIEWED BY SCHOL-ARS AND SCIENTISTS.

BY MRS. SARAH, H. WHITMAN.

"Here comes our brave Emerson with news from the empyrean !" said Carlyle in announc-ing a series of essays on Fate and Power, Worship and Beauty, and other related topics; and when it was known, that "our brave Emerson" in his recent volume of "Letters and Social Alms," had a paper on "immortality," many of his admitring readers and devout disciples turned eagerly to its pages for a definite word on the entertonesthon of a conscious identity and mark great question of a conscious identify and per-sonal immortality in that "life after life," of which the paper purported to treat. But instead of the definite word, vanity looked for, one found only eloquent aphorisms, pearls of rhetoric loose-ly strung, statement and counter statement, and ndless paradox. At intervals one scoms to be taking a step upward and onward ; but presently he wheel turns, and we find that we are only re volving with Ixion in endless circles, The eloquent words still palter with us in a

louble sense :

** They keep the word of promise to our ear, And break it to our hepe, ''

In his allusion to "the materialists," Mr Emerson is hardly less severe, and far less cour-teous, than was Mr. Epes Sargent in his wither teous, than was arr, types Sargent in his wither-ing and trenchant reply to Prof. Tyndail's last gratuitous assault on Spiritualism. "I do not press the skepticism of the materialists," says Mr. Emerson, "'t is of no importance what bats and oxen think." But, on the other hand, he calls the question whether we shall *know* each other in another Wo. " a primary scheme. other in another life, " a primary school ques-tion." He haughtily asserts that " Christ never taught the doctrine of a personal immortality; that he was abstemious of explanation, while Plato and Cicero both allowed themselves to grati fy the people with this picture "

Ty the pope with this perture One cannot help detecting in this essay the writer's self-conscious alootness from his read-ers; he hides his meaning in enigmas; addressing them as it were in the oracular words of his own 10 Osmow 10 Os ' Brama

"Men know not well the subtle ways I keep, and pass and turn again."

The strong gods plue for my abode, And plue for me the sacred seven, Find me, and turn thy back on heaven.*

This may be all very well for the "Strong foots" and the "Sacred Seven," but it does not quite satisfy the yearning, questioning human heart. Perhaps Mr. Emerson thinks with Charles Lamb, that "truth is precious, and not to be wasted on everybody."

The Rev. Dr. Hedge more frankly and far more explicitly discusses the question in an ar-ticle on "The Origin and Destiny of the Soul," in the Unitarian Review for September, 1874. "What is it," he asks, "that survives the event of death?" What we call "I" is but a product f the soul, a phase or mode of its present life The soul was prior to its conscious self, and, rea-soning from analogy, will, in the after life, re-tain no remembrance 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 re-membrance 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 reunion will be without recognition of identity or recollection of

foregone union." Mr. John Fiske, of Harvard University, in his article on "The Unseen World," in the Atlantic Monthly for March, informs us that there is "a Montiny for March, morins us that "there is " a tacit agreement among cultivated people that the unseen world must be purely spiritual in consti-tution," On the very next, page he says: "The survival of conscious activity apart from materi-al conditions is utterly and hopelessly inconceiv-able." But how can there be a facit agreement among cultivated people to believe in that which is utterly and hopelessly inconceivable? He tells is the has nothing to say to gross, material-istic notions of ghosts and bogies; that persons of "high culture" smile at such notions, as at the notions of a material heaven, often heard from the pulpit. In fact, he so far takes us into his confidence as to assure us that he has "ex-pressly framed his hypothesis so as to exclude all intercourse whatever between the unseen world of spirit, unconditioned by matter, and the pres-ent world of spirit, conditioned by matter."

em word of spirit, conditioned by matter." Since such 'irregular proceedings do occasion-ally take place between the two worlds of so-called matter and spirit, whether " conditioned " or otherwise, we think the ingenious author may safely be left to frame his hypotheses and put up his barriers.

RESPONSIBILITY IN PARENTAGE. This is the title of a sermon preached in the De Kalb avenue M. E. Church, Brooklyn, N. Y., by Rev. S. H. Platt, A. M. From it we make the following extracts :

convicted criminals. These significant facts put Mr. Dugdale upon continuous and careful in-quiry. Aided by two resident physicians of the county, the subjoined history was brought to light

The first generation of the family found in jail-known and named-was a man born about the year 1725 - He is described as having been a unter and tisher ; a hard drinker, who became blind in after life, entailing his blindness upon children and grandchildren. He had a numer-ous family, some of them illegitimate. Two of his sons married into a family of five sisters, who were born between the years 1740 and 1770. Three of these were harlots before their marriage; and of one other, it is recorded that her husband was a thief. The progeny of these sons and sisters is traced with more or less exactness through five succeeding generations, giving the number of descendants registered as 550 who were directly related by blood, and 169 felated by marriage or robabitation; in all, 709 persons, alive and dead. The total number of this lineage is believed to reach 1,200. Of the families of these two sons of the old hard-drinking and lecherous hunter, and the group of sisters into which they married, to and including the sixth generation, this is the record: Prostitutes, 74; cases of constitutional syphills, 67; number of children dying at two cears, about 300 ; paupers, 209 ; Justly accused of time, number unknown ; convicted criminals, 6 ; cost of last generation to the county, at least 50,000. And with this last generation the race of direct descendants seems likely to perish, notvithstanding the infusion of purer blood through frequent union with stranger families. Not one marriage or birth is recorded or known in the sixth generation. They appear to have rotted out

Is it not time that parents opened their eyes to the tremendous realities of that warning Serip-ture : "He visits the iniquities of the fathers apon the children to the third and fourth genera-The number of insane in South Auslons tralla is said to have been in 1801 one to 750 in-habitants, and in 1871 there was one to every 524 of the population, showing how terribly their convict heritage of crime was telling upon the perpetuity of the race.)

The Origin of Evil.

How often are the most important truths brought to light from sources the least expected. For ages, the scientists, philosophers and theologians have been seeking to discover the origin of 'evil," otherwise the "devil," without coming o any satisfactory conclusion, when to this sable majesty's nativity has been suddenly brought to light by an obscure and bitherto almost unknown tribe of savages, inhabiting a cold and almost inrecessible region.

The London National Reformer says :

⁴⁴ It is stated that Terra del Fuego has been raversed by Lient, Masters, R. N., who has liscovered that the natives believe in devils, and bat they are the departed spirits of members of he medical profession. The main object of heir religious ceremony is to keep these devils at distance from them."

A sensible, and doubtless a healthy people, are hese Pargans! T. R. H.

THE ANTIETAM STATUE.

Steadfast and sad he stands, his level eyes Stendfast and sad he stands, his level eyes — Asking stern question of clernal Fate. That silent host of dead before him lies, Whose wondrous, wooful loss no years abate; Whose legend all the rolling plains relate, The wind that wails, the unrelenting skies. What have these done?" the answering echo

Their life, their love, their youth's sweet prom-

ise gone ; Gone in a day their gilded destinies What evil errand have their swift lives done To be so clipt, like insects in the sun ; And this gaunt stone to mock their memories?" Stone art thou ! God in each true soul replies, "hese men who died for man outlive all earth and skies."

-Rose Terry Cooke, in Atlantic Monthly.

Mass Meeting at Washington, N. H.

Mana Meeting at Washington, N. H. The Sphilmalists of New Hampshie will hold a three days' mass meeting at Washington, N. H., in Union Hail, June 24, 3d and 4th. The services of Geo. A. Failer, of Sherborn, Mass., as speaker, and Dr. J. S., Beanawsinger, have been scatted. The design of this meeting is to being logether all who are intertends of promaig dion, the con-ditions of the present Sizte Association, and the best means to promote barmony in our midst. The spectralized state should make entriest efforts to be present at this mass uncerling, for business of import-ance is to be presented. Washington is of easy access, sit-mated on the high holls of the worther sub of the Sizte, commanding an extensive two of the strate should make entriest efforts in the present at this mass uncerling, for business of import-ance is to be presented. Washington is of easy access, sit-mated on the high holls of the Sizte should make entriest efforts in the present at this mass uncerling for business of import-ance is to be presented. Washington is of easy access, sit-mated on the high holls of the state should make entriest of the Sizte, commanding an extensive two of the state into unding country. Tails leave for Washington, where good hold accommenda-tions may be secured at reasonable rates. To meone, come all, for we expect a general outpointing of the state should accommenda-tions may be secured at reasonable rates. all, for we expect a general outpointing of the good spirit. Per order flom,

WARNED BY A DREAM .- Capt. Adam S. Smalley of West Duxbury, Mass., has recently received a handsome and valuable gold chronometer watch and chain, suitably inscribed, from the Watch and chain, suitably inscribed, from the British Government, in recognition of his hu-manity and kindness in rescuing the crew of the Sparkenhoe, of Dublin, Nov. 30th, 1875. The story of the rescue, as told by Capt. Smalley, is a singularly interesting one. Capt. S. sailed from Bordeaux, Nov. 24th, 1875, in the brigantine Fred. Eugene, of Portland, Me., bound for Key West, and soon after leaving port, encountered heavy weather. When about six hundred miles at sea, on the night of Nov. 29th, Capt. Smalley a, on the night of Nov. 29th, Capt. Smalley awakened suddenly from sleep, strongly im-pressed with a dream, in which he had seen a number of men in imminent peril, whom he en-denvored to rescue but without success. This he related to his wife at the time, expressing the hope that no shipwrecked crew stood in need of his services. The impression passed off as usual with dreams, and after midnight he again re-tired. The vision was now repeated with greater distinctness, the men appearing on a wreck and needing the utmost dispatch to save them from

perishing. The captain went immediately on deck, and on the impulse of the moment, altered the course of the vessel two points without any apparent reason therefor, and giving orders to be called at daylight, he again retired and slept un-til the appointed time. Going aloft at dawn and sweeping the horizon with his glass, he discov-ered a ship far to the windward with a signal of distress displayed. He endeavored to work his vessel up, but with short sail and heavy sea a large portion of the forencon passed, and still a long distance remained. Finally, the captain determined to make a long tack, and not put his vessel about until some such impulse as had prompted him to change his course the night before bade him to do so. More sail was made, although prudence dictated otherwise, in the face of a gale evidently about to break, and the vessel stood on that course with all the men at their stations over an hour for tacking. At last the prompting came, and going about the vessel reached a point two miles to the leeward of the distressed ship, where her three boats, contain-ing twenty-three men in all, were walting, having put off to intercept the brig. They were im-mediately taken on board, the boats cut loose, sail reduced with the utmost expedition, and in ten minutes more a fierce hurricane lashed the ocean into foam. For four days the gale con-tinued without abatement, successively making it impossible to put into Lisbon and Cadiz, and ultimately obliging Capt. Smalley to run for Gibraltar, which place he safely reached, and landed the shinwacked segmen landed the shipwrecked seamen.

THE WORLD'S SIXTEEN CRUCIPIED SAVOURS. Col-by & Rich, Publishers, Boston, Mass. So much has been written of this book, that to say very extravagant things of it would only be repetition and su-perfluous. We perceive that some of our Sinker fraternity have been complimenting it very highly through the press variously. As a work of deep thought, and sincere devo-tion to what is right, it will find few equals and very few superiors. We do not see how such a book can fail of re-ceiving a very thorough perusal and digestion ; and as a consequence there will have been added to the army of truth-finders, a host of infidels to an extensive erroneous system of theology, which blies the prominence of a great christianity prior to Jesus. Every library is incomplete unless this book is there.-*The Shaker*.

· .

The precocious and unbalanced development of brain-substance and nerve-force in the over-edu-cated children of the present generation, suggests a question of painful interest to the philanthro-pist concerning the probable evolution of a nervocerebral type of humanity, which will be affected with diseases and pains already more than fore-

shadowed in the fearful *nerreism* of the present. With this point in view, we would give special emphasis to the affirmation that instinct, pas-sions, sentiments and appetites, all may be transmitted, as illustrated in the case of a lady of Boston, who was accustomed to read everything she could secure relating to Napoleon during his tri-umphant career. Her son, born at that time, inherited the most decided martial fastes, and is so enthusiastic an admirer of Napoleon that he has enthusiastic an admirer of Napoleon that he has covered the walls of his house with pictures of him and his troops. Still more suggestive is the confession of a hady, who says: "From the age of two I saw that my eldest son's restlessness would ruin him, and it has been even so. Yet he was good, brave, and affectionate. The ex-planation is, I read the Iliad six months before he saw the light. He was actually an Achilles." The victims of dipsomania or alchoholism, are frequently such from the cradle.' Says a writer : "I knew in Texas a young man who was helr to

"I knew in Texas a young man who was helr to such a woful heritage. He was, physically, one of the handsomest of men, and possessed of great and varied talents, which he had carefully culti-vated. Moreover, he had served his country with distinguished bravery, and was then holding a high position of trust and honor. But with a regularity that was terrible there came to him— no matter where he was, over his ledger, in the church, by the side of the woman he loved—a eraving for brandy, that possessed him like a demon, and drove him from among his fellows. With set lips and despairing face he would deliver to a friend the keys of his office and betake himself to his room, not as men go to a carousal but as they go to meet a fearful reckoning, and for two or three days drink in sullen silence till the craving was appeased. A friend was one day praising, in his presence, his vast stores of acquired information and his delicate fancy as an artist, 'Yet I shall die like a brute!' he said, sadly; and the despairing look of a hunted ani-mal came into his eyes as he added : ' My father mal came into his eyes as he added : died drunk; my mother-God forgive her-my grandfather shot himself in delirium tremens. You know, boys, how poor Patrick died; it will be the same with me.' His prophecy was too

"So," says Ribot, "the gambling propensity, the sexual appetite, avarice, the thieving tend-ency, all may be transmitted from parent to child."

A sad illustration of these facts is furnished in A sau must allon of these helps is funk Person Association. In examinations of county jails the past year, Mr. R. L. Dugdale, an officer of the Prison Association, came upon one in which Prison Association, came upon one in which were found six prisoners, under four family names, all blood relations, and belonging to a lineage that reached back to early Colonial times. These families had lived in the same locality for generations, and were universally odlous and dreaded, the reason for which was soon mani-fest in the ascertained fact that, out of twenty-linear the same locality are provided on the source of the source. nine adult males, near relations of the above six persons, seventeen -- or more than half-were

Liberal Spiritual Convention in Minnesota. Liberal Spiritual Convention in Minnesota. The spiritualists of Minnesota will hold a mass Conven-tion in the effy of Minnearelly, commencing on Tiousday, dune 15th, at lib A, M, and continuing over Sinday. Sey-eral of the best trainer speakers and moduums to be found in the United States will be present, and a "field to field son and flow of soul" may be expected. All Spiritualists, together with Liberals of every kind and name, we hydred. Per order Committee of Arrangements. GEO, W, SWELT, Sec.

Anniversary Meeting.

Anniversary Meeting. The regular annual meeting of the surgis Harmonial society will be hold at the Free Church in the stillage of strigts on Saturday and Sunday, the Tith and 18th days of dume, 185. Rev. J. M. Prebles, who has not returned from his travels in Mexico and Central America, will be in at-teodance also other prominent speakers. Storgis, May 34, 1856. By order Committee, Quarterly Meeting.

The next Quarterly Meeting of the Heary County Associ-ation of Sphirmanists will be held in Cambridge, Heary Ce., III, on the 2-bit day of May and the th day of June, 1876. Dr. E. C. Dunn, of Rerkford, will be the speaker, Joins M. FOLLALT, Sceretary, Cambridge, III., May 9th, 1876.

Passed to Spirit-Life:

From Millon Mills, N. H., May 3, James J. Jewett, on hts 54th birthday.

It's 54th birthday. Bits 54th birthday. Bits, Jewett was for many years a zealous advocate of the Spiritual Philosophy, and madifested a strong destre-that others sheuld obtain a knowledge of those glorious truths which had brought so much joy and gladness to his was soil. And when the presence of the death angel was made manifest to him, the faith of his manheed for sock-bin not job reiging upon the infinite loce, he went calm-ity on toward the conflues of that beautiful would in which he knew he had a home. And stmost the last connected sentences he utered to his belowed wife were that there was no fear nor doubt in his soil, the future was buight beyond of i. P. Greenleaf of Boston, and listened to with profound attention by a very large cohection of sympathetic friends: and it is hoped and believed that the seeds there sown will take deep root in good ground, and produce an hundred fold of i. Issini joy in the hearts of many who hase hitherto-sorrowed under the dark clouds of superstition and bigory. CHARLES C. HAYES.

From Syracuse, N. Y., April 29th, Ezra Ritter, aged 8:

From Syracuse, N. Y., Apiril 20th, Ezra Ritter, aged so years. He was horn in Barnardstown, Mass. By his father's death he was left to care for his mother, which he did from his fitteenth year of age, with a devotion which testified how divinely humanity may live, and how beautifully such life reacts in making more life. He became a Universalist in carly life, and for many years has found large increase of spiritual joy and strength in the knowledge that the res-urrected and glorified ones still remember and love us, and come to cheer us by their inspiration, and strengthen us by their strength. In this he walted cheerfully for his change, and no fear blighted his joy. An aged wife in the same strength calmidy waits her freedom from the fiesh, and looks with gladness on the prospect of a union where the with gladness on the prospect of a union where the with continue life's work with new joy and power. O, K. C.

From Darlen, Wis., on the morning of April 30th, John Williams, aged a few months less than 80 years. He was one of the first settlers of the town, and was one of the earliest believers in the fact and philosophy of Spir-itualism; an honorable man and a good critzen. The fu-neval discourse was pronounced by Mrs. H. Morse, a trainer speaker. The text of the discourse was, "The He and de ath of the physical are the soul's opportunities—the one equal to and the exact equiva ent of the other." It was able, instructive, and pleasing to all. David With LAMS.

From Washington Village, South Boston, March 16th.

From Washington Village, South Boston, March 16th, Mirs, Betsy Lial, aged 72 years 9 months. She was ever cheerful, performing life's duties consist-ently, and endured pain and sudering without a murmur. From the evergreen shore she often comes back with her familiar, love-lit smile to the home where dwells her com-panion and child, to cheer them in their loneliness. May they realize her spirit-presence and take comfort. She is not dead, but gone before. MARY L. FRENCH.

BANNER OF LIGHT.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by eash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when each does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIDHT, care should e taken to distinguish between editorial articles and the commutications (condensed or otherwise) of correspond-nts. Our columns are open for the expression of inter-cual tree thought, but we cannot undertake jo endorse the singles of opinion to which our correspondents give

Banner of Light. BOSTON, SATURDAY, MAY 20, 1876.

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COLBY & BICH, PUBLISHERS AND PROPRIETORS.

F Letters and communications appending to the bord i Dopartment of this paper should be addressed to then County and all BEERSES LETTERS to ISAAC RICH, RANKE OF LIGHT PUBLISHING HOUSE, BOS-

While we recognize no man as master, and take no book as an uno rring authority, we most 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 thankful before God, but self-centered in his own Individuality, "-Prof. S. B. Brittan.

The Need of Harmony.

The tendencies to separation, and even to discord, which for the past two years or more have marked the fortunes of Spiritualism, should give the entire body of its professed adherents pause, as the revolution going on in general ppinion shows unmistakable signs of culmination. The theory and doctrine of Spiritualists has been from the first, that their faith and philosophy are to supplant the credal superstitions as fast as the latter are broken up. But if that is to be, it must of course be only because the general mindcomes over in confidence from the chaotic to what it instinctively feels to be broad and secure. This, therefore, is Spiritualism's opportunity, when the ground is swelling and breaking up under men's feet; but how is it improved? There should be more unity and harmony of spirit than ever among Spiritualists. At least the early feeling of love and fraternity should rule. The last thing they should consent to insuch a crisis is to follow the fashions of the creedists themselves; to dispute and wrangle with one another; to struggle for power; and authority; to seek to gain advantages when the necessity is for mutual concessions and sacrifices. In this respect we are, as a body of believers, no better than those upon whose faith we profess to have improved. The church people, finding that dryrot is eating out the vitality of their organization, are not going to seek for safety by looking to another class of people, no matter what their professions of belief, who, after all, are able to offerthey have been driven.

No more important subject could engage the attention of Spiritualists everywhere at this time. "By their fruits ye shall know them," is after all the only sound rule. If Spiritualism, with all its blessed revelations to the individual soul, has no power to draw human hearts together, to ele- helps her in her arguments, but rejects their auaman views, to enlarge and strengthen human sympathies, to generate and call forth human love, then it manifestly possesses nothing for which the discontented creed-followers crave, and they will even prefer to remain where they are, knowing the worst there is for them in their present condition, than venture forth upon what seems a broader platform which they question in regard to its firmness. In all seriousness and sorrow do we say it, the present attitude of Spir-Itualists toward each other is the most unfortunate that could be. Disintegration is fast becoming to appearances a more powerful factor than the inward spirit of harmony. Our common faith is becoming less efficient in producing that fruit of grace which is so influential over men's hearts and minds. Jealousies, blckerings, strife for precedence, a disposition to furnish fresh fuel for slumbering animosities, these are taking the place of the early love and faith, and steadily eating out the life of a cause which angels themselves cannot advance without the willing cooperation of mortals. Unless a change for the better sets in within a reasonable time, it will with justice be charged against us all that we have driven the spirit away. Let us pause in the midst of the din which disaffected ones seem eager to precipitate, and seriously consider that the whole of the glorious work of Spiritualism will surely come to an end if the invisibles be repelled.' Mortals are not competent to carry it on alone. It is the power that comes down out of the opened heavens to which the results so far achieved must be ascribed. And if we turn our backs on these holy influences, thinking in the pride of our small concelts that we can now do without their help, and calculating on personal and earthly benefits where only heavenly work was originally planned, we may rest assured that we shall be rejected from above as worthy instruments and winnowed as chaff from the sound wheat which is nowhere lost or wasted in the whole breadth of God's great field. Brethren and sisters, it is high time for us all to think of these things in a new spirit. We see the soil of the world fast being made receptive for the seed of golden truths, and we, the chosen sowers, already are falling out upon the question of how many grains each shall be entrusted to scatter abroad. It is preposterous. It would never have been believed when Spiritualism dawned on the human mind a little more than a quarter of a century ago. Let us cease quarreling and fall to silent invocation, praying for the immediate infilling of a larger measure of the spirit of love and harmony than our ranks have manifested from the beginning.

The Physical Basis of Immortality.

While some individuals are doing their best to invalidate those physical proofs of a hereafter, which are given in the extraordinary phenomena now so common, and which are believed to be spiritual in their origin, Miss Antoinette Brown Blackwell, who does not claim to be a Spiritualist, is showing us how much there is in the admitted facts of science to confirm us in the theory of an immortal organism. Her new volume, "The Physleaf Basis of, Immortality," is, in many respects, one of the remarkable books of the day and worthy of the study of all persons who would satisfy themselves that immortality is not disproved by physics. The word "spirit" is rarely mentioned in the whole three hundred and twenare few and far between. By a process of reasoning based on scientific data such as will be generally accepted by physicists she arrives at the conclusion that all known analogies point to [that style of reasoning to Spiritualism. the strong probability that there is an actual continuous, unchanging personal unity in the hu-

man being, the living me, which is indestructible. Miss Blackwell's theory, briefly explained, is, that "every living or sentient atom, like every other unit of being, is indivisible and indestructible - and that all its modes of sentient force are unique in kind though interchangeable in mode among themselves ; are also definitely related to not. Why is not this reasoning just as good for associated physical forces with which they are Spiritualism as it is for Mesmerism? And what not interchangeable in modes of activity, though but a worldly prejudice hinders men of posiinhering with them in the same indestructible tion from accepting the one as well as the other, physical atom. These two sets of energies mutually limit and modify each other ; and together | who profess disbelief in mesmerism, says he, beform the immutable basis of one immortal exist-

No one can yet say what spirit is, any more than what matter is. The basis of both may be the same. This writer contends that immortality just this way. of experience must ally itself to an immortality of adapted physical coöperations ; and for this it will need-not literally a spiritual body-but a truly material one through which it can communicate with universal matter and with the universe of minds also; that this "mind-body" is able to a more ethereal character, like itself; with these it may enter into its future life, not maimed and helpless, but fully equipped for its new des-

Miss Blackwell says : "All matter is not visible matter. No physicist can dispense with the interstellar ether and yet explain a fraction of work with, and give most various shades of call in the action of a refined class or classes of rapid and subtle forms of energy, as electricity and gravity, then the supposition that every mind may have a more permanent ethereal body which mediates between it and its grosser organism, cannot involve a shadow of scientific absurdity. It even becomes highly probable."

the most cautious Spiritualism has yet claimed in regard to the existence of a spiritual body. The conclusion is wrought out by Miss Blackwell through purely scientific processes without indulgence in a single sentence appealing to the imagination or even to the aspirations of the human being toward immortality. Her work is well worthy the attention of the scientific and the religious world; while by scientific Spiritualists it will be found full of interest. It is published by them no better way than the old one from which G. P. Putnams's Sons, New York, and is for sale in Boston by Lee & Shepard.

Certain Phenomena.

It is amusing to see how, in her recent reply to Mrs. Andrews, Mrs. Denton adopts, on the simple authority of spirits and mediums, all that flutters around the edge of the subject and as-

Out of their own Mouths. Parity of reasoning often leads to results that are not dreamed of and could no more be guarded against. Some years ago Archbishop Whately confessed that at the first he was "strongly reluctant to believe in Mesmerism," but that he was at length "overcome by the facts." Apply the same force of reasoning to the well-attested phenomena of Spiritualism, and why should not the Bishops and Archbishops of all Christendom accept them as readily and as fully as they have the "facts" of mesmerism, which is but a single feature of the operation of the great law by which Spiritualism is established? "Any amount of detected mistake or imposture," says Whately, in continuation, "will no more go to disprove a ty-four pages. The psychical facts referred to well-established fact than the detection of a number of pieces of counterfeit coins will prove a genuine shilling and sovereign not to be genuinesilver and gold." Now let us just stop and apply

Admitting, as we all do, that fraud and charlatanry are mixed up by perverse and unenlightened human wills with the genuine phenomena of Spiritualism; put the question just as Archbishop Whately puts it in relation to Mesmerism ; shall the detection of a number of pieces of counterfeit coins. prove.a. genuine shilling and sovereign not to be genuine silver and gold? Of course when the facts are so "overwhelming"? Those long to one of two classes (either such as have made but "a scanty inquiry, or none at all," and those who "really are convinced but are afraid

to own it." How many deal with Spiritualism

Cured by Laying on of Mands.

An astonishing cure of this nature is reported in the family of Mr. Charles H. Benson, of the Jersey City Evening Journal. The patient, a nine-year-old daughter of Mr. Benson, was prosally itself to adapted atoms, material also, but of trated by a bronchial affection in August last. She had all the symptoms of consumption, and three physicians said that she could not live. Early in January the girl's death was daily ooked for, and a neighbor, Mr. William Winslow Bennett, a Spiritualist, so says the press account, complained that the girl's cough kept him awake, and he wished it stopped. "On being told he the phenomena of universal Nature. If several would not be troubled much longer, Mr. Bennett vapors can occupy adapted portions of a given requested permission to cure the child through space without interference; if waves of ether the aid of spirits, and the parents, having no called light and heat, can penetrate, pass through, | faith, refused. The offer being renewed, the parents decided to let him try his powers. The colors to solids, fluids, and gases; if we must | child, dressed in a loose garment, was placed in his lap, he having first bathed his hands in matter to explain the transmission of all the more salt and water. The medium said, "I will not move my hands, but will await the action of the spirits who are present." In a few minutes his hand began to move around the throat of the sufferer. That night her cough was not so bad as it had been. Mr. Bennett continued his laying on of hands for three months, and Mr. Ben These views are quite consistent with all that | son says that his daughter is now entirely well.

The Congregationalist, the organ of its lenomination 'and published in this city, comes to what it evidently thinks is the defence of the late Vice President Wilson in regard to his faith in Spiritualism, and says that though he did pay much attention to the phenomena, he did so more to gratify his curios!ty than to illustrate his faith. It cannot permit itself to believe, nor does it want others to believe, that Henry Wilson was in any sense a Spiritualist. No such a man as that ! If it has such an abhorrence of our beautiful and elevating faith, why then does not the Congregationalist plumply denounce Mr. Wilson for having manifested any interest in it, whatever? But that it hardly dares do. It merely

The Centennial.

At the time of the present writing the International Exhibition at Philadelphia has been open to the world for just one week. It cannot be determined in so short a time what its pecuniary success is to be, although few persons imagine, who pretend to know anything about it, that it is to make money. It has cost just eight million dollars to launch it, of which sum the Government contributed a million and a half, and the remainder was made up by the State of Pennsylvania, the city of Philadelphia and subscribers to Centennial Stock. Dividends are conceded to be things afar off. But it will be a good thing for the country to accomplish one worthy enterprise without regard to whether "it pays." The opening exercises were simple, and for that reason all the more impressive.

. The musical feature of the inaugural exercises was regarded with more favor than any other. The opening day found the Exhibition in an unfinished condition, but since then goods have been pouring in at an unprecedented rate from all parts of the country, and from foreign countries, so that with the addition of a few weeks more all will be in a completed state. The main building covers twenty acres, and is a thing of beauty. Accessory edifices have been erected to the number of between thirty-five and forty. Those who were present at the opening of the Paris and Vienna Exhibitions declare it to have been fully as forward on the opening day as those were. The universal verdict was one of admiration and wonder, and the Exhibition is at the outset pronounced a success. The months during which it will remain open are to be regarded as a holiday season, to be employed in the exchange of congratulations, sight-seeing, inter-State visiting, and local celebrating.

Reduction in Price.

By reference to announcement in another column it will be seen that the proprietors of that elegant steel plate engraving, THE DAWNING. LIGHT, have reduced its price from two dollars to one dollar. As is well known to our readers, the picture is rendered from a beautiful painting by Joseph John. The engraving is not intended as a monument to the services and memory of the mortals who passed in and out of that humble Hydesville cottage in 1848, but as a historic souvenir recognizing the time and place when and where spiritual telegraphy began its unceasing mission of work and love. It is a specimen of art which should grace the walls of every Spiritualistic home in the land.

Mrs. Maud E. Lord,

The distinguished physical medium, so wellknown in New England and throughout the West, has taken up her residence in Philadelphia, Pa., where she will hold scances during the centennial season. The friends in that city should not only attend her circles personally, but seize the opportunity to introduce their skeptical friends as witnesses of the wonderful phenomena transpiring thereat.

A correspondent from Baltimore writes : The purpose for which this new dispensation [Spiritualism] was opened was to enable men by offering honest, unselfish and harmonious conditions to the spirit-world, to draw the purer, more enlightened and unfolded denizens of that world in close rapport with themselves, by giving them a sphere not repulsive to their more refined and etherealized natures. How can a Spiritualist expect the advanced spirits to mingle in an atmosphere of strife and discord ?

The messages on the sixth page of the present issue, given through the mediumship of Mrs. Danskin and Mrs. Rudd, are worthy in a special manner of the attention of the reader. That spoken by "Morning Star" is a fine example of conveying through dialectical utterances the serts that he was not a believer. We say that deepest truths; the Black Hills bubble, and the reneral treatment of the red man by his white

MAY 20, 1876.

The Camp-Meeting Season

Is rapidly approaching, of which fact our readers have already been apprised by the varied notices which have appeared in our columns concerning proposed Spiritualist meetings in the East, West and South. Notwithstanding the prevalent stagnation in the general business of the nation, the confident feeling for the future, born of the Centennial, seems to be gaining full sway among the people, the Spiritualists being in no wise backward in exhibiting its action, as evidenced by the extensive preparations now going on among them to appropriately welcome the advent of summer by camp and grove gatherings, picnics, sea-side parties, etc.

Drs. Gardner and Richardson have, as we stated some time since, secured a new camping ground whereon in future to carry out the de-tails of their highly popular course. This is sit-uated on the line of the New York & New Enghard Gon the ine of the New York & New Eng-land Raliroad, (dépôt at foot of Summer street, Boston,) and is designated as the Highland Lake Grove. The grounds are in close contiguity to the town of Walpole, Mass., and are about twenthe town of mapping hass, and are the New Y. & ty-two nulles distant from Boston. The N. Y. & N. E. Railroad Corporation are showing a most liberal spirit regarding the appointments of the nberat spirit regarding the appointments of the grove, and already a fine bridge at one end of the lake, many rustic "crossing places" over the brooks which flow into the greater basin, a commodious dining-hall, an airy and convenient building for dancing, a bowling alley, and a headquafters building, have been far advanced toward completion. Good boats, "flying horses," swings, etc., of an improved pattern, together with bath-houses, will in a short time give added of bath-houses, will in a short time give added at-tractiveness to the grounds. The spot is admirably calculated for the purposes for which it has een selected. Thomas Barnes will be caterer at the grove, and Geo. R. Buttrick will have gen-eral charge of boats, etc. In order to give the Spireral coarge of boats, eas. In order to give the Spir-itualist public an opportunity to view the locality before the commencement of the regular camp-meeting — which will be opened July 19th, to continue some three weeks — Drs. Gardner and Richardson have projected a picnic to take place at this new grove, June 28th. Particulars hereafter.

The announcements from time to time printed in these pages indicate that the Lake Pleasant Camp-Meeting Association is, through its com-Camp-Meeting Association is, through its com-mittees, actively at work in preparing for the next session. We are informed that the Fitch-burg band has been engaged for the meeting, and that tents will be furnished by a Boston party at eight dollars each, which includes ground rent.

The Children's Progressive Lyceum of Boston will hold a picnic at Silver Lake Grove on Tues-

day, June 13th, full particulars as to the arrange-ments of which will be given in due season. James S. Dodge, well known to the Spiritual-ist public in the past through his pleasant camp and grove meeting enterprises, announces that he will during the present summer hold three he will during the present summer hold three sea side parties in lieu of picnics; one will prob-ably take place at Nantasket Beach, the other two at Downer's Landing. Notice will be given

when the arrangements are completed. The friends in Connecticut are moving in the matter of having a camp-meeting in that State, as appears through the call of the president of the committee, contained in our issue for May 13th.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Win-nebago County Fair Grounds, Rockford, Ill., conmencing on Wednesday, June 7th, 1876, at two o'clock P. M., and holding over Sunday, the 11th, five full days. Extensive preparations are being made for the event, and all signs promise that it will be one of the greatest successes known in the history of Spiritualist meetings in the West. Movements of a kindred nature, Conventions, etc., are also outlined in Vermont, Minnesota Michigan, and elsewhere.

The Fairfield Fund.

Dr. H. P. Fairfield writes from his home in Greenwich Village, Mass., forwarding acknowledgments of money sent to his address by various kind-hearted individuals, in response to the call in these columns. We are glad to see the sum increasing, for the doctor is worthy of assistance, and should receive the same. The condition of the fund at present is as follows :

Previously acknowledged as received at Banner of Light office, Amount individually forwarded to Dr. \$40,00 Giles B. Stebblins, writing from Waverly, N. Y., under a recent date, says: "I was at a man is still called) last night, and the musical of truth. and beauty."

hority on the main question, namely, that the operating forces are spiritual. She assumes that tions fully attested the fact. A man who puts the substance with which materialized spirits no faith in Spiritualism does not habitually clothe themselves comes from the medium or from the circle : but she has not an atom of proof for this supposition except what comes from the report of certain parties concerned. Is all this assumption quite consistent with Mrs. Denton's continual warning to us that she is going to be immensely scientific in her processes?

She tells us that our exceptional phenomena set "all known natural laws at defiance." Is it not barely possible that it is her own ignorance that would make this seem so? For example, Faraday, Huxley and other great men thought that the phenomenon of the levitation of a human being set the natural law of gravitation at defiance; and yet Spiritualists all know that levitation is a proven fact; and that there is no violation of natural law if we admit the spiritual hypothesis. May not Mrs. Denton be equally in error when she assumes that any of the phenomena are in conflict with natural law? We have every reason to believe that all of 'them are in perfect harmony with natural law, however difficult it may be for us, with our present knowledge, to reconcile the two.

She reproaches the Greeks, Romans and Christians with adopting the spiritual hypothesis before they had sufficiently investigated the phenomena. Let us imagine how the spirit of Socrates would discuss that point with her.

"What did you mean," she will ask, "by telling the world, when you were in the mortal form, that you had communication with a guardiandemon or spirit? Can you prove to the satisfaction of any scientific mind that such was the fact?"

"You claim, madame," Socrates might reply, to have a psychometric power which enables you to tell on touching a fragment of stone from the pyramids or the ruins of Palmy'ra, or any other place, the whole history of its origin and of the uses to which it has been put through the ages. A book has been written made up of your claimed revelations. Can you prove to the satisfaction of any scientific mind that those revelations have any basis of fact? When you can explain that to me I will answer your question in regard to my own experiences.'

We do not see but that Socrates would have the better of the argument, especially if he could come to Mrs. Denton in his materialized form. Or does Mrs. Denton now hold that her psychometric assertions were fabulous?

A certain "Professor Cooke," said to be a clever sleight-of-hand performer, is now "exposing" Spiritualism in the West. The theological owls are represented as parting freely, with seance held by the 'Allen Boy,' (as the young | their shekels to aid this individual, in his nonsensical tirades; but he deceives no one whose phenomena I there met with were of rare power | mental optics are able to bear the clear sunlight | Boston from her transatiantic home on Wednes-

the was a believer, and that his acts and declaraconsult the invisibles through the agencies employed by them in communicating with mortals.

EF While certain parties in America seem bent on overthrowing each new development of mediumship as fast as discovered, and others are endeavoring to cast down even the ladder of the generally accepted phenomenal facts whereon the Spiritualist of the present-day has mounted to his conclusions, the physical phase of the manifestations appears to be triumphantly broadening out in England. We note, for instance, that Dr. Monck has recently met with remarkable success in Manchester. Besides extraordinary wax molds, he has had full materialized forms, which have been unmistakably identified, also powerful physical manifestations in the light. One remarkable and well-attested phenomenon was the free movement of bodies in the light, and the loud, repeated ringing of a bell, placed under a hat on the table. Other new manifestations of a most singular kind have been given at his séances.

ET A large number of the friends of Mrs. Clara Dearborn of Boston, assembled at Rochester Hall, on Tuesday evening, May 16th, to join in services partaking of the; nature of a loving farewell to this well-known medium, who is about to make the voyage to Europe. The hall was elegantly decorated with flags, the floral display was fine, the music by Masters's Quadrille Band was excellent, and close attention marked the hour from the commencement of the speechmaking to its close. After various well-known Spiritualist speakers had addressed the people, and united in wishing a pleasant voyage, the highest degree of success and a safe return home to the hostess of the evening, refreshments were partaken of in the upper hall, and dancing supervened till a late hour. Mrs. Dearborn will sail from Boston June 5th, for England, and will, during her absence, visit points in Germany, France and Spain.

We were shown on Tuesday last two paraffine gloves of spirit hands crossed in a graceful manner, and delicately developed as to their every detail. The gentleman in whose possession they were, and who brought them to the office for our inspection, claimed to recognize them as having been made over the materialized hands of two friends of his now in spirit-life. These gloves were obtained at a sitting on the night previous held by our informant with the new materializing medium at the West End, this city.

Mrs. Scattergood, the well-known English medium-whose husband passed to the higher life from this city some ten days since-arrived in l day, May 10th.

brother, here receive a searching exposition.

During its recent convention in Ann Arbor, Mich., the "Wolverine" Medical Society (Regulars) disgraced itself by opening a war upon the Homeopaths, and steps were taken to endeavor to induce the legislature of the State to abolish the Homeopathic College. All which is a disgrace, and shows the bitter animus with which the allopathic system looks upon all other modes of treatment.

We are pained to learn that, by a disastrous conflagration at Somerset, Pa., recently, Major George Chorpenning, well known in connection with his vet unsettled claim against the Government, was a severe sufferer, all his remaining property there being consumed. It is hinted by the Washington press that the sympathy of his friends will take a practical shape. Right.

Read the oration on our first page, delivered through the lips of Cora L. V. Tappan, in Chicago, and specially reported for our columns. A query which skeptics are continually repeating finds here a complete and satisfactory answer, while the Spiritualist can obtain added light by perusing the address. We have on file for publication another lecture by this inspired medium.

Mrs. Josephine Shaw Lowell has been appointed to the office of Commissioner of the Board of State Charities in New York-this being the first instance in the official history of that Commonwealth in which a lady has been chosen to fill a position of public importance.

The new building for the Courier-Journal, of Louisville, Ky., was formally opened May 16th, at which date a marble statue of George D. Prentice was unveiled with appropriate ceremonies.

On Sunday, the 30th of April, Dr. Washington Barr, of Harrisburg, Pa., passed on, in the 66th year of his age. Services were held on Wednesday, May 3d, by the Rev. A. F. Bryant and Dr. Child.

We regret to learn that John Lamont, a prominent Spiritualist of Liverpool, has recently met with a severe bodily injury by reason of a railroad accident at Halifax, Eng.

Dr. J. R. Newton, who has for some years been on the Pacific coast, has returned to New York City, where he anticipates a permanent

Leymarie, the French martyr to free thought, is now confined in the prison "La Sante," Paris.

Read the card of Mrs. Mary M: Pratt, on our fifth page.

 \$1; J. Judson, \$1; George Hosmer, \$1; S. C.
 Whiting, M. D., \$1; A. Roundy, \$1; G. B. Stone,
 \$1; Mrs. W. Ward, \$1; Springfield, Mass., 50 cents.

As this paper goes to press every Wednesday afternoon, it is absolutely necessary for advertisers to send in their favors each week prior to that time, otherwise they cannot appear in the edition of the Banner for the Saturday following. The same will apply to communications sent to this office for publication, as well as to the appointments of lecturers, spiritual meetings, etc.

Read the account on our sixth page of the return and identification of Mrs. Annie Denton Cridge, in presence of an English medium. Truly says her brother, Prof. William Denton, in a note transmitting the account from Mr. Cridge to us : "This from my brother-in-law adds a page to the great volume of evidence that we survive death.'

Colby & Rich have just issued a neat little work entitled "DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY," by Mary F. Davis. The pamphlet treats of many important topics in the forceful and earnest manner always observable in the products of her pen. Read it.

R. Linton, Esq., of London, England, a gentleman of culture and a fine speaker, and who for some time past has been connected editorially with the Medium and Daybreak, is soon expected to arrive in this country.

An interesting article from the Harbinger of Light, Melbourne, Australia, concerning the mediumship of Mrs. Paton, will appear in our next.

Our thanks are tendered to Mrs. G. M. F. Wood, of Concord, N. H., for a box of beautiful May flowers, and the good wishes which accompanied it.

An article entitled "Rich Men," by Thomas R. Hazard, Esq., will appear in our next issue.

Colby & Rich, No. 9 Montgomery Place, Boston, have received the Spiritual Magazine (London, Eng.) for May.

Several sanguinary engagements have recently occurred between the forces of Guatemala and Salvador, in which the losses on both sides were very heavy. The city of San Miguel was captured by the Guatemalans on the 19th ultimo, and the Salvadorians have made-peace propositions. On the 23d Gen. Miranda assumed the provisional presidency of Salvador.

SPIRITUAL AND SPIRITUOUS.—Underneath the rooms of the Boston Young Men's Christian Association is a grocery store where liquors are sold. Salvation above and damnation below !

· 1.

abode.

LIGHT. BANNER \mathbf{OF}

BRIEF PARAGRAPHS.

When persons or parties attempt to do an unkind or spiteful thing, for a sinister purpose, and suddenly awake to find themselves overcome by the weakness of a false position, the public not only see the poetic justice of their discomfiture, but also hope that the experience may do them good.

Japan has a Bible-in-the schools controversy, the Buddhists endeavoring to have the reading of the Bible in the Christian schools in Kivoto prohibited by order of the Emperor. The Buddhists are very influential, and are favored by the Emperor, but his chief counselors and the ministers of education are friendly to Christianity.

The American Social Science Association will hold a Conference of three days at Philadelphia, beginning May 31st. Reports will be made by F. B. Sanborn, General Secretary, and others, and a number of papers on practical and vital topics will be read and discussed.

Everybody is expected this centennial year to plant a tree. If you can't do that make a bough.

"Spiritualism will reëstablish, on what professes to be ground of positive evidence, the fad-ing belief in a future life—not such a future as is dear to the reigning theology, but a future devel-oped from the present, a continuation, under im-proved conditions, of the scheme of things around us."- Westminster Review, October, 1875.

The new magazine, "Record of the Year," published by G. W. Carleton & Co., is a great success. Several extra editions have already been called for.

Mrs. A. T. Stewart will build a church at Garden City, in memory of her husband, whose body will be buried in the new church.

The Methodist General Conference, held recently in Baltimore, agitated the question of calling a "world synod " of Methodism, for the evangelization of the world. A big job surely to accomplish with the blunted tools theology furnishes.

The Emperor of Brazil will visit Boston in June-decidedly the pleasantest month in the year-here.

The largest feet known to history must be those of the Maryland editor who writes : "We black our boots with 15,000,000 boxes of blacking a year."

The new silver coin conduces to economy. It is a terrible strain to make up one's mind to spend a new silver dime, while a ten cent rag awakens no compunctions as it goes .- Lowell Daily Courier.

England is increasing her iron-clad fleet on a formidable scale. The Inflexible, launched recently, will cost \$3,000,000, and be protected by double armor of from 16 to 24 inches thickness. She will carry four 81-ton guns, capable of piercing armor 20 inches thick at the distance of a mile and a half.

Motto of a Portland temperance reform club : "We bend the knee, but not the elbow."

The latest disturbing circumstances in the quiet experiences of Montreal, is that the office editor of the Witness, a radical temperance paper, a man addicted to drink for many years, was killed last week by falling down stairs in his residence while in an intoxicated condition.

"An Omahog " is the way the Alta-California speaks of a citizen of Omaha.

> A SPRING EVENING. A print of practice of the glowing skies ' A root is drawn of sindowed mists that riso From lavishness of God's late gift, the rain, So, after farewell said, fond memories Of words and looks, now over, come again, Across the glowing heart, a vell of pain.

Mr. Benjamin F. Bowles, of the firm of Samuel Bowles & Co., publishers of the Springfield Republican, died in Paris, May 4th.

Commodore Vanderbilt's birthday, the 27th of Alay, will be observed as an annual holiday by the officers and students of Vanderbilt University, Nashville, Tenn.

secondly, by the adventurous miners who are starving there. Result : an impending Indian war, which will cost the Government probably millions of dollars.

The attendance at the Centennial exhibition Thursday, May 11th-the day following the opening-was very large reaching something like forty thousand persons. Every-body was delighted at the magnificent display, and profuse in praise of what they saw. Sir Edward Thornton gave a brillant dinner party in the evening at St. George's Hall, many distinguished persons being present.

If you would have an egg-plant on the Fourth of July rou should plant yourghens about the first of June, -N, T Mail.

The Franklin Typographical Society of Boston has a fund of \$7604, a library of 200 volumes, and a membership of 260, of which 217 are active, 34 honorary, and 9 free.

The Prince of Wales has returned to England., He was endered a public reception on landing at Portsmouth, May 11th.

Boston has appropriated \$30,000 with which to celebrate the 4th of July.

Dr. William H. Hall, editor of "Hall's Journal of Health, '' who resides in East Thirty-fourth street, New York, fell in a fit Wednesday night, May loth, on the street, was taken into the house, and expired in a few minutes. He was 65 years of years of age.

A report comes by telegraph, that Mukhtar Pasha has at last revietualed Niesle. Let us rejoice. Our feelings having been harrowed up for weeks by the varying fortunes of Mukhtar in this undertaking, we trust not to hear of Nicsic again.

The soul's dark cottage battered and decayed, Lets in new light through chicks that time has made, Stronger by weakness, wiser men become As they draw near to their eternal bome; Leaving the old, hoth worlds at once they view That stand upon the threshold of the new, --Waller.

The plague is still active in the East. Advices from Bagdad state that from the 16th to the 23d of April, the numbe of deaths from this destroyer was 330. At Hilleh during the same period there were 159 deaths from the same cause.

If you flud yourself spell-bound the best thing to do is to look into a dictionary.

Colonel Robert B. Lawton, formerly of the United States army and colonel of the First Rhode Island awalry during the opening portion of the late civil war, died at Newport, R. I., Thursday afternoon, May 11th, aged 71.

Jane G. Swissheim is tying dangerously ill in London, where her daughter and only child Zoe is expected to make an early debût in opera.

It 's wonderful how rapidly some fow is reach maturity. Now, for instance, you may start from the market with a spring chicken; but by the time you get it home and ready to eat, it has taken upon itself all the characteristics and toughness of an eighteen-year-old rooster.

The insurrection in Bulgaria gains ground. The insurgents held Belloa and a portion of the Roumelian Railway adjacent thereto.

TROMAS PAINE.

THOMAS PAINE. Honor the man, in early contest found, Who spoke his heart when dastards trembled round; Who, firel with more than Greek or Roman rage, Flashed truth on tyrants from his manly page: Immortal Palme, whose pen surprised we saw Could fashion empires while it kindled war ! When first with awfulpower to crush the foes, All bright. In glittering arms, Columbia rose, From thee our sons the glorious mandate took, As if from heaven some oracle had spoke; And when thy per revealed the grand design, ''' was done ! Columbia's ilberty was thine !

William Varley, allas "Reddy the Blacksmith," died in New York, May 10th, of consumption.

Movements of Lecturers and Mediums. C. B. Lynn is ready to make engagements for the fall and winter. He desires to visit New England some portion of the coming season, Societies in New Hampshire and Maine should bear this in mind. May 7th Mr. Lynn addressed a large audience in the Milwaukee (Wis.) Academy of Music on 'The Bible in the Public Schools.' His effort was fully reported and highly commended by the local press. Mr. Lynn's permanent address is Sturgis, Mich.

Offes B. Stebbins has lectured to good acceptance at Waverly, N. Y., of late. He will be at the Centennial, for three weeks, beginning with May 234. He can be ad-dressed 634 Race street, Philadelphia, Pa.

Mrs. Clara A. Field has now located at 802 Washington street, Boston, where she will sit for tests and be pleased to receive applications from Spiritualist societies desiring the services of a lecturer.

A. J. Fishback has permanently located at Webster A. J. FISHORCK has permanently located at we ster Groves, on the Missouri Pacific Rallroad, ten miles from St. Louis, and proposes to devote his time and talents in advancing the cause of Spiritualism.

George A. Fuller, of Sherborn, Mass., and Dr. J. S. Bean, of Natick, Mass., will hold meetings at Bradford, N. H., May 28th, and will also be at the Mass Meeting at Washington, N. H., June 2d, 3d, and 4th.

W. F. Jamfeson's speaking in Lincoln Hall, Philadelphia, for the First Society of Spiritualists, to good audiences. The Society commenced charging an admission fee Sunday evening. Mr. Jamieson will respond to calls Sundays of June, July and Au or grove meetings and th gust. Address 1422 Bouvler street, Philadelphia, Pa. J. Madison Allen has closed his highly successful course of lectures (covering a period of two months) in New Oreans, La., and is now journeying and speaking in Texas. Thomas Cook has been fulfilling engagements in Kansas and Missouri of late. He is ready to speak in grove meetings, or wherever his services may be required in the West, Address film No. 328 West Lake street, Chicago, 111.

On File for Publication:

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

"The Conflict of Opinion"—a lively essay on a profound subject—by "The Unknown." The writer attacks materialism as expounded by Tyndall, and calls in question the assumption that every movement in Nature is referable to matter

and its evolutions ; *"Heredity,"* by J. Dille, Esq. An <u>able</u> and important article, of great value to every human being ;

¹⁰Spirit and Matter," by F. Smith;
 ¹⁰The Evidences of Immortality from Spiritualism," by Rev. E. R. Sanborn;
 ¹¹Rational Spiritualism," by Prof. S. B. Brit-

tan ; "Cured by Prayer," by Allen Putnam, Esq.; "The Mission of Modern Spiritualism," by R.

W. Hume; "Holding Forces," by Lois Walsbrooker: B. Hazard: "Rich Men," by Thomas R. Hazard ; "The Great Tongue," by Prof. S. B. Brittan.

A DISTRACTED WIFE'S APPEAL - Mayor Cobb, of Boston, received last week a heart-rending letter from an almost distracted lady in Philadelphia, appealing through him to the police of Boston and vicinity and to the public general ly for aid in discovering the whereabouts of her husband, who left home May 3, mentally deranged business. He left no clue, took no change of It is known that he had a little money with hlm, enough at least to take him from Philadel-phia. The following description of the husband phia. The following description of the husband and father is given by the heart broken wife : Loudon Engle, thirty-four years of age; five feet seven inches high; weight one hundred and sev-enty pounds; chestnut hair, slightly curly; high forchead, full beard and moustache; wore mixed heavy winter business suit, double-breasted, low current blogs and round top black foll bet head quarter shoes, and round-top, black felt hat ; had with him an open-faced, gold, English watch, with leather guard attached, worn around the neck. Any information, alive or dead, will be thankfully received by his distracted wife, E.A. Engle, 955 North Sixth street, Philadelphia. thankfully Boston Journal.

Letter from Mile. Titiens.

Under the date of April 12, the famous prima donna of Mr. Strakosch's late season indited the following letter: "It gives me great pleasure to testify to the excellence of the HALLET, DA-VIS & COMPANY Planoforte. I have never heard a plano to which I have listened with more pleasure or in which succeness of tone and power were so well combined. I should think that this plano would be received with great favor every-where. THERESE TITIENS."

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings peryear. Parties desiring to so subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-

RATES OF ADVERTISING.

Each line in Agnie type, twenty cents for the first, and fifteen cents for every subsequent in-section.

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion.

BUNINENN CARDN. – Thirty cents per line, Agale, each insertion. Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M.on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI - Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable reme-dies, magnetized and prescribed by her Medical

Daniel Diagnosis by Letter. Inclose Lock of Pa-tlent's flair and \$1,00. Give Age and Sex. Remedies sent by mail to all parts of the

tient's flair and **Remedies** sent by main a United States and Canadas. **TOT** Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, Boston, Mass.

Address Mrs. C. M. Morrison, P. O. Box **2519**, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. My.13.

BUSINESS CARDS.

Exhaustion; and degeneration follow the excessive use of the senses, without due intervals of rest for regain. In or-der to maintain the wonted energy, the force expended, whether of body or mind, must be restored. When the expenditure of brain matter and other nervous elements is continued by over work, the early extinction of life itself may be looked for as the result of such degeneration. The Ingredients composing "Fellows's Compound Syrup of Hy pophosphiles are such as constitute healthy blood, reestab lish sound nerves and senses, and will, consequently, not only prevent this exhaustion, but in most cases restore such as is lost.

A standard preparation, also an agreeable one, of Quinine, and approved by the Faculty, is a desideratum achieved in Campbell's Quintne Wine, the great invigorating Tente For sale by all Druggists, 2w May 13.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 95 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colb A Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, conter Broad and Costes streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consul Dit. RHODES.

HARTFORD, CONN., BOOK DEPOT. ROSE, 56 Trunchall stread Harris Depot. A. ROSE, 50 Trumbull steel, Hartford, Com, keeps constantly for sale the **Banner of Light** and a full supply of the **Npiritual and Reform Works** published by Colby & Rich.

ROCHESTER (N. V.) BOOH DEPOT. WILLIAMSON & HIGHEE, Bookschers, 62 West Main street, Rochester, N. Y., keep for sale the Npiritual and Beform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. Y., HOOM DEPOT, D. M. DEWEY, Bookseller, Arcade Hail, Rochester, N. X., keeps for sale the Npiritual and Beform Works published by Colby & Rich. Give him a call.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the NPIritumiand Reform Works published by Colby & Rich.

NT. LOUIN. MO., BOOK DEPOT. MRS. M. J. REGAN. 620 North 5th Street, St. Louis, Mo., keeps constantly for sale the BANSER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

NEW YORK HOOR DEPOT. A. J. DAVIS& CO. Booksellers and Publishers of stand-ard Books and Periodicals on Harmonial Philosophy Syf-rualism, Free Religion, and General Reform, No. 24 East Fourth street, Nov York.

MAN FRANCINCO, CAL., BOOK DEFOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER or Liouit, and a general variety of Npir-itnaliat and Broform Rooks, at Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Npence's Positive and Negative Powdors, Orion's Anti-Tobacco Preparations, Dr. Ntorer's Nutritive Compound, etc. Catalogues and Circulars unlifel free. Menittances in U. S. currency and postage stamps re-ceived at par. Address, IERMAANSNOW, P. O. box 117, San Francisco, Cal.

NT. LOUIN, MO., BOOK DEPOT. B. T. C. MORGAN, 60 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, adda supply of Liberal and Reformatory Works. If

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodand avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for salo.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUNTRALIAN BOODE DEPOT, And Agenes for the BANSER OF LIGHT, W. H. TERRY, No. 56 Bussell street, Melbourne, Australia, has for sale all the works on **ApleIdentian**. *LIBERAL AND REFORM WORKS*, published by Coby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

COLBY & RICH,

Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON, KEEP A COMPLETE ASSORTMENT OF

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As Catalogues of Books Published and For Sale by Jobby & Rich sent free.

In the Light of the Harmonial Philosophy. To Spiritualists throughout the World.

The Daily Advertiser advertises a "chestnut horse" for sale. Wonder if he was made of horse chestnuts!

Dom Pedro is so very republican in his manners that American shoddyites stand back aghast.

The independent voters should nominate Hox. GEORGE BANCROFT for the Presidency. He is the ablest statesman in the nation to-day, and, should he be nominated by the reformers, would doubtless command a strong vote in every State.

May is a skim-milk month, When feebly doet the pulse stir— 'Taint warm enough for a calleo coat, And you feel like a fool in an Uister. -Exchange.

Gross adulteration of drugs, it is said, has been discovered in Boston of late. It is a shame that wholesale druggists should demean themselves in this manner in order to undersell the honest dealer. Besides, it is positively criminal.

We are inclined to think that the English have the right in this Winslow matter, and that a little red tape is a good thing. It is not of much conred tape is a good thing. It is not of much con-sequence whether Winslow is tried or not, but it is of a good deal of importance that principles should be established, and more especially those which protect the life and liberty of the individ-ual. Call it red tape, or what you will, it be-longs in the same category as the Declaration of Independence or the Massachusetts Bill of Rights. —Newburgport Herald.

The Washington Republican says: "One of the saddest things to contemplate just now is the large number of persons in this country who 'have no relations in Philadelphia."

Thirteen cartridges of a half-pound each of "rendrock" powder were recently found in different places on Jersey City Heights, all in the neighborhood of residences, and not far from the tunnel and the scene of the recent explosion. The fact caused the greatest excitement.

Sometimes you see a sun-browned man with a slouch hat, and with the ends of his fingers turned down as if he imagined himself about to strike the keys of a piano. He is not a pianist; he is a base-ball player, and his fingers will always stay that way.—Exchange.

Look out for counterfeit quarters.

Cardinal 'Antonelli's health is regarded as critical, and it has been found necessary to transfer the affairs under his charge to other hands.

A Georgia exchange recently headed a marriage announcement : "Cramp Kollock." He was the Cramp, and she-was the other party.

Gen. Custer is "cussed" generally. First, by the Indians, whose territory he caused to be invaded by the whites on account of his rose color-tinued for the present, Miss Barker and other ed lies about the Black Hill "gold fields "; and, | mediums officiating.

Warren Chase has just closed a very successful course of lectures in Cleveland, O. At the closing lecture the large audience passed resolutions of thanks and invitation to re-turn at his earliest convenience. The speaks in Salem, O., May 21st and 28th. His address for June will be Carvers-ville, Bucks County, Pa. July 24 he speaks at the annual meeting of Spiritualists for Summit County, Ohio, at Akron; July 9th at Palnesville, O.; July 16th and 234 in Cleveland, and July 30th in Cirde, Ohio. Addressas above.

Spiritualist Meetings in Boston.

ROCHESTER HALL. - Children's Progressios Lyceum No. 1 holds its sessions every Sunday morning at Rochester Hall, 730 Washington street, commencing at 104 o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Sec'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.

A. I., DEFINIT, Secretary. LURLINE HALL. - Free Public Circles are held at this, Hall, No. 3 Winters street, every Sunday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to at--tend.

-tend. RAYMOND HALL.-Spiritual Meetings are held at this halt, 172 Main street, Char-estown District, Sunday after-noons, at 3 o'clock. The exercises consist of speaking and tests by different medlums. A dmission free. TEMPLARS' HALL.-Mediums' Meeting every Sunday at this hall. 458 Washington street, at 10% A. M. and 2% P. M. Miss Nora J. Barker will give test scances every Sun-day evening at 7%. F. W. Jones, Chairman.

BOSTON.-Rochester Hall.-The Children's Pro-gressive Lyceum continues to attract a large

number of people, who listen with pleased atten-tion to the interesting exercises. On Sunday,

the 14th inst., Dr. N. P. Allen, of Salem, ad-dressed the children, and Mr. Kilgore, of Phila-delphia, also made remarks. The following were the speakers and readers on the occasion :

Ella Carr, Maud A ppleton, Mary Lineman, Min-nie Stegmuller, Johnny Balch, Ernestine El-dredge, May Potter, Lizzie Thompson and Lin-wood Hickok. Helen M. Dill rendered a fine song, and Millie Thomas played a plano solo.

The Independent Dramatic Association con-

nected with this Lyceum will give its first grand

entertainment at Rochester Hall, on Tuesday evening, May 23d, on which occasion a sterling

programme will be presented, and one worthy

Apron Festival. — The ladies connected with Children's Progressive Lyceum No. 1 hold an Apron Festival and dance at Rochester Hall on Wednesday evening, May 24th. This adult soci-ety is doing a large amount of good by alleviate

ing the wants of the needy. The public patron-

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she has sold may from its domentations of the divine pos-sibilities within, drink of the waters of spiritual heating

and rejoice; and the desolate mourner can compass, through

ed, a consolation which nothing cartlely can take away.

The persistent existence of the human soul, the ennobling

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ence over all and in all of the eternal spirit of Truth, are here acknowledged and set forth in earnest, feathers and yet reverent guise by many leading minds in their day

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MISS C. W. KNOX, Business Medium, 3 Spear Place, Boston. Heurs 10 to 5. 3w - Mry 23,

Templar's Hall.—The Sunday evening test cir-cles at this hall, 488 Washington street, are re-ported to be well attended. The tests given-through the mediumship of Miss Barker have been very clear, positive and convincing, and readily recognized. Very full descriptions of spirit friends are given, and in nearly every case have been recognized. These circles will be con-tinued for the present Miss Barker and other LETTERS.

. MRS. C. C. HAYWARD, President.

LIGHT. BANNER OF

MAY 20, 1876.

Message Department.

THE splitt Messages given at the Baltimore tricles and the Bosten tar-by, reports of which are printed on this page, indicate fact splitts carry with them the characteristics of their carificlitie to that beyond, which is possible in a un-consequently these who pays from the carific splitt in an un-developed side, eventually progress to a higher condition. We ask the reader to receive no destine put forth by splitts in these redumns that does not compart with his of her reason. All express as much of truth as they pir-rely on Boste.

MESSAGES FROM THE SPIRIT-WORLD THEOUGH THE MEDIUMSHIP OF MRN, NARAH A. DANSKIN,

(Wife of Colonel Washington A. Danskin, of Baltimore.) During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumhtp-of Mrs. Danskin, while she was in the entranced con-

Mrs. Danskin's Mediumistic Experiences.

dition - totally unconscious.

" (Part Twenty-One.)

BY WASH, A. DANSKIN. ,

Spending an evening with a friend, some years ago, we met two clergymen-one an Unitarian, the other an Episcopalian. A circle of eight persons was formed in the library, Mrs. Danskin seated at one end of the table and 1 at the other, one of the reverend gentlemen on my right, the other on my left. I observed that Mrs. Danskin was resisting the influence of a spirit who wished to speak through her. In the conversation, which soon became general around the S. Scott. My residence was in the Monumental table, the Episcopalian boasted somewhat of his determination to investigate any subject that he deemed proper, and asserted his freedom of opinion with considerable emphasis. Suddenly he stopped, and, looking at me carnestly, said, " Danskin, what are you smiling at ?" I replied, " At the idea of 'a man who has bowed before a Bishop and bound himself up in a creed, talking about his freedom of opinion !"

This seemed to amuse the Unitarian, and he exclaimed, "Good! good! very good indeed! Now, Mr. Danskin, we have no creed; we do reverence to no Bishop; we are free. We extend the right hand of fellowship to all good consolation half way; they rest on probabilities, men." My response was : "That, my dear sir, is all very well, so far as it goes; but Spiritualism -that new religion which has been so much reviled and is so little understood-carries us somewhat further. Those enlightened spirits who come to us from their beautiful abodes in the skies, teach us that but little merit can be found in offering the hand of brotherly affection to the good and the pure, the refined and the cultivated. From all these we derive both pleasure and profit; but when you extend the hand of sympathythey tell us-let it be to the one who needs your help; to the lowly, to the ignorant, to the degraded and the outcast ; they are all children of the same Father, all hold the same relation to the Great Central Source of Life as yourself."

This converse with the clergy attracted Mrs. Danskin's attention, and while her mind was thus drawn from her purpose of resistance the spirit of Dr. Rush gained control. He said to Presbyterian Church of East Orange, New Jerthe Unitarian that his physical condition was precarious, and, unless prompt attention was given to his case, he would be suddenly taken a blessing to flee, and be with the departed ones, from the earth-life.

This kindly caution was somewhat cavallerly received by the gentleman, who informed us that it was certainly a mistake, as he was not at all in bad health. Dr. Rush insisted upon the correctness of his assertion, and remarked that he had performed his duty; it remained with our friend to accept or reject what had been given him.

The proffered advice went unbeeded, and some two or three months after, while enjoying my summer vacation at Newport, I received a telegraphic dispatch from one of the gentlemen who had been with us at the "circle," announcing the sudden departure from this life of him who had been thus cautioned-the beloved and respected pastor of the First Unitarian Church of Baltimore-the Rev. George W. Burnap,

some of them pleasant and some of them unplease ant. But it is a beautiful thing to die with religion in your heart ; that religion which is gathered up from the inspired book that tells you how to live so that you may die, and your torch will never go out.

It is beautiful here; the garden has flowers and fruits, and warbling birds, and brooks, and hills, and dales, and oh, so fine they are! But still the idea comes and goes, that we had those things below. And then the angels, robed so beautifully in white ! When you hear them sing it makes you feel that you are surrounded by the loved ones of God.

I stand an outside sentinel as yet; the inner courts I have not reached; but they tell me my time is coming to go onward and upward, to view that beautiful land where the sun never has a setting.

George Scott.

Self-evident to every cultured mind-that the spirit cannot die ; it must have life, and with that life it must have duty, and duty must be performed, to some one or some thing. 1 know that I am of very little importance, for the works which I left behind me do not tell as well as they should ; but whatever wrong be committed under the law of ignorance, is blotted out in this eternal world.

George Scott was my name. I was the son of City, on South Fremont street.

Why should this common ground for spirits, which is intended for all, be given to those who are afar off in the distance, rather than to those who have kindred here at home? Are there not hearts scattered around whose firesides are lonely-where the chair is vacant, and where hearts beat in sorrow; whereminds go out in agony and ask, "Where are they? Are they-the ones we loved so dearly-are they lying in their cold and silent graves? or where are they?'

Theology fails to fill the yold that death has made. The preacher and the priest will only give not certainties, while this religion speaks to the high, gives comfort to the low, takes the ignorant in hand and leads him upward and onward, where each in due time may learn of his God.

Oh, yes, mother, there is a God of the Hebrew, a God of the Christian, a God of all humanity, differently read and understood, but, notwithstanding, one and the same God ! He filleth all space and liveth in all hearts.

Cast not this away, mother, as a superstition of the past; hold it and nurse it, and let it be thy altar where thou canst go and where thy son can come.

Mrs. Wallace, East Orange, N. J.

I was the daughter of Captain Martin Brown, of Newfoundland, New Jersey, and the wife of William Wallace. 1 was seventy-nine years old, or thereabout. I was buried from the Munn sey. I came from the realms of light into a world so dark and dreary, from which I felt that it was but still memory bids me come and cheer the friends I 've left behind. There are those in Michwhose hearts will be warmed with the igan . knowledge of my power to see, to speak and to know. This grand temple, not erected by art, nor made nor fashloned by the human mind tands in all its points preëminent above and beyond all conception of the human mind. Oh, friends in Michigan, if you should read this penned from my own utterances—give back due response to the one through whom I speak; give

credit to whom credit is due for honor and truth-fulness, then your duty will be performed as I have performed mine.

To every cloud there is a silver lining. Man is not east in brass nor is he cut out of stone : he is molded in clay, after the form and features like

and

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BANNER OF LIGHT CIRCLE ROOM.

49 The following Spirit-Messages were given through he mediumship of

MRS, JENNIE S. RUDD at the Public Free Circles held at this office. In order to make repairs upon our Building, the Séances have been temporarily suspended. They will be resumed on Tuesday, September 5th,

Questions and Answers.

CONTROLLING INTELLIGENCE .- If you have any questions, Mr. Chairman, I will consider them.

QUES.-(By J. L. M.) Are all the different languages of earth used and understood in com-mon in the spirit-world, or do the individuals belonging to all the different nations and tribes of earth only use and understand such languages as hey used and understood while in the earth-life For instance, does the Indian, who never learned the English language while in the physical, understand that language without having to learn it in the other life?

ANS .- In spirit-life there is one universal language which is understood by all. In fact, it is not always necessary to move the lips in order to be understood. In your world the lips may speak one thing, while the heart may speak another. You may grasp your friend by the hand, and say : "I am glad to see you, glad to have you here with me in my home," while in your soul you feel that you wish he was a hundred miles away; but in spirit-life it can nowhere be done, for the eye of the spirit reads the spirit and understands and knows what there is in the soul.

We can understand each other, whether we are Indians or English, French or German, or any nation you may choose to mention. We can all communicate in spirit life readily, and be understood. Our language in many respects might be termed symbolic. It is a language clear as your own, but in coming back to earth and taking possession of mediums is where the difficulty lies in making ourselves understood by you without the aid of an interpreter. If a spirit comes to this circle, using a language to which you are all strangers, instead of giving that spirit possession of the instrument which we hold, we should be obliged to put in an interpreter-and thus a spirit, from whatever nationality, can use its own language, or can use a language which is understood by all.

Q.-What does the controlling spirit think of the Mormon doctrine?

A.-I can only give you my opinion, which is that the Mormon doctrine is the same as King David's-a doctrine which drags down humanity, which lowers woman, and brings her to the level of the animal; lowers man, and brings him down, down to degradation. My opinion of the Mormon doctrine is the same as it is of promisculty, that it can only make man worse and woman damned. Strong language, Mr. Chairman, maybe, but nevertheless it is called for-and yet it is only my opinion.

And here let me say that we do not pretend to be infallible. Whatever may come through these lips we do not wish to be understood as the end of the law. We have not lost our individuality. Whatever seems to you right, that relips because we are a spirit, if it seems unreasonable and untruthful to you.

Q .- What is the condition of the Mormon in the spirit-world?

A .- So far as my observation goes-and I have looked into their homes a little—I find them in the same condition of others who have not lived true to themselves.

Some say, " Mormon life is true to them." But we have only to look at them in their social relations, gaze into the weary eyes of the women in their country, and magnetically feel the dissatisfaction which comes from them. Their earthlife has some effect upon them after they come to us: it carries them into spirit-life with that unto the one whom men call God. But where is sort of weariness which comes to those who live God? I've searched for him in the heights and untrue to their better natures.

They are bound to sift everything, and have it all clear sunshine sometime. There's a big congregation been called up there. They have laid their plans well, and you 'll find they never will stop till they 've sifted the political world to the very foundation, and the theological world too. I am glad of it. Even if I was here, and they sifted me clear through the sieve, I'd shout Glory Halleluiah ! just the same.

Then work, Mr. Chairman, while the day lasts. Remember there's another world. This is only the ABC of life. I find it a busy one. I am glad to work, glad to come back if I can help humanity. They called me when I was here Old Father Bates, and so you may call me now. I used to be a Methodist, and shouted sometimes.

Morning Star.

Good Moon. Morning Star come from the Great Spirit hunting-ground. She entered the canoe and rowed on the Great Spirit river till she entered the wigwam of the pale face. Morning Star come to bring the pipe of peace, and she would say to all, Be true; pale faces, be true to yourselves. Pale faces, the Great Spirit frowns, for the pale face takes up the tomahawk again against the red man. Morning Star come with the rainbow of promise, begging the pale face chieftains to put their moccasins away, and tread no more the war-path. The pale faces are dogs -are snakes behind the red man's back. They find little gold in the hunting-ground of the red man ; and with all the gold they bring to the wigwams of the pale faces, they will bring the curses of the red man.

The pale faces have trod sharp on the moccasin of the red man. Many snows have they been after him. When he took up him papooses and moved him wigwam toward the setting sun, him sat down and hoped to have pleasure in the wigwam with him squaws and him papooses; but as soon as the moccasin becomes well planted, the pale face is on his track again, and hisses like the snake in the grass that there's a treasure mine in the hunting-ground of the red man. Further and further toward the setting sun the red man goes, and the pale face follows. Morning Star see that the red man will fade away from this hunting ground. Morning Star say, pale faces, be just to the red man, or you will feel the frown of the Great Spirit ...

[To the Chairman :] Many thanks, chief of the wigwam, for listening to Morning Star, as she comes from the wigwam of the Great Spirit.

Invocation.

Oh, thou ever-glorious Father and Mother God, thou Central Source of intelligence, thou grand Motive Power of all light and life and beauty, we would draw near unto thy presence and bask in the sunlight of thy love ; and we desire that we may bring from thy beauty, from the influences of thy light, some thought, some feeling to the hearts of man and woman, that they may feel thy presence with angels as they come, that they may feel that thou art God everywhere and in everything. May they behold thee as they look at the floweret, glorious in its many hues; may they feel they behold thy face ceive. Accept nothing which comes from our there. As they stand beneath the gigantic oak, may they feel thy strength; as they look at the stars at night, may they see thy eye looking upon them. Oh, Father and Mother God ! ye angels, who have passed on to higher realms, help us, we beseech thee, to day, to bring to this earth some true and pure and good influence that shall warm the souls of all, that they may say, I am

THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

THROUGH THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN. Mary Ann Taylor: Wm. Kemp; Hattle Rowland, Phila-delphia; Louis Rudo'ph, Balilimore; Ada Lucia Rhoads, Brookiyn: Margaret Thompson, Philadelphia. Lizzle Cooper: Jeremiah Wilbur: Treadwell, formerly of St, Nicholas Hotel, N. Y.; Arch-Bishop Spalding, Bal-timore; Louisa Walker Adriance, N. Y. City; John Rae; Mrs, Commodore Slater; Rebecca Abbott; John White-house; David Grant; Veereer, Dutch Painter; Stephen Van Schalck; Gussle Hull, Brooklyn; Louisa Townsend Lawrence; Marla Wooley; Albert Augustas Harcourt, New Orleank; Sarah Feely, Blakesly Wilson; Rachel Bufter; Martha O'Conner; Eleanor Terrance; Catherlne Wi-Iams; Robert Renwick; Sarah Creger Cambell; Mrs, Mary Magruder; sarah Liv-ing-tone Fitzgerald; Henry, Faltimore; Willam R—y, Baltimore; J. M. O—, Baltimore; Louisa Lettucar; Frederic Underhill; Janues Grubann.

time. We asked by the alphabet who moved the table and gave us such strange manifestations? The reply was that it was a female spirit from a distant country. We asked the name, and got the following letters spelled out: A. D. C.r.d.g.e.Now we did not think of *Cridgs* at the time, for it is rather an uncommon name; but when Mr. Lobley, the friend who sat with me, brought the Banner of Light and read to us the death of your wife, it flashed across my mind that that was the

where, it hashed across my mind that that was the name we got at our scance some time before. * * * "If your wife was Miss Annie Denton, whose brother is Mr. Wm. Denton, of Shildon, [England,] and who lived at Darlington, Eng-land, then my wife is cousin to your wife. * * * "(The same Denton, or Shilt who gave the left)

"The same power, or spirit, who gave the let-ters A. D. C-r-d-g e, has several times visited us in the kitchen. On one occasion my wife said she would ask for some tests whereby she (Mrs. B.) might know whether she (the spirit) was her cousin. The spirit at once rapped out : 'Do you remember a woman being entranced—mesmer-ized—in a room in your father's house?' My wife asked, 'Who was the woman?' when the name was spelled out with every letter the wrong way. We could n't make it out. My hand, how-ever, was controlled, and the real name of the woman clearly written out. This was a fact which my wife's mother corroborated. The spirit then described an incident which my wife could not remember on account of being so young not remember on account of being so joing when it occurred, they falling into some swamp and being nearly suffocated. These and several other incidents were most pointedly given. * * * They could not possibly be known by me, and some of them not even by my wife, but her mother remembers the whole. It cannot, therefore, be mind-reading, as mother was absent when these things were communicated. "Now, if these facts were not given by the

source purporting to give them, it is a greater mystery to me still."

mystery to me still." Soon after receiving the letter from which the foregoing are extracts, I wrote Mr. Brown for further particulars. On September 11th, 1875, he replied, repeating the whole, with additions, and accompanied by the certificates of Mr. Lobley, his (Mr. B.'s) wife and her mother. It appears that on the name being spelled out, they had no idea who was meant, and noted it down for fu-ture reference, and that until the receipt of the Banner a month afterwards, they had "no letter or other tidings of the death of Mrs. Cridge."

or other tidings of the death of Mrs. Cridge," Among the questions asked by the spirit at the time Mrs. Brown asked the test questions pre-viously mentioned were, "Can you (Mrs. B.) re-member the fine large doll presented to you when we were going to America?" My wife had forgot-ten. Here Mrs. Jaques came in, mother of my wife, and aunt to the communicating spirit, and she remembered the doll being given to her daughter. Mrs. Brown asked, "Do you remember, An-nie, what I presented to you when you went to America?" Ans.—"Yes, it was a locket." This was true. Mrs. B. again asked, "Do you remember the woman in whose house you once stayed at Darlington?" Ans, - "Yes, her name was

Dent." This was also true. Mr. Brown states that, though his wife was cousin to Mrs. Cridge, he had no knowledge of these test incidents, as the Denton family had gone to America before he became acquainted with the Jaques family. "I could give more, if necessary," he adds, "proving clearly, I think, the identity of the spirit." ALFRED CHIDGE. Riverside, Cal., 1876.

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MESSAGES TO BE PUBLISHED.

Ella Rogers, New York.

With feebleness and timidity I approach the instrument which has been unfolded by power or powers that have life in the other land.

It was sudden, on Sunday, I remember, that I died, of pneumonia. I was only eighteen years of age. My name was Ella, the only child of Mary Agnes-that was my mother's name-and the late W. Rogers.

I was buried from my uncle's; his name was James Herr, and he lived at No. 35 Seventeenth street, New York. It is very beautiful to have the privilege of communing with your dear friends, however long the separation may have been. It goes to show in its realities that there is a life and a power left within the spirit to do its work, and I am so happy in having the privilege of expressing my gratitude, love and devotion to the friends I have left behind me.

All they did was done to gratify the heart of a lone and stricken mother, who felt for the time in her distress that God had chastised her for some sin which she had committed in ignorance. But, mother, do not think so, for God, in his infinite wisdom, only took me through the physical laws of sickness. He did not specially take me away from you to make you bow down in sorrow; it was only because the body was too weak to hold the spirit; and as an earthly life was mine, so truthfully and honestly will the re-sinten he with you and me ünion be with you and me.

Oh! could you but see and feel even the smallest of those pleasures which the angels give in this life, you would not grieve or mourn over the death of Ella. You would say, as I have said, "Well done ; Heavenly Father, I thank you for this true kindness which you have shown to me."

Heaven and heavenly things are so grand and grandeur and their sublimity. You must come and see, and taste, and embrace all things which the angels have prepared for you.

And now, good-bye. I hope to be an angel of peace and light to all this human race.

Hannah Miles of Dover, N. J.

I went up the hill in feebleness, I come down the hill with renewed strength; with a voice that doesn't quiver with age, with an eye that's not dimmed, with a brain that's not lost its clasticity, but through death has been quickened into renewed life.

My name was Hannah Miles. I was, as the story of earth goes on, ninety years old. I was the widow of Jabez Miles, of Dover, N. J. I was buried from the Munn Presbyterian Church in Dover, though I died at Saratoga Springs.

My thread of life in usefulness went away with the many years that were given to me. Now when I stand upon those green hills that are in the centre of the Eternal City, I can trace back my memory, and the pictures therefrom come my memory, and the pictures therefrom come, whereabouts.

hear him.

neither

I thought a man who took his own life was ac-cursed i but I find he that doeth wrong is assisted here. He is not made to feel the cold shoulder given him for his transgression, but the hand is extended and the heart is open, and he is made to feel he is a welcome visitor. At least so it has een with me. Be up and doing, is the watchword in this eter-

nal home of the Gods—not God, but Gods—for there are many of them. Who am 1? What am 1? Where did I come

from, and whither shall I go? I have thrown a pall over my home, and made the heart of my vife weep and mourn in sackcloth and ashes for he man whom she loved and who ever loved

Dark, dark abysmal woe over the one whose mind goes astray, who with abundance all around and about him feels, with insanity of the mind, that the day will come when he will have to ask for bread !

' Why did they not watch me? When you see fire in the eye, when you see the steps tottering, when you see the man is not what he was, then be on your guard. It were better, children, that you had chained your father as men have to chain lions

The deed is done. You nor I have power to recall it. Oh, could I but recall that sad and gloomy morning, happiness might be mine ! But my doom is cast, and I must be the mourner, exercising all the faculties left me to work out my salvation.

Wife and children, do not condemn me! Pray

Capt. Alexander Hubbard.

It was in Stamford, Connecticut, I died. My name was Capt. Alexander Hubbard. My age was seventy-two, and one of the remarkable things in my life was—I was a Universalist; and all my acquaintances and friends who may see this will know that it is Captain Alexander, who Heaven and heavenly things are so grand and claimed his birthright with that church which has been scorned and treated with contempt by

Now is start and treated with contempt by other Christians. Now I stand as Captain Alexander, not at the helm of a ship, but in the spirit, proclaiming that I did not die in the fear of the Lord. Nor did I through *that* valley hunt for the devil, nor did I ask the invisibles "where is hell?" for I knew in we heart and in my bring that when Cod gave my heart and in my brain that when God gave me life he never intended that I should be damned or burned throughout eternity; conse-quently, friends, if you are seeking after the dead, you will find that I hold on to my identity, to my personality, and that I have passed through death without having my religious views disturbed.

There are positive realities in this life-no fic-There are positive realities in this hie—no nc-tion; no painted pictures; everything in active motion, and in this I have not been disappointed, for I never 'held the thought that after passing under the physical law of death I would have to sing psalms forever in praise of "God the King," Friends and relations who seek after me, heark-on to what I have to say. Make clean the heark

en to what I have to say: Make clean the heart, make the understanding clear as regards the re-

Old Father Bates.

Well, Mr. Chairman, I am glad to see you, glad to see all of you folks looking so cheerful, for I believe and always believed in a shortfaced religion. Why, bless you, I've had more religion sung into me than I ever had prayed into me. I always felt that God was pretty near me when I was listening to some of the grand old hymns. I don't mean "Hark! from the tombs a doleful sound," but I do mean some of those dear old Methodist hymns that used to fill my very soul with the love of God. I used to like to hear them ; I like to hear them now. I like to see everybody cheerful, everybody happy. I've learned-in fact I always had a feeling that it made but little difference how much water was put on a man or a woman, whether it was three drops or three gallons, so that they had the mark on their forehead that they had received God in their souls. I believe that to-day; and in spirit-life I gather around me some of my old flock and talk to them as I hi used to do in days gone by. As I sometimes ministered to spirits that were pretty well imprisoned in the form, so I, to-day, find great pleasure in ministering to some of the spirits in prison. Why, Mr. Chairman, there's a world of work to be done. You are doing some of it here for us poor devils who have no other outlet,

no other channel free and open. There seems to be such a power here, such a strength, that, as I come, I feel like shouting Glory Halleluiah ! as in the days of old.

I tell you that if you knew the work that that man is doing [pointing to the portrait of Theodore Parker] you'd all take off your hats when you enter this room and gaze on his picture: you'd feel as if you had stood where the ground was holy. Talk about losing his power! Why, God bless you, my friends, he carried with him into the spirit-world such a strong staff to lean upon, such a sceptre to wield, that he 's done ten times the work-ay, fifty times-that he could have done had he remained in the form. I firmly believe that the time will come when he may be seen on his own platform. I tell you, friends, he is not away from old Music Hall. You can go there most any Sunday and find him at work there. It's a great old coat that that minister is wearing; it's a theological one to be sure, but the seams are all threadbare, and the coat is through patching and will be singing Glory Halleluiah with the rest of you by-and-bye.

This is a world of work, Mr. Chairman; we have no drones up in our hive. It's all work-

THROUGH THE MEDIUMSHIP 'OF MRS. JENNIE

Capt. Reuben Brown, of Baldwin, Mo.; Hannah John-Son, RUDD. Capt. Reuben Brown, of Baldwin, Mo.; Hannah John-son, of North Brockfield; Topsy, the Flower Girl; Fannle A. Conaut; Bridget McGale. John Lane, of San Francisco; Mary Johnson, to John Robert Johnson; Daulei Hill, of Hingham, Mass.; Grand-n a Pierce; Tom Wikinson; Adeline Augusta Anthony, of Bonnetion, N. J.

SPIRIT COMMUNION.

Mrs. Annie Denton Cridge Returns and Proves her Identity.

On March 27th, 1875, Mrs. Annie Denton Cridge passed to the other life from Riverside, San Bernardino Co., California. An obituary notice was sent to various liberal papers a few days afterwards, but I was not then in correspondence with any one in England.

On June 5th, 1875, Thomas Brown, of Howdenle-Wear, Durham, England, (at least twentygetting too small for him, and he's almost got | two days by mail from Riverside,) wrote me that in the first week in April, Mr. Wm. Lobiey, of Crook, and himself, "held a séance in our upstairs room for the purpose of spirit manifestations, when a spirit purporting to come from do something for your neighbor. And there's another country communicated with us. It was always one more round to climb-do something a strong scance to us, as the power moved the for humanity, for you need all the spirit power to aid you. You ask sometimes what causes such stirrings up in your world of to-day. It's the re-sult of the working of the Congress up there.

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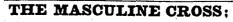
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MRS. J. H. CONANT. David Philip Lindsley, the indefatigable founder and advancer of the art of tachygraphy, has just added another valuable publication to the list of those already issued in the

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contains a full history of her mediumship to within a short time previous to her translation; together with extracts from the diary of her Physician ;

selections from letters received verifying spirit communications given through her organism at the Banner of Light Free Cir-

cles; and spirit messages, essays and invoca-tions from various intelligences in the other life.

tions from various infelligences in theother life. This important Work, which is prefaced with Opening Remarks by the close student and astute scholar. Alten Putnam, Esa, presents to the skeptic. In a condensed form, an earnest, unequivoral and individual example of the good wronght by Sphiltralism. Its perusal cannot fail to cheer our struggling inclus, by reason of the lessons flowing from the early trials and hardships borne by this remarkable instrument of communion between the worlds of embodied and dissembodied mind. Circulate it, for wherever it goes it will carry with it an example teaching higher uses for the life that now is, and a grand prophecy of that which is to be. A fine steel plate portrait of the medium adorns the work. 24 pp.: Cloth, \$1,50; full glit, \$2,00; postage 21 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The Fundamental Principles of Science.

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THREE ORICINAL ESSAYS BY LEON HYNEMAN.

cided by the Judicial Committee of the Privy Council, Mr. Henry Jenkins, of Bristo', is a genilema who takes considerable interest in doctrinal questions, and his inter-pretation of the Scriptures has lead him to doubt the person-ality of the devil. Some time age he published some selec-tions from the Bible in which all references to the being who 'goes about triating and seeking whom he may de-vour' were suppressed. He then commenced acorrespond-ence with the Bers, Fl velSmith Cook, the view of to Biton, and this led to a further correspondence with the Bishop of Gioucester and Bristol. One morning Mr. Jetakins if active on the the Bers, Fl velSmith Cook, the view of to Biton, and this led to a further correspondence with the Bishop of Gioucester and Bristol. One morning Mr. Jetakins if at the communion the sacrament would be refused. He presented binself, however, and the litimation was car-ried to the practical length of a direct refusal. The case was taken before the Dean of Arthes, and Shi Robert Phil-Bitmer held, in splite of the perhaps unimportant circum-stance that Mr. Jenkins had hitherto lived an unimpeach-able file, that a man who could persist in the denial of the personality of the devil was a 'notorlously evil liver', and 'adopraver of the Book of Common Praver.' The Judi-cial Committee of the Privy Connel has reversed the ab-surd decision as to the disputed time of 'Reverend,' and Mr. Cook has been ordered to administer the sacrament, and to pay the costs of the solt. To call narrow-minded dery men the vertilet onght to be instructive. The law does not in-sist on the personality of the devia, however obligatory the doctrine may appear to the Church.'''

In England, where clerical authority exerts so powerful an influence, the above event is full of significance from more points than one. That the higher experiences of reason and common sense should be superior to the supreme authority of ecclesiasticism, is a hopeful indication of the growth of public sentiment toward that liber-ality that will one day free our land from a State-supported church and a politically-appointed re-turber

Benjamin Disraeli, our present Prime Minister, has afforded no end of food for controversy during his present tenure of office. He entered office with a surplus, now the exchequer presents a deficit—up goes the income tax! He startles us by buying couponless shares in the Suez Canal, giving Britain a preponderating interest -substantially presenting us with a white elephant. And now, to eclipse former efforts, he has succeeded in creating our Queen into an Empress! Thus conferring upon the good old title Queen the pinchbeck cognomen of European military despots. Liberals are wroth, Radicals disgusted, and to crown all, and show that our Royal House is a gorgeous superfluity, we have actually been for a fortnight or so without a single acting member of the royal family in England —and the nation survived it !

- and the nation survived it : No one can deny that this is an age of advance-ment in mechanical science. Aught that tends to lessen human or animal labor should be spe-cially welcome, and therefore, the following ac-

lead: "This car is driven by compressed air, and has demon-strated its entire suitability for the transway traffic in Gas-gow by surmounting easily the very heaviest gradients in the Tranway Company's system. For some time the car ran between Paisley Toil and St. Vincent Crescent, but latterly it has accomplished the double journey between Govan and St. Vincent Place with the most graftlying smoothness. At half-past eleven o'clock last night, when all the ordinary cars had stopped running, and the streets were comparatively quiet. Mr. Monerieff's car started from the foot of Renfield street with a full complement of passengers, and in fact carrying about two tons more than its usual load. The car proceeded up the steep gradi-ents of Renfield and Sauchdeali streets to the Crescents, then, turning into Dumbarton road, returned to the foot of Union street by Cranstonhill and Argyle street. Not-withstanding, the leave hautre of the load, the indices showed a considerable migration of pressure in the all chan-bers of the car at the end of the journey. As the car is ex-pressly designed for heavy gradients, the test of last night may be considered accuratione, and the successwas all the more grafifying. From the first, these grafies have been a source of endless expense to the Trainway Company, owing to their detelorating effect on the hores, and Mr. Moneri of spneumatic car scens to show a way out of a difficulty that has long beset the company."

Might not the horse-car companies of Boston take the hint?

The Easter holidays were marked by several festivals by the various provincial societies, Mr. James Burns being present at an important one held in Halifax, Yorkshire, when he assisted in forming a district committee for the furthering of spiritual propaganda in that county. The Children's Progressive Lyceum of a neighboring town, Sowerby Bridge, was present, and enliven-ed the proceedings with its various exercises. The Spiritualist of April 21st has the following excellent words of advice to American mediums about to visit Encland. It eaves "American

about to visit England. It says: "American mediums who come to England are frequently disappointed upon their arrival in consequence of their having selected the months of July or August for crossing the Atlantic, When they reach London they find a limited demand for their services, because most of the Spiritualists who can best afford to engage them are out of town, and do not return till November, or later. The best time for mediums to take up a tempora-ry residence in London is from the beginning of February until the middle of June. Second-rate mediumship, either physical or trance, is not much in demand, and as a rule does not pay. Mediums who obtain a few inexplicable manifestations with certainty in the face of the most ad-

Seances with Mrs. Emma E. Weston. To the Editor of the Banner of Light:

We have long been living in the dark here in regard to the Spiritual Philosophy and phenomena, never having had any well-developed mediums to enlighten our minds as to its truth, or the claims it presented, until quite recently, and what information we possessed has been gleaned elsewhere, and through the columns of your paper. Mrs. Emma E. Weston, of Marshfield, Mass., has recently favored us with a visit, however, and given us some wonderful manifestations of spirit power through her mediumship. During her sojourn among us she was the guest of Mr. Thomas S. Call and family, who are firm believers in Spiritualism, and séances were held nightly at their residence. Some of the few Spir itualists here were in attendance at each scance, besides a number of skeptics and unbelievers, most of whom had never witnessed any of the manifestations before.

sixteen persons, comprising both sexes; the individuals composing the party were seated in a darkened room, each one's left hand clasping the right wrist of the next left hand person, thereby leaving the right hand free, and making a com-plete and unbroken chain around the room. The medium sat in an easy chair in the center of the circle, with her hands firmly bound together (by some member of the scance) with long strips of sticking plaster, making it utterly impossible to use either her hands or ingers during the manifestations. Almost immediately, as soon as the necessary conditions were completed, and the singing commenced, the manifestations took place. Spirit hands were felt grasping ours, pat-ting us upon our faces and hands, and at times drawing their entire forearm and hand through ours, as if to assure us that they were real. The hands were of different sizes—some small, soft and delicate, and others larger, and like those of persons somewhat advanced in age-and were felt by persons in different parts of the circle at the same time. At times they would pat the hands or knees of some one of the number, so as to be distinctly audible to all present. The se-cret grips of the Masonic and Odd Fellows fra-turnities ware frequently given with understa ment in mechanics. to lessen human or animal labor snound of the dessen human or animal labor snound of the research trials in Glasgow, Scotland, of the "Scott-Monerieff Pneumatic Tramway Car" will be perused with interest by those who know the hard life the horses of the horse-cars-"This car is driven by compressed air, and has demon-strated its entire suitability for the tramway traffic in Glas-gow by surmounting casily the very heaviest gradients in the Tramway Company's system. For some time the car the tram between Paiser Toil and St. Vincent Cresent, but the Tramway Company's system. For some time the car to be the most gratitying the transformation of the same manner. The same manner.

playing a complete strain of a familiar air, while the violin sailed around thrumming in tune with the viola salid around tarumining in tune with the singing, and resting at times upon the heads of the gentlemen present. A small bell also was repeatedly sounded by invisible hands. A fan belonging to a lady present took a loftier flight, and was often heard beating time with the sing-ing, on the ceiling overhead. A pocket handker chief, taken from one lady, after being carried around the circle was returned with two knots around the circle, was returned with two knots tied in it.

be entranced by the spirit of an Indian youth called "Sowana," who would give us, in his pe-culiar language of broken English, the names of the spirits present who performed the various manifestations, describing their looks and char-

To whatever cause we may attribute these wonderful phenomena, it will be readily conceded, by even the most skeptical person who witnessed them, that it could not have been done

son composing the circle. Mrs. Weston has promised to visit Wiscasset again in June. We hope she will, as there are many who were unable to obtain admission to her séances before, that feel a deep interest in the matter, and desire to witness some of the manifestations п.

The Mold of a Face Recognized.

To the Editor of the Banner of Light:

way to bring this art to the comprehension of the school children, satisfied as we are that much good will accrue from its introduction to their notice and use. T. B. PETERSON & BROTHERS, No. 306 Chestnut street, Philadelphia, Pa., have sent us the following representative works of fiction from their cheap and widely popular series: "THE LOVES OF THE HAREM," and

manifestations. Wiscasset, Me., May 10th, 1876.

Private Seance with Mrs. Hardy-

recently occurred in my sick room, which ac-

ume, and their perusal will stir a spirit of reverence, o faith and of energy which a good deal of the current preaching and lecturing will come short of accomplishing. They mankind through the organization of Mrs. Tappan. They employ her powers to their fullest extent. Those who read shat is reported from her lips are scarcely less spell-bound than they who have the good fortune to listen to the tones of her volce. She possesses a gift that is as powerful as it is rare, and which from her early youth has been devoted to the promulgation of truths more important than mankind has ever been summoned to listen to. In this collection of her discourses are to be found all those qualities for which her mediumship has been such a remarkable one. Every page teems with "high and constellate thoughts," in

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is adapted for study in high schools and academies, Ir

this the work differs in its scope from those which have

preceded it-the others being aimed at the wants of re-

porters, professional men, etc. Some one hundred and twenty pages are contained within its covers, and the con-

tents are divided into thirteen lessons, which are admirably set off by clearly drawn reading exercises, printed a la

blackboard. We have so frequently declared that Tachy-

graphy is to our view the best method of short-hand write

ing extant, that we will not repeat the assertion here, but

will say that we are pleased to welcome the appearance of a voluine which seeks in such a faithful and painstaking

"THE DISCARDED QUEEN," by George W. M. Reynolds "The FALLEN ANGEL," by Alexander Dumas, author of

Decease of Mr. Scattergood.

Joseph Scattergood, aged thirty-eight years,

(late of Bradford, England,) passed to spirit-life,

The material part of our brother had long been

under the power of cerebral disease, and had

more than once been threatened with dissolution

previous to his departure from his native land.

from Cambridgeport, Mass., on May 2d.

of "The Count of Monte-Cristo, " etc.

The circles were usually formed with about which the mind may revel, and from which it must carry away a world of freshness and vigor for its own improve ment and emancipation. SAM'S CHANCES, one of the Tatter Series, published by Loring of this city, is the latest coinage of the fertile brain that conceived this set of lively and pathetic stories for boys. Mr. Alger, the author, goes into the streets and cellars for his characters, and he follows them about like a faithful, though unseen companion. He has taken Sam, in the present volume, into a variety of fortunes, and come out of them all safely with him, bringing along with him a fine body of morals and excellent lessons for the boys of every stamp and condition. This series by Alger is one that has made a lasting impress on the juvenile mind, and It is certain that the last and present volume is the culmination. The young folks are after it already with a rush that of course gratifies both author and publisher. THE DOCTRINE OF PURGATION ; compiled by Benjamin Brandreth, is a timely collectanea, by a well-known clitzen, of the modes of medical dispensation to the human race since the days when medicine was accepted as a science. The recital of these numerous proofs of the progress of medical knowledge will be a curiosity in reading to most beople. who will be better able to see the gradual steps by which mankind has been educating itself first into, and then out of the power of the doctors. The book must have afforded its author a vast amount of pleasure in the preparation, while to the readers of it, it will not fail to prove a fund of both entertainment and instruction, to say nothing abou warning. AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETis a little work from the pen of the author of "Vital Magnetic Cure," that supplies by both argument and illustra tion an interesting variety of proofs of the reality of spirit Influence and Intercourse. The subject is handled with a candor that will compel the attention if it does not the con-

At times during each séance the medium would acteristics so accurately that they were readily recognized by their friends present

y any deception of the medium, nor of any per-

Will you permit me to narrate a few facts that

count I will make as brief as possible?

Above the silent dead, Demands, '' What was the life he led?'' And scans the record o'er ; ** What treasures has he now in heaven-What good deeds sent before?"

Perhaps it is well for all of us that we should live mostly on the surfaces of things and should play with life, to avoid taking it too hard. Higginson.

Our London Letter.

Specially written for the Banner of Light, ECHOES FROM ENGLAND .- No. 2.

the balmy breath of inspiration, is still carried in the van by the faithful workers on English soil. The paths of our standard bearers are not always among pleasant places, nor is their progress always free from impediment. Theologic bigotry and social intolerance alike combine to arrest our onward march. Their efforts are futile, their boasts but air, for, in spite of everything, our cause speeds bravely on to fulfill its destiny in inclining the hearts of all mankind to the things that are spiritual and eternal.

Among those whose medial powers are used by the immortals for the demonstration of spirit intervention, and whose services in that capacity are of much assistance in furthering our cause, may be mentioned two gentlemen whose mediumship at present excites no inconsiderable interest : Mr. Willie Eglington, a young man of about eighteen years of age, a compositor by profession, succeeds in obtaining the phenomenon of materialization under very satisfactory condi-tions, as also be obtains the ordinary physical phenomena; Mr. Charles Blackburn, of Manhester, a name wellknown to English Spiritualists, and the gentleman who took a most active part in the cateer of Miss Florence Cook, now Mrs. Corner, has promoted a series of scances at his own expense, through the mediumship of Mr. Eglington, for the members of the National Association, reports of which appear in The Spir-itualist from time to time.

It comes, the beautiful, the free, The crown of all humflity-In stience and alone To seek the elected one. [Longfellow, The wise neither grieve for the dead nor for the living.-THE PRO K OF A PLEASURE.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.²⁵

LOVE.

Kreeshna.

Upon the valley's lap The liberal morning throws A thousand drops of dew. To wake a single rose. Thus often in the course Of life's few fleeting years, A single pleasure costs The soul a thousand tears. W. C. Bryant

We think too much a on what the gods have given us, and too little why. -: Walter Savage Landor.

WHAT SHALL 1 DO? What shall I do to be forever known? " Thy duty ever ! " This did full many who yet slept, unknown;

•Oh never ! never ! Think'st thou, perchance, that they remain unknown

Whom (Aou know's) not? By angel trumps in heaven their praise is blown, Divine their lot." - (Schiller,

If you have not felt temptation, it is because you have not tried to do right. Talmage.

> GOOD DEEDS TELL When quiet in a darkened room A form lies cold and chill, To whom the solemn voice of Death Has whispered, " Peace, be still?" They who survive will linger hear, And ask with an tions introd. How much of gold the dead man had, ** What has he left behind ?**

The angel who with glistening wings Is hovering round the bed,

- Still bending with impuiring look

- ; From the Koran

The broad flag of spiritual truth, fluttering in

The other gentleman, Mr. Arthur Colman, Professor of Music, is also a very excellent medi-um, executing oil paintings in the trance, obtaining molds of spirit hands, and other interest-ing forms of phenomena. It is to be hoped that the services of these two gentlemen may be more widely distributed, so that the entire movement may receive that assistance which can be so ca-pably rendered. Mr. E. Williams still continues his circles with that uniform success which has long since placed his mediumship in the front ranks. Visitors to his circles are almost sure to receive a greeting from that zealous spirit-worker John King. In the Provinces, the Bamford Boys of Maccles-

field, the Petty family of Newcastle, Miss Wood and Miss Fairlamb also of the same town, and Mr. Edwin Banks, of Liverpool, are among those whose mediumship is more especially prom-inent, the phenomena exhibited embracing the entire range of the physical department.

Miss Lottie Fowler, the well-known American medium, has of late been more than usually suc cessful in obtaining molds of spirit hands, while tains her great reputation. We have lately main-tains her great reputation. We have lately had return to our shores Dr. James Mack, who has recommenced his ministrations for the alleviation of pain and suffering by the powerful heal-ing influences exerted through him by his attendant band of spirit physicians. As a healer, Dr. Mack has abundantly demonstrated his powand that, combined with his straightforward independence, has won him no small number of friends, who gave him a public welcome at Doughty Hall some three weeks since. Our own healer, Mr. Joseph Ashman, still continues his valuable ministrations, literally leaving the breath of health when "he passes by." Mrs. Kimball, our other American visitor, still maintains her The British National Association of Spiritual

ists still continues upon its course ; its energies to the present time have been more immediately directed toward consolidating its metropolitan position. Its periodical soiries are well attended, but chiefly by the upper classes, the democracy being very seldom represented. If the leaven of spiritual freedom can permeate the upper strata of human society, we may, in time, hope to see the brotherhood of man an established fact. The Association holds fortnightly discussions con-cerning psychological and kindred subjects. Much information is thus elucidated, rendering the meeting useful as well as entertaining. We were lately entertained with a report of the departure of D. D. Home, the well-known me-dium A contradiction from bluest(score act

dium. A contradiction from himself soon set that canard at rest.

It will be a matter of sincere regret to many of your readers to know that Mr. Benjamin Coleman, one of the pioneers of Spiritualism in Eng-land, and a gentleman of good standing and independent means, has just experienced some very unfortunate pecuniary reverses-to such an extent, I understand, as to leave him well nigh penniless. I see you refer to it in the Banner of Light for April 15th, which is now before me. Let me express a hope that our American friends will do their best to render some practical re-

sponse to his requirements. The following, from the Newcastle, England, Weekly Chronicle, will not be without interest:

"Since the decision in the famous 'Essays and Reviews' case, doctrinal disagreements have not made frequent ap-pearances in the law courts. That decision affirmed that a clergyman of the Church of Eugland might hold the opin-ion that the Scriptural writers were liable to error without heing subject to penal consequences. A fudgment of almost equal importance to theologians has just been de-

verse influences get on best, and they ought to have gained an established reputation for such manifestations before coming over. Letters of in-troduction from such men as Mr. Epes Sargent, Dr. Crowell or Mr. R. Dale Owen, are useful. * * Mediums do well by setting up inde-pendently for themselves, without seeking patron-age. They should leave their manifestations to force their own way." I may add that American mediums are always well treated on this idea of verse influences get on best, and they ought to

mediums are always well treated on this side of the water, Mr. Burns, of the Medium, being well known for his kindness and courtesy to them. I will now corse, a second laboring with and for you ever. J. J. Monse, I will now close, trusting that the angels are

English Agent for the Banner of Light. Warwick Cottage, Old Ford Road, } Bow, London, Eng. Australian Letter.

Spiritual Matters at Castlemaine.

To the Editor of the Banner of Light:

Having been a reader and subscriber to your journal for several years, allow me to tender my thanks and praise for the bold, independent and scholarly manner in which it has been conducted, and, as a Spiritualist, I earnestly pray that our noble Banner may long and successfully be unfurled to "brave the battle and the breeze" of all opposing storms and tempests.

While Spiritualism is surely progressing here, I still have at present nothing particularly wonderful to relate in the shape of manifestations. Mrs. Paton appears to be the only powerful physical medium in our district. Having had a goodly number of sittings with her, I can and do hereby vouch for her honest, high-class phase of mediumship.

A few weeks ago, when sitting with her, I well recollect some thirty-two distinct flowers and sprigs all at once being showered on the table, in the style described as attending the scances of Mrs. Thayer. Her best phase of mediumship consists in bringing solid bodies (up to about sixteen pounds' weight) into a closed room, thereby defying locks, bolts, bars, brick and stone walls, &c., &c.

In our township there are about a half-dozen circles in operation. At my residence every Sunday evening we have a meeting, where Mrs. Bam-ford and Mrs. Adams hold forth in a semi-trance condition, and I can assure you that the matter spoken and the subjects handled give great pleasto the mediums. Yours fraternally, JAMES SHAW, Lyttleton st., Castlemaine, Victoria, Australia.

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM: Their Verity, Practicability, Conditions and Laws. By the author of "Vital Magnetic Cure," etc. Pp. 111, 12mo. paper. Boston: Colby & Rich. 1876. This is a popular treatise on the subject, and presents in a brief space the leading principles and facts of Spiritualism. It is characterized by the same starfing common sense that pergades

the same sterling common sense that pervades the other volumes of this author.—Religio-Philo-tophical Journal.

Quite late in March, while Mrs. Has visiting me, a scance was held by my bedside, which was unusually satisfactory. I pass over the tests given, only stating that on the slate was written this message: "We will not give any molds to-night. You must be here on next moids to night. You must be here on next Wednesday morning." (this was Friday). Mrs. Hardy demurred a little, and said she "thought she could not come so soon again." The reply to this was, "You *must* do this for us who do so much for you." She then said, "I don't see any reason for it." The reply came on the slate, "You always want the reasons for everything; we will, at that time, give the mold of a face, in full daylight, which shall be recognized." The persons who were to be present were then named.

persons who were to be present were then named At the appointed time the little company gath ered round my bed. The parafine was brought by one of the household, and prepared in my presence before Mrs. Hardy entered the room. This was about eleven o'clock, the noon-tide sun pouring into the windows with unwonted bril-liancy. The small table under which the paraffine was placed was set by my bedside, so that I rested my hand upon it. Two ladies and one rested my hand upon it: Two ladies and one gentleman occupied the upper end and one side of the table. Mrs. Hardy took her seat at the lower end of the table, where, as I said to her, she would be fully in my sight. She was busy with a bit of fancy work. We sat talking in this position for fifteen minutes, when I asked her to lay aside her work, and place her hands on the table. To this, with her sweet good na-ture of a module accorded. It was not many ture, she readily acceded. It was not many minutes before there was a splashing sound un-der the table, and in ten minutes it was an was lifted, and there was found. The shawl was lifted, and there was found, lying on the tabouret, a most wonderful face. After a little examination I recognized it as that of a very dear friend long gone before. The gray hair was tossed off the forehead in his own peculiar style. The nose and mouth were perfection. No sculptor ever molded such a nose. On comparison with a water-color miniature in my pos-session, of the existence of which till that moment Mrs. Hardy was ignorant, every line and curve of the classic features was found to be correct. The whole thing was evidently as much a surprise and delight to Mrs. Hardy as to any of us: this being the first face that had come to her which 'ad been recognized. Now, know-

her which ad been recognized. Now, know-ing as 1 do by practical experience the difficulties of modeling a face or hand, Mrs. Hardy must be accredited with *divine power* to be able to ac-complish such results, with her toes. But as Mrs. Hardy's feet were encased in a neatly fitting pair of laced boots, it would have been impossible for her to have made her toes available. Each person present at this seance is willing to make his or her affidavit to the above statement, and I, who

hope soon to join the spirit throng, wish to give my last testimony to spirit phenomena. I have said that all present were willing to make their affidavit, but if they would not speak the exact truth when in the presence of God and "just men made perfect," no oath before a magis-trate would imped them to do so. The house rate would impel them to do so. The hour was profoundly solemn, and each and all felt it so. This would have been sent, you much earlier but for my illness.

cerest respect.
PAULINA W. DAVIS.
KATE HINDS,
GEORGE DAVIS.
10th, 1876.
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"Another Dam Scare in Worcester," is announced by the daily press. This time it was May 11th.

Provi

Indeed, one great cause of his coming to America, was the hope he had entertained of the change of climate and scene having a beneficial influence on his mental and physical health. His medical advisers had given him to understand that should another attack of his malady come on, his physical powers could not withstand the shock, and he sought in a new land and in new scenes those health influences he could not find at home. He sought in vain, however, for the organism was too much deteriorated by previous sufferings to admit of recovery, and when to these was added an attack of pneumonia, the material tenement succumbed to the combined

Our friend and brother was not, however, either Surprised or unprepared for his change of condi-tion. He had long been familiar with the teach-ings and facts of Spiritualism; he well knew that the angel who came to call him up to a higher and better life was not the "king of terrors," nor did he come to usher him into the august presence of an avenging God, but he came as a sweet messenger of peace to conduct the spirit— enlightened and purified by the exalted teachings of angel friends—into the higher and holler spheres of the angel world. Dearly he loved and thankfully he received the truths of Spiritualism as they had full many a time been presented to him at his own fireside, as well as in various parts of his native land; and those blessed teachings were, during the intervals of consciousness in his last illness, a source of strength and conin his last illness, a source of strength and con-solation to his soul, giving him the assurance that the land to which he was soon to pass was one of beauty, love and peace, and that its inhab-itants were friends who had long been his counsellors and guides upon earth.

Philadelphia.

To the Editor of the Banner of Light:

Visitors to Philadelphia are greatly perplexed to obtain the names and addresses of mediums. also time and place of meetings, where to get the

spiritual papers, &c., &c. No provision having been made by the Associ-ation or other parties, we have, at the urgent re-quest of many, and being the most centrally located, concluded to place our rooms at the dis-posal of those who desire general information concerning matters in connection with Spiritual-ism.

ism. Copies of the Banner of Light and other pa-pers will be kept for the benefit of visitors; also a complete list of names and addresses of medi-ums, time and place of all meetings, etc. Washington Square corners on Independence Square, and is only three minutes from post-office. Very respectfully, NELSON HOLMES, 614 So. Washington Sq., Phila., Pa., May 15th.

Spiritualist Convention.

Spiritualist Convention. . The Vermont State Spiritualist Association will hold its next Annual Convention at the Wilder House, in Ply-mouth, on Friday, Saturday and Sunday, the 9th, 10th and lith of June. A large hall and good accommodations fur-nished by the proprietor. Board one dollar per day. This being the Convention for the choice of officers for the ensuing year, a full attendance is desired. Heturn checks over the Vermont railroads expected. It is hoped all will attend who are able to, carrying with them their best thought, that this Convention may be marked for its wisdom and moral influence. Good speakers from abroad will be in attendance. Per order, Letcester, Vt., May 13th, 1876.

The Rev. A. L. Rosecranz, son of Gen. Rosecranz, died in New York May 11th.

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A paper read before the Conference of Spiritualists, beld in Lawson's Rooms, 141 Gower street, London, W. C., Eng., by Mr. J. J. Morse. This lecture will be read with interest, coming, as it does, from the pen of one of England's glitted mediums, who is now lecturing so satisfactorily in the United States. Price 5 cents, postage 1 cent. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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